ORIGINES ISLANDICAE

A COLLECTION OF THE MORE IMPORTANT SAGAS AND OTHER NATIVE WRITINGS RELATING TO THE SETTLEMENT AND EARLY HISTORY OF ICELAND

EDITED AND TRANSLATED
BY
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AND
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ET AMICITIA ET STVDIORVM COMMVNITATE CONIVNCTIS
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PREFATORY NOTE.

In these volumes the joint Editors, whose lamented death leaves the work without the final touches which they only could have given to it, aimed at bringing together, and making accessible to the English reader, all the important texts relating to the colonization and early history of Iceland. Even if these writings had no wider interest, there would still be much in them capable of attracting and retaining the attention of all who care for the study of ancient customs, or take pleasure in picturesque glimpses of the past. Among the mediaeval literatures of Europe that of Iceland is unrivalled in the profusion of detail with which the facts of ordinary life are recorded, and the clearness with which the individual character of numberless real persons stands out from the historic background. But in addition to these intrinsic merits, the historical materials here collected have a further claim to be favourably received by the English-speaking world. The Icelanders of the saga-age were not a secluded self-centred race; they were untiring in their desire to learn all that could be known of the lands round about them, and it is to their zeal for this knowledge, their sound historical sense, and their trained memories, that we owe much information regarding the

British Isles themselves from the ninth to the thirteenth century. The contact of the Scandinavian peoples with the English race on the one hand, and the Gaelic on the other, has been an important factor in the subsequent history of Britain; and this is naturally a subject on which the Icelandic evidence, much of which is given in these pages, is of the highest value.

In a collection of Icelandic texts like the present, no strict chronological order is possible: so rapid was the growth of a written literature during the twelfth century, and so uncertain is the authorship of almost every separate work, that in most cases only approximate dates can be assigned, and even these are often founded on evidence which may be fallacious. The arrangement which has been adopted is therefore based on the leading divisions into which the work naturally falls, beginning with the general and ending with the particular. First of all come those texts which give a comprehensive view of the early settlers, their original homes and family connexions in Norway or the Western Isles, the reasons and manner of their departure for Iceland, the place of their settlement there, and their most notable descendants. For all this the prime authority is the special history of the colonization, *Landnámabóc*, often no more than a bare catalogue of persons and places, but every now and then enlivening the long lists of names with short anecdotes or scraps of verse. No other work is so thoroughly representative of that unwearied interest in personal and local details which was characteristic of Icelanders in the past,

and is by no means extinct at the present day. To this primary source some other materials of the same kind have been added by way of supplement, including the account of the Thorsness settlement from *Eyrbyggja Saga*, which is especially valuable for the information it gives as to the old heathen worship and religious ideas.

In the Second Book an attempt is made to show under what customs and laws the new settlement started and continued to exist. Here the basis is Are's brief but all-important *Libellus* or *Íslend-ingabóc*, by which the section is linked to *Landnáma* on the one hand, and to *Cristne Saga* on the other. This little treatise, excerpted by Are himself from a longer work now lost, is remarkable not only for the amount of information packed into its few pages, but also for the scrupulous care with which the various statements are authenticated by reference to unimpeachable authorities. In the section on 'Primitive Laws and Customs' many curious items have been brought together, in some of which the old-world air is obvious and of rare interest. Much of this naturally disappeared when Iceland gave up its old religion, a story briefly related by Are and told in fuller detail in *Cristne Saga*, with which the Third Book commences. In this and the texts which follow it the history is carried far beyond the early days of the settlement; but the period is important as that in which historical tradition assumed a written form. The lives of the bishops also contain much that is interesting, either in itself or by way of contrast with the stirring times of the tenth

century. A slight contact with the British Isles is even found in the voyage of Bishop Godmund (pp. 613–15).

It is probably in the second volume that the general reader will find the most attractive matter, and will obtain the clearest idea of the nature of Icelandic saga-writing. Here are given the stories of famous Icelanders of the tenth century, especially such parts of them as appear to have a real historic basis, or are valuable as records of early customs. In addition to these features, some of them possess literary merits which place them in the front rank of mediaeval literature. The completeness with which these biographies cover the greater portion of the island is in itself clear evidence of the zeal with which the whole Icelandic race combined to maintain a living knowledge of the past. The form, too, which the tradition has in many cases assumed, shows that to remarkable tenacity of memory there were united a creative imagination and an artistic sense of a very high order. Despite the similarity of form which obtains in these sagas, there is much diversity in tone and treatment, no less in the language than in the matter of the tale. Some, like *Vatzdæla*, consist merely of a succession of loosely connected episodes, often covering the lives of several generations; others, like *Hrafnkels Saga*, are neatly rounded tales, working to a natural but not always expected climax. Although some of the more famous sagas, such as Nial's and Gretti's, fall outside the scope of the present work, those which have been included are fully sufficient to

show how fine an art that of saga-telling had become in Iceland.

In the Fifth Book the centre of interest shifts from Iceland itself to its colony Greenland, and (in the Wineland Voyages) to the eastern coast of North America. The narratives relating to the latter are more generally known; the accounts of Greenland in the stories of Thorgils and Thormod will probably be new to most readers, and contain many curious glimpses of life in these outlying parts of the Scandinavian world.

In the introductory matter prefixed to each text all important details relating to its origin, character, and history, have been duly noted and discussed. Much of this will be found to be either supplementary or corrective to the briefer accounts given in the 'Prolegomena' to the Oxford edition of *Sturlunga Saga* (1878), to which the reader may turn for a general account of the older Icelandic literature.

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BOOK I.

BOOK II.

BOOK III.

CORRIGENDA.

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3, l. 1 of the verse, *for* hallad *read* hallað
l. 3 fr. bottom, *delete* has
13, l. 8, *for* vet*t*r *read* nǿtr
15, l. 10 fr. bottom, *delete* and *after* Night-fare
16. The 2nd par. of the transl. belongs to the note on p. 14. In the 3rd par., *for* needed to journey *read* were intending to journey
21, l. 3, *delete* til *before* mága
22, l. 3, *read* vettrenn
25, l. 14, *delete* es *before* hann
27, l. 13, *for* bygðo *read* bygðu
32, ll. 7 and 8 fr. bottom, East *and* under Eyfell *are insertions not in the Icelandic text*
33, l. 7, *read* Kirkjo-bólstað
34, l. 13, *read* Kirkjo-sand
36, l. 15 of tr., *for* out of a feud with *read* through a false charge made by
42, l. 9, *after* norðan *insert* Hvít-ǽ við sialfa
46, l. 3, *read* Bǫlverk
l. 11 of tr., *for* these *read* the
47, l. 14, *after* Ornolfs-dals *insert* ár *and for* -lækjar *read* -lǿkjar
49, l. 21, *read* Hárfagre
51, l. 6, *after* Gliúfr-ár *add* ok Guf-ár
l. 12, *insert* í *before* Crums-hólom
52, l. 4 of tr., *read* Big-ness
53, l. 4 of tr., *place the comma after* southward
54, last line of tr., *for* open *read* iron
56, l. 9 of tr., *read* they were both disabled in the battle, but Thorrid . . . healed them, &c.
58, par. 3 of tr., *read* Lon Einar said that Hildigund's witchcraft had caused this
l. 3 fr. bottom, *for* eight *read* six
59, l. 5 fr. bottom, *read* is howed
63, l. 2 of tr., *read* Arn-kell the gode was called on to summon
l. 4, *read* some stallions . . . were
65, l. 13, *read* þaðan
l. 18, *read* vǫllenn
par. 4 of tr., *read* stud-horses
last line, *for* Ari *read* An

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69, l. 6 fr. bottom, *for* Aulaf *read* Anlaf
73, l. 4 of tr., the first winter *belongs to the preceding paragraph*
74, par. 2 of tr., *for* won the victory *read* got the worst of it
79, l. 5, *after* toko til *add* trúðo þeir því at þeir dæe í hólana
l. 7 of tr., *read* when sacrifices began
84, l. 6, *after* sonar *insert* Ingialdr ok Grane voro syner Óleifs Feilans
85, l. 4 fr. bottom, *for* Mar *read* Men
86, l. 8 of notes, *for* huns *read* hans
l. 10 of notes, *for* vidu *read* viðu
88, l. 6, *read* Fǿdde
93, l. 5 of tr. *The text reads* who made over an action for sheep-stealing against Thorarin Giallande to Ogmund
94, l. 15 of tr., *read* that Icelanders said so, who had heard it told by Thorfin
95, par. 3 of tr., *read* for almost every
96, par. 2 of tr., *insert at end* their son was Sturla o' Hvamm
97, l. 21, *for* þetr *read* þeir
101, par. 4 of tr., *for* Wick *read* the Wicks
110, par. 2 of tr., *for* Bræce's son *read* Bræcer
114, l. 4, *delete the comma after* halft
119, l. 18, *read* Hermundar
par. 2 of tr. *The main text reads* He came to Iceland because of the tyranny of king Harold, and took . . .
120, l. 10, *for* skyldr *read* skyldo
126, l. 3 fr. bottom, *after* to Iceland *insert* in a magical journey
127, l. 2 of tr., *read* it was where they were to settle
128, par. 5 of tr., *read* a she-bear and two white cubs
130, l. 8 of tr., *read* the Necks
l. 9 of tr., *omit* that he could say
l. 17 of tr., *for* fell down off *read* knocked down
135, l. 5, *for* sétt *read* sítt

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137, par. 2 of tr., *read* porch-pillars, saying that *he thought it folly to decide matters in that way, but said* he would rather, &c.
par. 3 of tr., *for* it would turn out ill *read* it had (always) turned out ill
139, l. 3 fr. bottom, *for* wager *read* money
142, par. 2 of tr., *delete* in Norway
145, l. 20, *for* suman *read* sunnan
148, l. 4 of tr., *insert* king *before* Cearval
153, l. 20, *read* ófresker
155, l. 9, *for* er *read* or
157, l. 1 of tr., *insert* Then they rowed to the island
l. 2 fr. bottom, his house, i.e. Hallstan's
165, l. 1 of tr., *for* mule *read* mull
167, par. 2 of tr., *read* Cranheath, Thorgerd's fell, and the lower part of L.
171, l. 13, *for* eige *read* eiga
l. 19, *read* Colla-vík
181, l. 18, *for* hafa *read* hafi
183, l. 13, *read* Sandvíkingar
185, last line, *for* mouth *read* month
191, par. 3 of tr., *for* priest *read* priestess
195, l. 5, *read* land-vǽtter
196, l. 7, *read* Leiðolfs-felle
201, l. 8, *read* Hilde-tannar
205, ll. 1 and 16, *read* Hǽngs
210, l. 20, *read* ófreskr
212, l. 2, *read* þríhyrninge
214, l. 21, *read* lengst
l. 22, *for* sífṫ *read* sítt
215, par. 3 of tr., *read* Rang-river-fields
216, par. 2 of tr., *read* took the outer land
222, last line, *read* against Erne
223, l. 2 of tr., *read* Thorgrim's property
225, l. 4 fr. bottom, *add* Therefore he was called Bairn-carle
228, par. 3 of tr., *delete* the river *before* Axewater
241, l. 1, *read* á Mið-bǽnum
247, l. 38, (?) *read* Oláfssonar
256, ll. 5–6 fr. bottom, *read* immediately that they drifted . . . ship, they swept . . ., and seemed
260, l. 4 of tr., *read* with his children
268, l. 2 fr. bottom, *read* son, of Madderfields
269, l. 6 of tr., *read* Water-frith

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274, l. 1, *read* Bókvíse
l. 22 fr. bottom, *read* But Laf was borne on men's hands, i.e. was nursed carefully
276, l. 3, *after* tvá sono *insert* ok vóro svarter ok furðo lióter
l. 11, *read* fóro á veiðe-skóg
l. 8 of tr., *for* on a barge *read* on a war-levy
l. 10, *for* quick to talk *read* clever of speech
286, l. 3, *for* whither *read* where
287, l. 4 of tr., *read* one on the same subject
291, par. 4 of tr., *ad fin.*, *read* that there was one day more than the number of complete weeks . . .
293, par. 2 of tr., *read* or get redress for any injury . . . and he said that various troubles would arise unless
par. 3 of tr., *read* nor to Shaw-frith they that were west of it
294, last line, *insert* a Saxon by race
296, l. 2 fr. bottom, *read* it is said
297, l. 5 of tr., *insert* with half a mark of silver
300, l. 11 of tr., *for* then *read* there
par. 7 of tr., *read* from the South, from Frankland
par. 8 of tr., *read* four-and-twenty
303, l. 1 of tr., *for* untold *read* not reckoned
304, l. 11, *for* miðr *read* meirr
305, l. 7 fr. bottom, *for* And *read* Aud
309, par. 3 of tr., *for* sprinkled *read* smeared
par. 4, *for* across *read* around
310, par. 3 of tr., *for* porch-pillars *read* high-seat pillars
313, l. 22, *read* NN *for the second* MM
314, l. 9 fr. bottom, *read* Now Earth upholds . . . and Heaven bounds (*or* defends) it
315, l. 9 fr. bottom, *for* many *read* reconciled with money
319, par. 3 of tr., *read* under three earth-necklaces or strips
321, par. 4 of tr., *read* they are not bound to fight
323, l. 1, *for* eíðan *read* síðan
325, l. 2 of tr., *read* more than three
326, l. 5, *read* arens-horne
340, par. 4 of tr., *read* for that as for all
341, l. 1 of tr., *add* if they will
342, l. 19, *read* Álengr
343, ll. 4 ff., *read* what each one of them

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holds to be the law . . . what he holds to be the law, and with whom . . . way; but if there be an equal number of law-court men on either side each party with their own view of the law, then, &c.

344, l. 9 fr. bottom, *read* beg the godes
l. 4 fr. bottom, *read* get him men belonging to another

346, § 38, *read* falls short in any of his duties without necessity, and . . . suit shall have half the fine, and

349, l. 9 fr. bottom, *read* named or settled

353, l. 19, *for* at *read* ef
l. 10 of tr., *read* 9 p.m.

356, l. 2 fr. bottom, *read* or at his place, or so that his

357, ll. 2 and 6 of tr., *read* 'By this witness,' he shall say
l. 11 fr. bottom, *read* at the place of him whom

359, l. 11 fr. bottom, *read* lots at the court . . . in that court

360, l. 1 of tr., *read* that another put a man's lot, &c.
par. 2 of tr. *should run thus*: If the man who has obtained by lot the first place is not ready, then the man who has got a later place shall ask permission to plead his case first; and he shall allow him. And if he do not allow him, then he must plead his own case [even] if he be not ready

366, l. 1, *read* Hœskolldr lézk
l. 4 of tr., *for* was *read* wears
l. 5 fr. bottom, *add* and talk over the matter

370, l. 5 fr. bottom, *read* to which

379, l. 2 of tr., *read* who were present at the incident

380, l. 11 of tr., *for* beech *read* birch
l. 18 of tr., *delete* a thatching of

384, l. 20, *after* hónom *insert* ok frændr hans verst

385, last line, *insert* and rated him, *before* and told him

386, last line, *read* 'Mighty must he be

388, l. 9 fr. bottom, *read* the East-friths

389, l. 2 fr. bottom, *read* Beck-bend

390, l. 11 fr. bottom, *read* South of C.

391, l. 10 of tr., *for* knife-edge *read* knife-point

392, l. 10 fr. bottom, *read* in that court was Sholto, &c.

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396, l. 1 of tr., *read* Some he threatened with death, and some with mutilation
l. 12 of tr., *read* rather foolishly
l. 3 fr. bottom, *read* worthy that Sholto should intercede for him

400, l. 3, *delete* til

401, l. 18, *for* es *read* ef
l. 9 of tr., *after* Thorlaf *insert* on a charge of being a Christian

403, l. 6 fr. bottom, *read* by the eastern route

406, l. 3 of tr., *delete* in the West

407, l. 11, *read* in the original

408, l. 8, *read* weighed out of it
l. 18 fr. bottom, *after* put to it *insert* And if any captives fell to his lot, he sent them home to their parents or relations, as also those whom he had ransomed with money

410, l. 26 fr. bottom, *for* good faith *read* courage
l. 16 fr. bottom, *read* Withe-dale

411, §. 6, *ad fin.*, *read* observe or hold as a Christian
l. 7 fr. bottom, *read* from the noise of the common
l. 2 fr. bottom, *read* who hated him

414, l. 17, *for* saith *read* say

415, l. 13, *read* themselves by refusing to them the means of life
l. 16 fr. bottom, *read* and if mercy and righteousness

416, l. 1, *read* agreed that it liked them well, all that he had spoken
ll. 12–13, *read* all men were merry and very joyful that they had hearkened . . . given them, and they received, &c.

417, l. 26, *read* all our live stock

420, l. 11, *read* who . . . who

425, l. 4 of tr., *read* a little

426, l. 9 of tr., *for* cautiously *read* humbly
l. 5 fr. bottom, *read* poorly here, and if they know anything truer (*sc.* to put in its place)

427, l. 13, *for* sví *read* sú

432, l. 5 of tr., *read* things which have been of great note, churches . . . and small bells

440. l. 12, *for* kverjom *read* hverjom

441, l. 3, *read* skœroligr
l. 9 fr. bottom, *read* consecrated to

442, l. 11 fr. bottom, *delete* were *after* they

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442, l. 5 fr. bottom, *read* was as loving to him as if he had been his own son

444, l. 13, *read* 13. Mart es merkilegt
l. 15, *delete* 13.

445, l. 8 fr. bottom, *read* of ready speech

446, l. 12, *read* margar

448, l. 4 of tr., *read* that scarce can a parallel be found to it in Iceland

449, l. 9 of tr., *read* seven other priests perished there
l. 6 fr. bottom, *read* St. Gereon's day

450, l. 8 fr. bottom, *delete the second* at

451, last line, *read* so that where he was, a decision might always be looked for . . . there was need of

452, ll. 10 and 16, *read* af-vinno

453, l. 12 of tr., *read* in other neighbouring lands. And
l. 4 fr. bottom, *read* the day of Vitus the martyr

454, l. 16, *read* ber-fœttr

455, l. 10 of tr., *read* leave that he might be permitted to give over

456, l. 9 fr. bottom, *read* in the Lenten Ember days. There

460, l. 6 of tr., *for* easy *read* watchful

462, l. 4 fr. bottom, *read* clad about anew with

463, l. 11, *for* sem áðr *read* sem nú

464, l. 11 fr. bottom, *read* men that in their way of life come near to that whereby . . . arose and afterwards waxed great

465, l. 1 of tr., *read* has . . . has

469, l. 7 of tr., *read* went forth for good
l. 14 of tr., *delete* before
l. 17 of tr., *read* where he was happiest

471, l. 19, *for* bæðe *read* bæðe

472, l. 11 of tr., *read* lead to a sense of responsibility

473, l. 10 of tr., *for* three more *read* three men
l. 11 of tr., *for* therefore *read* there for
l. 14 of tr., *read* That bore fair . . . them, that

474, l. 9 fr. bottom, *read* picked out, in order that other

475, l. 6 of tr., *read* need of some great supply. After
l. 17 of tr., *read* both for the maintenance of them

476, l. 3 fr. bottom, *read* in great straits

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478, l. 10 fr. bottom, *read* blessed bishop

479, l. 10 fr. bottom, *read* of the canonical life

480, l. 3 of tr., *read* with moderate rebukes

483, l. 9 of tr., *read* be writing holy books

484, l. 5, *for* er *read* or

485, l. 5 of tr., *read* them in their wholesome counsels
l. 8, *read* from wrong desires

486, ll. 10–11, *transpose* þó tor-sótt vere *to after* van-stille, *and so in translation*

487, l. 4 fr. bottom, *for* abused *read* violated

488, l. 8 of tr., *read* to those of their doings that were right and good

489, l. 6 of tr., *read* that had taught them
l. 2 fr. bottom, *read* put up with every thing that could be put up with and was not disgracefully unbecoming

495, l. 7 of tr., *read* free of my sentence
l. 10 of tr., *read* would not mend their ways for me

496, l. 7 fr. bottom, *read* few that could

498, l. 5 of tr., *read* he tried to turn

501, l. 4 of tr., *read* minor orders

511, l. 8 fr. bottom, *read* and two to ring together in the upper part of the church (i.e. two sacring bells in the choir)

512, l. 8 fr. bottom, *read* that he was not very anxious to promote the canonization of . . . Thorlac. But . . . wished to requite God for the glory that he had let come about . . . happened before

513, l. 6 of tr., *read* Thor-wald
l. 11 fr. bottom, *read* Cetil his son
l. 4 fr. bottom, *read* a fast of a day and a night (i.e. it was to be one of the greater festivals which have a vigil before them)

514, last line, *delete* made ready

515, l. 8 fr. bottom, *read* the East-friths

516, l. 5 of tr., *read* well, that very summer. But

517, l. 4 of tr., *read* the East-friths

518, par. 3 of tr., *read* told above, though little in comparison with the material that there is

519, l. 8 of tr., *read* weight of meal

520, l. 5 of tr., *read* on thee, Halla

PAGE

521, l. 6 of tr., *for* they foundered *read* a squall caught them
l. 12 of tr., *read* that had the courage to help them
522, l. 3 of tr., *read* to cheer others up
l. 5 of tr., *read* the person
l. 11 of tr., *read* the Invention
523, l. 6 fr. bottom, *read* doings as it is good for all to imitate
524, l. 5 fr. bottom, *read* else, the like of which had never been before
525, l. 8 fr. bottom, *read* penance, as a warning to those who were involved in the matter, or had made themselves liable to his ban
526, l. 14 of tr., *for* . . ., *read* compensations,
l. 21 of tr., *after* kinsmen *insert* who survived
527, l. 10 fr. bottom, *read* in other lands
528, l. 21, *for* en þau *read* ef þau
l. 9 fr. bottom, *read* Thore the priest
l. 4 fr. bottom, *read* carved tusk-ivory for it excellently well
529, l. 3 fr. bottom, *read* all Saints and for help
530, l. 9, *for* í átte *read* iátte
l. 21, *read* róðra
532, l. 24, *for* creinom *read* hreinom
533, l. 21, *for* fa- *read* fá-
536, last line, *read* who considered what manner of countenance he had
538, l. 4 fr. bottom, that was adorned with many virtues
540, l. 4, *read* Ioane
l. 11, *for* ok *read* ek
l. 1 of tr., *read* by his own good behaviour
555, l. 16 of tr., *for* hourly *read* so zealously
556, l. 4 of tr., *read* whom he had smitten
l. 4 fr. bottom, *read* that the one did not conform to the other
557, l. 7 fr. bottom, *read* Thor-kel

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558, l. 5 of tr., *for* Monday *read* Thursday
565, l. 2, *read* mæla.
l. 19, *read* byscops
l. 4 fr. bottom, *read* 54
566, l. 7, *read* bararnar
571, l. 12 of tr., *read* by the bishops
573, l. 6 fr. bottom, *for* one mind *read* his counsel
577, l. 8 of tr., *read* his father
579, l. 1, *for* ór *read* er
580, l. 1 of tr., *read* give her in marriage
584, l. 8 of tr., *read* riding up (lit. from below)
585, l. 4 fr. bottom, *read* to strike with it
587, l. 3, *for* frá *read* til
588, l. 1, *read* ætte
l. 8, *read* sekezt
594, l. 7 fr. bottom, *read* p. 149.
595, l. 16 fr. bottom, *read* we will do thus
596, ll. 15–16, *read* go after them
597, ll. 13, 15, *read* hǿgyndet
l. 18, *read* fátǿcom
598, l. 16, *read* by law, without a battle
599, par. 2, l. 4, *read* their own booths and awnings
par. 3, l. 6, *read* holiday for that
600, l. 15, *read* therefore; and I refused the boot. And then I bethought me . . . happened to me; and I saw
l. 29, *read* chatter
606, l. 10, *read* to the East Friths
last line, *read* men's
608, l. 15, *read* could not conceive it, and this high house must betoken
637, par. 6, *read* Einar's answer was that Thord his father's father [grand-father] let build
639, par. 5, *for* Iungerd *read* Irongerd
l. 12, *for* átit *read* átti
640, ll. 15, 17, *for* IV *read* V

BOOK I.

SETTLEMENT AND SETTLERS.

THIS Book gives the history of the Settlement of Iceland put down by Are the historian and his contemporaries, the fathers of old Northern prose history, from oral tradition, and from genealogies treasured in family remembrance.

SECTION 1. Are's *Landnama-book*, the Book of Settlements and Generations, the foundation of all exact history, political or social, of the North.

SECTION 2. *Genealogies* of the Settlers and their Kin drawn from other sources than Are's Works, and preserved to us in Nial's Saga and other Sagas.

SECTION 3. An early account of the *Settlement of the West*, now found heading the *Eyrbyggia Saga*, but going back to Are.

SECTION 4. Early notes and memoranda (also going back to Are), known in modern times as *Mantissa;* with a tradition relating to one of the early settlers, now found at the head of Sturlunga Saga.

In this Book therefore lies the fountain-head of Icelandic history. And more than this, it contains early original authorities for all those varied phenomena of Scandinavian exodus from Norway, through the Western Isles to Iceland, of which we have so little other written record. It also gives much matter concerning early North-British and Norwegian history.

§ 1. LANDNAMA-BOOK

OR

THE BOOK OF SETTLEMENTS.

NOTHING of the work of Are (born 1067, died 1148) has reached us in his own hand or in a contemporary MS., and his Landnama-book is known to us in two 13th-century recensions, one in the hand of Lawman Hawk (born c. 1260, died 1334), compiled from two books, as he tells us; one of Lawman Styrme (born c. 1170, died 1245); and one of Lawman Sturla (born 1214, died 1284).

Hawk's autograph MS., AM. 544, has reached us, though in a tattered and imperfect shape; however, a copy of it, by John Erlendsson, AM. 105, fol., when in a better condition, exists. Sturla's autograph has perished, but John Erlendsson made a transcript of a copy of it also, AM. 107, fol. Both transcripts were made about the middle of the 17th century. Styrme's-book has perished; we can, however, get exactly at its contents from Hawk's compilation.

The present text is based on HAWK'S-BOOK, marked H and Cd, and vell. (especially when spelling is in question): the autograph vellum being used wherever it exists, and elsewhere John's copy. H* refers to the three leaves lost when John's copy was taken, but, as we have discovered, existing in part (a part of one leaf at least, pp. 85, 86) when the Mela-book abridgment, below mentioned, was taken, and preserved in brief in that MS.

STURLA'S-BOOK, the next authority, is marked S, but S* refers to bits scattered through the Tryggvason's Lives, Grette's Saga, and other works which are taken from the Sturla text; they mostly present an inferior text.

A short abridgment, of the later part of the 13th century by the so-called Mela-menn, of Landnama-book has reached us. Only one vellum fold in a 15th-century MS., containing part of Landnama, is extant in a poor state; the rest survives in a confused compilation by priest Thord of Hitardale (c. 1640), taken principally from Mela-book (which he cites as 'Landnama') and, secondly, from 'Hawk's-book,' and more sparingly from Sturla's-book (by him cited as 'another book'), and from other Sagas preserved in the Mela-book volume. The MELA-BOOK (the vell. fragment) we mark M; the Thord compilation (his own autograph) M*.

As to the history of these MSS. Arne has left several memoranda. In AM. 105, John Erlendsson's copy H, his slips run: 'This is that kind of Landnama-book which Biorn o' Scardsa in his compilation of the Landnamas calls *Hawk's-book*.' And, 'This Landnama-book and Christni Saga Sir Halldor Torfason of By in Floe lent me in 1704; in 1706 I bought the book of Thurid Sæmund's daughter, so that it is now mine.'

And in AM. 107, Sturla's-book, his slips tell, 'This is that kind of Landnama-book that Biorn o' Scardsa in his compilation of the Landnamas calls *Landnama*.' And, 'This Landnama Sir Halldor Torfason of By in Floe lent me in 1704, in 1706 I bought the book of Thurid Sæmund's daughter, so that it is now mine.'

As to the copies of M, in AM. 106, fol., he writes: 'This Landnama I got from Sir Thord Johnsson of Stade-stead.' And in AM. 112, which is a leaf for leaf and page for page copy of AM. 106, only twelve rotten leaves left (ending in II. **15**. 9), there is a scrap of paper slipped in, on which in a handwriting of 1700 stands the contents of the decayed parts supplied from 106. Of AM. 112, fol., Arne says, 'I got this in Sowerby in Keelness in 1705.'

The Landnama part of Hawk's-book is first known, since the revival of letters in Iceland, to have been owned by Are Magnusson of Ogr and Waterfirth in the north-west peninsula of Iceland.

This Are Magnusson of Ogr came of a gentle family, members of which have been men of note in Iceland. He died in 1654 at a very high age. It is told of him that he was 'a head taller than any man at the Moot.' We might guess that Hawk's-book was a kind of heir-loom in his family, and it seems certainly to have belonged to his father Magnus (died 1591) before him. Magnus was a poet and a politician in his day. His poems—Pontus Rímur and Rollant Rímur—were thought well of by his fellows. There is a verse which runs—

Hefir nú lýðá hials um rann hallað kvæða bramle
Miúkar síðan mærðir spann Magnus Jónsson gamle,

and laments the decay of song in the West since Magnus spun his sweet lines. Magnus, in 1581, enacted a law in his district for the arming of the Icelandic farmers; every householder to keep weapons of such and such kind for the defence of the land against pirates, and fires were to be kindled as signals of the foe's approach, 'the smoke of the fires rising up and being easily seen from place to place,' the wording of the passage referring to these beacons being evidently borrowed from a passage of the Landnama as it is in Hawk's-book (Book V. **1**. 2). How it came to Magnus, a North-country man by descent, we know not; but one might guess, as Mr. Sigurdsson has done, that it was through his wife, the heiress Ragnheid, Eggert's daughter, a West-country woman. But whether it has passed from Hawk's family into hers we know not, for of actual record of the book from 1334, when Hawk died, to 1591, when Magnus died, there is none. The last remains of

Icelandic medieval culture and its family libraries and gentle life are to be sought for in Magnus' days round the knot of old Western farms, Ogr, Wigr, Water-frith, By o' Red-sand, Flatey, Reykhólar, Scard, Stadarhól,—all family estates. Thus Magnus the Poet lived in Ogr, but died in By o' Red-sand.

The name *Hawk's-book* (AM. 544) has a double use; sometimes it refers to the whole vellum, with its heterogeneous contents; and more often to that part of it which contains the copy of the Landnama-book, and this name I believe begins with that eccentric and ill-fated scholar John the Learned, to whom Are Magnusson lent it. Are also lent it to Arngrim the Learned, who used it for his *Specimen Islandiae Historicum*, written in Iceland in 1633, but published at Amsterdam in 1643. About 1640 it passed into Bishop Thorlac's hands, who gave it to Biorn o' Scardsa for his compilation of Landnama-book, which has been for a century and a half the textus receptus. Biorn's compilation we put down to 1640–1643, for Apr. 29, 1645, he speaks of it as a work of the past. See Prolog. to Sturl. Saga, p. cxliii, foot-note 2.

Of Biorn's work there are many paper copies, AM. 104, 109, 110, 108, fol., and several others. The first of these by Asgeir Jonsson is, I believe, made from Biorn's own now lost autograph, year 1643. The second, 109, is written by John Gizurson (died 1648), and it has the Marginalia, etc., which Asgeir keeps in their places at the side of the page, incorporated into the body of the text. There is also a parchment copy, New. Roy. Lib. 1147, of about 1650. AM. 111 is an abridgment of no value, chiefly from H. Biorn's method of work is best shown by a single instance, which at the same time may serve as a useful test, by which the reader may, without further trouble, detect a copy printed or written of a Landnama text. In Hawk's-book (I. 3. 9) Ingolf is said to have come to a desert land, 'at auðo lande;' Sturla's-book reads 'að óbygðu lande,' to an uninhabited land. But Biorn, in framing his text after the model of the old Gospel Harmonies, carefully puts in both epithets, and his compound text runs 'at auðu landi óbygðu,' to a desert land uninhabited; for he did not perceive that in Are's style the one epithet would exclude the other, and the taste of his own day for the doubled epithet made it sound well enough to his ear.

Thord Jonsson, the priest of Heat-dale (ordained 1634 and died 1670), is the other person that used the book for his compilation. His compilation, we hold, preceded that of Biorn by a few years, for a part at least of one of the missing leaves (leaf 14) is seen to have been used by him, whilst in Biorn's text no traces of it are seen; hence we date it 1635–1640. From Bishop Thorlac it passed into Bishop Bryniolf's hands; it was he that got John Erlendsson to make the copy AM. 105.

After the Bishop's death the Hawk's-book fell into vandals' hands, and was pulled to pieces. The Landnama and Christni Saga leaves

at the beginning were severed from the rest, and many of them cut up for binding. This part of the history of H is thus told by Arne in a slip in AM. 435: 'These Landnama leaves and those of Christendom's Saga I got nearly all from Sir Olaf Johnsson [died 1707, father of John Olafsson, his last secretary], but the father of Sir Olaf, Sir John Torfason, of Stead in Sugande-firth [N. W. Iceland], got these leaves from a farmer in the west near him, and took them completely asunder, one from the other, using them to cover *quires* or pamphlets. Some of these Landnama leaves I got from another place than from Sir Olaf. I saw that these leaves belonged to the beginning of that volume [Hawk's-book, the remainder of which he had still, as appears below, in book form], and had undoubtedly in old time been bound up therein, and therefore I put them in there, in order that the volume should so far be complete. But the volume itself [AM. 544], with the exception of those Landnama and Christendom leaves, I got, if I remember right, from Gaulweriaby in Floe, and it had certainly wandered thither after Master Bryniolf's death. Master Bryniolf had a copy [John's AM. 105] written from those Landnama and Christendom Saga, and the book must then have been complete.'

It may be added that these leaves somehow, after Arne's death, had been taken again out of Hawk's-book and put under AM. 371, but in 1884 I asked the Librarians to reset them, according to Arne Magnusson's own direction, in their original place.

The whole of Landnama and Christni Saga is in Hawk's own handwriting.

The following table, founded on close calculation from the extant leaves, shows the original state of the beginning of Hawk's-book; three leaves within *thick brackets* (6, 13, 14) were *lost* in John Erlendsson's days, not being in his copy. Of leaf 6 (p. 36, line 10, to p. 42, line 1) I can find no trace in earlier times, unless it be in Arngrim's *Specimen Island. Hist.* (which we mark 'Spec.'), but it would seem that a strip of leaf 14, the lower half, existed when the book was in Sir Thord Johnsson's hands.

Since John Erlendsson's time the leaves in *ordinary brackets* have been lost. The leaves *unbracketed* still remain to us.

[1, 2, 3], 4, [5], **[6]**, [7, 8], 9, [10, 11, 12], **[13, 14]**, [15, 16, 17, 18, 19, 20, 21, 22], 23, 24, 25, 26, 27, 28, 29, [30, 31], 32, 33, [34], 35, 36, 37, [38, 39, 40], 41, 42, 43, 44, [45].

The second gap (p. 78, line 20, to p. 85, line 3) must have been of *two* leaves, for the amount of text in S is too much for one leaf of H. Making allowance for the fact that S is here defective and curtailed, and that, as we gather from M*, the story of the Ceallacings was fuller in H than in S, the whole text would fit into two leaves.

I have been able to calculate that the Landnama-book began on the reverse of the first leaf. The junction between Landnama and Christni Saga began about the middle of leaf 39. Hence of Ld. have been saved 14, and

of Chr. Saga 4,—18 in all out of 45, and these in a lamentable state, two of the Chr. leaves pared about, nearly all having been used for binding, stretched over boards. Arne made untiring efforts to get more of the lost leaves: his correspondence is given in my preface to Biskopa Sogor (1858), from which it appears that priest Olaf Johnsson was guilty of the mutilation of the MS., though he endeavours to shift the blame upon the poor farmer. Luckily John Erlendsson's copy is usually very accurate; for though he often enough skips lines or sentences, he always corrects himself, underlining the delenda, and then beginning afresh. One curious error has hereby arisen in Bk. I. **1.** 1; he writes, 'fyr norðan Hialtland sva at *siór er í miðjum hlíðum*,' then corrects and *underlines* 'siór er í m. hlíðum,' but forgets to underline 'sva at.' Hence my bewilderment in Icelandic Reader, p. 338, ll. 17–20; nothing but autopsy can help in such cases. I have, however, found one place where he has skipped a line (III. **18.** 2).

The earlier compilations in Biorn's time are too arbitrary and inaccurate to be of use. In admitting them as helps one simply brings a world of confusion into what is already a sufficiently delicate task.

The history of STURLA'S-BOOK is almost a blank, not a scrap of the vellum remaining. Hawk, in his Colophon (p. 234), speaks of a book made by Sturla the Lawman. We can identify John Erlendsson's copy as drawn from a vellum of this Sturla-book by its pedigrees being drawn to 'Sturla í Hvammi' and other worthies of the Sturlung family, notably to 'the mother of the Sturlungs.' The very use of 'í Hvammi' rather than 'Hvamm-Sturla,' as Hawk puts it, is characteristic and contemporary, and would fix the autotype to some one of the Sturlung family.

But the existence of this type of Landnama-book during the 14th century is still further proved by the fact that there are many Sagas in which pieces out of Landnama-book were inserted by their latest editors or compilers, (Olaf Tryggvason, Grette Saga,) and in all cases these citations follow the Sturla text distinctly, and are to be used as if taken from some sister or daughter MS. Judging by its frequent use—for even the author of Bardar Saga, a fictitious Saga of the 14th century, largely draws from it—we suspect that there was more than one MS. of the Sturla type. However, only one copy survived into the 17th century, viz. the copy that Biorn o' Scardsa knew and called 'Landnama,' Thord o' Hitardale 'Önnur-bók,' and which Bishop Bryniolf luckily made John Erlendsson copy. After this transcript was taken of it, when it must have been well-nigh perfect, it vanishes without a sign. I have fancied that it may have been sent abroad as a present by the bishop to the king or some other noble collector, and been lost at sea or by accident on the way. As to its age we have only John Erlendsson's copy, which is oftentimes normalized into his own spelling, to help us; there are, however, a few distinctive phonisms which pierce through John's normalization, such as 'lb' for 'lf,' and from considering and weighing all I incline to think it was a good 14th-century copy of an older MS. of the Sturlunga time, and was not itself of the Sturlunga time.

Mela-book must claim a few lines to itself on account of the confusion which has hitherto prevailed with respect to it. It was a closely-written vellum, containing other Sagas besides Landnama-book, besides genealogical matter, etc. The ply or fold, which survives of the Landnama part of it, was, we think, the second of a quarternion or gathering of four folds. The first page of its first leaf is black and dirty, having been stretched over boards for binding; however, its contents were most of them read by Mr. Sigurdsson and found to consist of pedigrees (printed, as far as they can be read in continuity, in Sturlunga, 1878, vol. ii. 497–98). These pedigrees continue on the next page, but cease at the 16th line of its first column, and allow Landnama to begin on the 17th line, and fill of course the rest of that and the next columns (Reader, pp. 17–19). The next two plies, four leaves, are wholly lost; but then comes the other leaf of our ply, and on it, as we should have supposed, Landnama-book is still going on, covering both pages (II. ch. **7**. 2 to ch. **22**. 2). The knowledge of the contents of the missing leaves enables us to calculate how large a space Landnama-book must have filled, and how many leaves of it are lost.

From Thord's Compilation (for, as might be expected, he sometimes omits to note down 'Landnama-book,' now and then even puts it in a wrong place), inasmuch as we know the contents of Hawk's-book and Sturla-book, we can, by simple subtraction, get a residue drawn from the now perished parts of Mela-book. But Thord did not limit himself to taking extracts from the Landnama part of Mela-book, but also extracted bits of the Vatzdæla, Eyrbyggia, Floamanna Sagas and Glúma, which were also in the vellum before him (see Fornsogur, Leipzig, 1860, pp. 189–195, and the foot-notes to pp. 195–204). Yet it is not right to use these extracts of his as if they had ever formed part of Landnama-book: their place is in the apparatus criticus of the respective Sagas to which they belong, and much confusion has resulted in editions from this not being known. Of course it was not till the full contents of the original Mela-book vellum were (in 1840) found out by Mr. Sigurdsson that this necessary distinction could be observed.

We distinguish therefore between 'Mela-book,' meaning the Landnama part, and the 'Mela-book vellum,' meaning the whole MS., precisely as we did with regard to Hawk's-book.

The Mela-book vellum was written, as we judge from the handwriting, about 1430; but it must be, as far as Landnama goes, a copy of a MS. of the end of the 13th century; for Thord, citing a passage in which the List of Law-speakers is given, says, after naming a man whose office ends in 1272, 'here ends the list of Law-speakers in my Landnama-book,' so that the scribe of 1430 is copying a MS. 150 years old in his day. We can even tell by a curious leap (from Bk. II. ch. **11**. 6 to ch. **15**. 3) which the scribe makes from the middle of one pedigree to the middle of another, three chapters ahead without any ado, that there was a leaf missing in this archetype, and that he did not even notice the omission,

which indeed was hardly to be detected at first, being in the midst not of a story, but of a genealogy. One might even, from the amount of matter omitted, roughly calculate the size of the lost autotype's page.

In the Mela-book vellum about nine leaves or eighteen pages were, we calculate, filled with Landnama matter (not one-third of the full text as in H). It is difficult to tell how far the autotype was abridged, or under what conditions it was produced. This is a problem beyond us at present. The Landnama part of Mela-book as also the List of Law-speakers was, when Sir Thord's compilation was made, complete, and the rest of the Sagas that were in the same vellum in the main complete also. The whole, when complete, might be calculated at about sixty leaves. By Arne's day only twelve were left, of which two only, as we have seen, touch Landnama matter; which twelve leaves I, in 1884 (completing my former work of 1860), gathered duly into AM. 445 b, entitling the whole the 'Mela-book vellum.'

A peculiarity of S is the frequent occurrence of blanks, but in three out of four instances it turns on the name of a man's wife, in the recurring phrase, N. N. married .... *their* son (sons), etc. These blanks H and M do not fill up, and the Editor believes that Are's text never included those names, but that the writer of S wished to aim at uniformity, hoping perhaps to light upon the names which the MSS. before him did not supply. Are seems to have passed on in such cases without remark.

Hawk only mentions having used the books of Sturla and Styrme. Having Sturla's-book, we can subtract it from the rest of Hawk's-book, and presume what is left to be Styrme's. (A few glosses, such as I. **1**. 1, may be Hawk's own, but besides the pedigrees that is all.) And this enormously simplifies the problem, which, without the help of Sturla's-book, would have been indeed a difficult one. We get some notion of what STYRME'S-BOOK must have been, and note that only three authorities are cited—Are's-book, and the Borgfirdinga-kynslóð by Brand the Chronicler *or* Frode (II. **13**. 1), and the information supplied by Colsceg the Wise (IV. **9** sqq.), as to a particular part of the country. How far Styrme himself was compiling, and how far working from another compilation, we cannot at present tell. As to Hawk's fidelity, we must not be too exacting in fixing the highest standard; he copies names and facts accurately enough as a whole, and where he makes mistakes, they are excusable from the difficulty and toil of the task. But we can detect one important omission at least, and from that judge that there were, most probably, others of more or less import, and it is necessary to note this if we want to have a complete idea of the way MSS. were copied by intelligent scribes in the Middle Ages. The Story of Leot (Bk. II. ch. **24**) would have been before Hawk's eyes in Sturla's-book,—as also II. **6**. 4, and **7**. 6,—and by his own rule he ought to have taken it from there, even if it were not found in Styrme's-book; but he has omitted it altogether. It strikes one that Bk. II. chs. **18–24** incl. (and

the story of Leot falls within this section) is in S thickly strewn with minute genealogical matter *not* found in H. Three reasons for this suggest themselves. Was Hawk less accurate here? Or, was his copy of S defective here? Or, was our copy of S that survived, glossed here by some local western genealogist? We should prefer the last alternative. Elsewhere S adds whole sections only sparingly, e.g. III. **5.** 5, IV. **16.** 5, **19.** 4. It is lucky that, on the whole, Hawk follows Styrme's-book, because it was certainly the better text, and we must not too literally accept his broad statement that, for the most part, they contained the same text. The place of honour he gives to Sturla is probably on account of his rank and family.

The real problem of the exact *provenance* of each part of the Landnama-book, as it now stands, lies behind Hawk, Sturla, and Styrme; they were editors, not authors. There are many parts of the book which are clearly not Are's work, nor ranging with Are's plan, but they are old, they are bits of real tradition, and we cannot cut them out haphazard, nor can we give their origin, nor say how they came to take their place in the original framework as devised by Are. It is with these questions that criticism must deal: in this place we must content ourselves with stating the existing facts.

Landnama-book was by no means unfrequently quoted by the compilers of the writing ages of Iceland. In the 14th century the Great Olaf's Saga, extant in several MSS. (Flatey-book, AM. 61, Berg-book, etc.), contains whole pages from it touching the discoverers, the Christian Settlers, Eiric the Red, and other matters which interested the compiler or seemed germane to the book he was copying. Again, Grette's Saga has several pickings from Landnama-book used by its 14th-century editors to eke out the Saga or give it an air of history. The still more fabulous and fictitious Sagas of the 14th century, the Sagas of Bard, Viglund, Thorstan Oxfoot, are all largely helped out by Landnama-book, and we are even able from Bard's Saga to supply a missing name in our S (III. **2.** 3). All these citations, save those of Thorstan Oxfoot's Saga, were taken from a sister MS. of S. It has been declared with regard to classic Greek and Latin books that quotations almost invariably present poorer text than the texts themselves. But this observation would apply tenfold here. All these quotations would cover well-nigh the seventh part of the whole Landnama, yet taken all in all they give scarcely a line without impairing or curtailing the text.

But in the 13th-century citations the cases stand a little differently. Floamanna Saga actually, for the only time in the classic literature, cites Landnama-book by *name*. Its first twelve chapters and ch. 18 are just Landnama-book dramatized. But the text used here is an old one lying at the back of H and S, and from it we gather one important link in a pedigree (p. 19, note 5).

In Egil's Saga, again, chapters of Landnama-book are freely paraphrased, though not cited by name. Two passages (II. **4.** 9, 10) give us

fragments of a text now lost in H or S, possibly earlier than Styrme's-book. The Landnama sections of Eyrbyggia are given in § 3; those of Laxdola and Vatzdola Sagas will be given in the Fourth Book, §§ 2 and 3, and need not be dwelt on here. Havard's Saga, curiously enough, yields latest evidence as to the existence of this pre-Hawk text. In the 16th century this Saga seems to have existed in one MS. 'mutilum in calce,' and a fictitious ending was therefore manufactured by the help of Landnama. He must have used a better text than ours, for this late paraphrast has helped us to mend a passage (Bk. II. **24**. 2) in S (for the chapter is missing in H): the word 'gersomi' is a proof positive of the authority of the paraphrast's text.

The sad loss of three leaves in Hawk's-book may be estimated when we remember that in the portion of S, corresponding to two of those leaves, there are three grave errors—the bit about Thord Gelle (II. **14**. 8), the omission of Are's own ancestors (II. **15**. 14), and the corrupt paragraph about the Ceallacings (II. **16**). S* yields no help in these places.

The object of the present edition is to give the text of Are's day as purely as may be, whereof all obvious insertions, such as the continuations of pedigrees (to Hawk in Hawk's-book, and to the Melamen in Mela-book, and to the Sturlungs in Sturla-book), are eliminated and given at the end of this volume. What pieces of *later* work (glosses, legends of genealogies, references of later date) are left in the text, are marked off by thick brackets.

The foot-notes are confined to the most substantial and necessary matters of text.

Sturla's-book being itself an abridgment, his chief omissions and inversions will be given together in an appendage.

There are a few cases where we give a *double text*, printing the two versions together, as it is important that no variations of any note should be relegated in foot-notes or appendices.

As instances of these, to show the state of the text, we would notice a passage where S gives a varying text (pp. 16, 17) reversing the order of the discoverers of Iceland. More interesting, however, are the varying passages in M, such as those relating to Blund-Cetil (II. **2**. 5) and to the Iron-Smith (II. **3**. 11), to Ord o' Tongue (I. **10**. 4); but of greater moment still the section touching Scalla-Grim (II. **4**. 1), where there can be no doubt, as we shall elsewhere show, that M is right, and solves the historic difficulty which the enormous extent of Scalla-Grim's claim, as given in S, created. It is impossible here to restore the true text in I. **8**. 1, so we leave it just as it stands in S; and in II. **4**. 1, we give the text according to M. We lack Styrme's-book here, and in Hawk's-book just here one leaf is missing, though we presume that in this instance he followed Sturla's text, it being the longest. M gives fresh sections, absent both in H and S, II. **7**. 1, **21**. 2, III. **17**. 3; and single clauses, III. **1**. 2, IV. **14**. 3, line 7, **18**. 7, V. **4**. 6, **11**. 2, line 17.

The verses which are preserved in Landnama-book fall into two categories, one comprising verses given in their old rough state, the other covering verses *touched up* and remodelled in accordance with 13th-century taste. In the first case they are printed and translated in full; in the second, the reader is referred to the Corpus Poeticum Boreale, and the translation only gives as much of them as is manifestly old. Each particular case will be briefly discussed in appended notes.

Our 13th-century MSS. of Landnama-book, like other Icelandic vellums, did not follow their archetype in spelling, and are therefore not to be finally followed in this respect. In the present text the spelling is in accordance with the oldest vellums, and comes as near Are's as is needful or practicable, the chief discrepancies between our spelling and Are's being that we use both þ and ð, and make freer use of k than he would have done, for the convenience of students who may the easier use the Oxford Lexicon.

The spelling which is used in the first three Books of this work, relating to the Settlement, Constitution, and Conversion of Iceland, marks off to the eye and ear the early pragmatic history of Are's days and Are's school from the late Epic history of the Family Histories.

Are divided his work into books, and (as we learn from the last chapter, V. **17**. 1, 2) marked off these books into sections, giving one to each of the greater settlers whose families and adventures are therein. This arrangement of his we have considered ourselves bound to, and have therefore neglected recent notation; we have further helped the reader by breaking up the chapters into small paragraphs, after the manner of other classics.

Older editions of this book are the interesting black-letter editio princeps of Scalholt, 1688; the Copenhagen edition, with Latin version, of 1774,—both founded on the rough 17th-century compilation of Biorn o' Scardsa; the Copenhagen Rafn's edition of 1830,—founded on Hawk's-book. John Sigurdsson's edition of 1843 gives for the first time Sturla's text in its large print, putting H or M in small print in foot-notes, or in italics into the text. The MS. notation of these older editions marks H as C, S as B, and M vellum as E c, while Thord's compilation is cited as E.

The translation is literal, the same technical terms being always Englished in the same way, and the word of the original being preserved where, as in the case of *gode* or *herse*, its exact connotation cannot be given in our English word. In the text *brackets* show interpolation, and if thick, double text; but in the translation, if without note of MS., the plain brackets contain *explanatory matter;* Italics, *supplied matter*, as in A. V. of the Bible. The names are normalized in the translation into O. E. shape pretty consistently. Where the original Irish equivalents are given in brackets the O. N. form is preserved in the translation. The text being above the translation will in every case prevent any confusion in these heads.

We have extended the peculiar genealogical contractions used in Landnama MSS. in every case, and this was necessary as several mistakes have occurred through the misinterpretation or copying of these contractions. The later genealogies, printed in Appendix, show the way in which these pedigrees are given in 13th-century Icelandic MSS. and their copies, where the letters .f. = father in all cases of the word, .s. = son in all cases singular, .ss. = sons in all cases plural, m̊ or ꝏ̊ = mother in all cases singular, .d. = daughter in all cases singular. This must be remembered in cases of textual criticism. There is e. g. a case I have met with where ꝏ and 'oc' have been confounded. The emendation, Bk. II. **14**. 8, is based on this. There must probably still be cases in our texts where such mistakes have caused errors we have not been able to detect, though we have found out more than one instance.

Other contractions, such as those for the *proper* names, Þ for Thor, and the like, geographical, f. for firth, and the lð which stands for 'land' or 'lǫnd,' singular or plural; this latter we have extended according to the sense and context, thus 'hann nam land' the standing phrase, but 'lǫnd' where the plural 'lands' is inferred.

All proper names are given as in Are's own day, but no further back, not as the persons who owned them would necessarily have spoken them. Thus Are said Thord, and so we give it, but Thord Gelle would no doubt have called himself 'Thorrod.' So in the case of Oleif. See Lexic. 471. b. In Gaelic or otherwise foreign-looking name we use *c*, not only in Ceartan, Ceallac, but also in Cetil, where it presumably represents a disguised Icelandised = Gael. Cathal.

The arrangement of Are's great work, which is at once simple, consistent, and scientific, needs a word or two here. A glance at the map will show that only the rim of Iceland is inhabited, and that a circuit of the coast will practically include all settled spots. Are took advantage of this fact for his plan. In five books he makes the circuit of the island sun-wise, taking settlement after settlement in due geographical order. He starts, after a prologue and an introductory section on the first discoverers of Iceland, on his progress at the spot where the first great settlement was made by the present Reykjavik. In the first book he got as far as the west-end of the South-land. His second book takes the West-friths, the third the North-land, the fourth the East-frith, the fifth dealing with the east part of the South-lands and completing the work. The fifth and first books together make up the account of the South-lands: the whole work is like an ancient ring with ends that correspond ○. This plan is carried out without divergence, and where information is supplied by Colsceg or other friends, such work falls easily into its due place.

It is interesting to note that Mela-book, as we have it, starts with the beginning of the South-land quarter, not in the midst of the South-lands as Are had done, all presumably in *four* books.

Þetta es *Prologus* fyrer bóc þesse.

Í ALDAFARS-BÓC, þeirre es Beda prestr heilagr gœrðe, es geteð eylannz þess es Thile heiter á bócom, es sagt es at ligge vj dœgra sigleng norðr frá Bretlande. Þar sagðe hann eige koma dag á vet*r*, þá es nótt es lengst: ok eige nótt á sumar, þá es dagr *es* lengstr. Til þess ætla vitrer menn þat haft at Ísland sé Thile kallað, at þat es víða á landeno, at sól skínn um vetr þá es dagr es lengstr: en þat es víða um daga, at sól sér eige þá es nótt es lengzt.—En Beda prestr andaðesk dccxxxv ǫ́rom efter holdgan várs Herra Jesu Christi, at því es riteð es, meirr an c ára fyrr an Ísland bygðesk af Norðmǫnnom. En áðr Ísland bygðesk af Norðmǫnnom vóro þar þeir menn es Norðmenn kalla Papa; þeir vóro menn Cristner; ok hyggja menn at þeir mone vereð hafa vestan um haf; þvi at fundosk efter þeim bœkr Írskar, ok biollor ok baglar, ok enn fleire hluter, þeir at þat mátte skilja at þeir vóro Vestmenn. Þat fansk í Papey austr ok í Papyle. Ok es þess geteð á bócom Enskom, at í þann tíma vas faret miðle landanna.

This is the Prologue to this Book.

In the book of the Course of Ages [De sex hujus saeculi aetatibus, part of the book De ratione temporum] which priest Beda the holy made, there is spoken of an Island which is called Thīle in books [in Latin], and it is said that it lies six days' [24 hours'-day] sailing north of Bretland [Brittannia]. There, he said, there came not any day in the winter when the night is longest and no night in summer when the day is longest. The reason why wise men hold that Iceland is Thīle, is because over much of the country the sun shines through the night when the day is longest *or* in the longest day, and the sun is not seen in the longest night. Now priest Beda died 735 years after the incarnation of our Lord Jesus Christ, as it is written, more than 100 years before Iceland was settled by Northmen. But before Iceland was settled by Northmen there were there those people whom the Northmen call Papas. They were Christian men, and people think that they must have been from the West of the Sea [the British Isles] because there were found after them Irish books and bells and crooks, and yet more things, by which it might be perceived that they were West-men. These things were found in East Papey and in Papyli. And it is also spoken of in English books that at that time men went between the lands [British group and Iceland].

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5. þá es . . . lengst] add. S* (Fl.-book). 11. an] add. S. af Norege, S.
15. þeir er, S. 16. þat . . . Papyle] om. S.

[24: i. 1.]

LIB. I.

Her hefr Landnáma-bóc; ok seger í enom fyrsta Capitula hvert skemst es frá Íslande.

[Á þeim tíma er Ísland fansk ok bygðisk af Noregi, var Adrianus Papa í Roma ok Johannes, sa es enn v var með því nafni í því sæti: en Hloðver Hloðversson keisari fyr norðan Fiall: en Leo ok Alexander son hans yfir Mikla-garði: þá var Haraldr enn Hárfagri konungr yfir Noregi: en Eirikr Eymundar son yfir Svia-ríki, ok Biorn son hans: en Gormr enn Gamli at Danmork: Elfraðr enn Ríki í Englandi ok Iátvarðr son hans: en Ciarvall at Dyflinni: Sigurðr enn Ríki iarl at Orkneyjum.]

1. 1. SVÁ segja vitrer menn, at or Norege frá Staðe sé vii dœgra sigleng til Horns á austan-verðo Íslande:

En frá Snæfellz-nese iiii dœgra sigleng til Hvarfs á Grœna-lande:

[Af Hernom af Norege skal sigla iamnan í vestr til Hvarfs á Grœn*a*-lande; ok es þá siglt fyr norðan Hiallt-land,—þvi at eins sé þat at all-góð sé sióvar-sýn—en fyr sunnan Færeyjar, svá at siór es í miðjom hlíðom; en svá fyr sunnan Ísland, at þeir hafa af fogl ok hval.]

I. Here beginneth the Book of the Settlements, and there is told in the first chapters the shortest way to Iceland.

* In the days when Iceland was found and settled from Norway, Adrianus was pope in Rome, and John, he who was the eighth of that name, in the apostolic see, and Hlodwe [Hlodwig] Hlodwe's son Kayser north of the Mount [Alps], and Leo and Alexander [Alexios] his son over Mickle-garth [Byzantium]: Harold Fairhair was then king over Norway, and Eiric Eymundsson over Sweeric [Sweden], and Beorn his son, and Gorm [Goth-thorm] the old in Denmark, Elfrad [Ælfræd] the mighty in England and Eatward [Eadweard] his son, and Cearwall [Cearball] at Dyflin [Dublin], Sigrod the mighty Earl at the Orkneys.

1. 1. Wise men say that out of Norway from Stead [Cape Stadt] there be seven days' [24 hours'] sailing west to Horn on the eastward of Iceland.

But from Snowfellsness, where it is shortest, there is four days' sailing to Cape Wharf in Greenland.

* From Horn from Norway one must sail ever west to Wharf [Farewell] in Greenland, and then the course sailed is north of Shetland, within sight of land, if there be a very clear day, and south of Faereys, so that the sea be half-way up the slopes, and so to the south of Iceland, so as to get to [that distance from the coast, where you meet] the fowl and whales.

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13. Sniofallz, H. 15–19. *Interpolation*, instead of which S reads:—En sva er sagt, ef siglt er or Biorgvin rétt í vestr til Hvarfsins á Grœnlande, at þá man siglt vera tylft fyrir sunnan Ísland.

[27: i. 1.]

Frá Reykjanese á sunnan-verðo Íslande es þriggja dœgra haf til Iolldo-laups á Írlande í suðr:

En frá Langa-nese á norðan-verðo Íslande es fiogorra dœgra haf til Svalbarða norðr í Hafs-botn.

En dœgr-sigleng es til Úbygða á Grœn*a*-lande or Kolbeinsey í norðr.

2. I. GARÐARR hét maðr, son Svávars ens Sœnska; hann átti iarðer í Siólande, en vas fœddr í Svia-ríke. Hann fór til Suðreyja at heimta faðor-arf kono sínnar. En es hann siglðe í gœgnom Pettlandz-fiœrð, þá sleit hann undan veðr, ok rak hann vestr í haf; hann kom at lande fyrer austan Horn—þar vas þá hœfn.—Garðarr siglde umhverfiss landet, ok visse at þat vas eyland. Hann kom á fiœrð þann es hann kallaðe Skiálfanda; þar skuto þeir báte, ok gekk á Náttfare þræll hans; þá slitnaðe fest*r*en, ok kom hann í Náttfara-vík fyr útan Skugga-biœrg; en Garðarr kom œðrom-megen fiarðarens, ok vas þar um vettrenn—því kallaðe hann þar Húsa-vík.—Náttfare vas efter með þræl sínn ok ambœ́tt—því heiter þar Náttfara-vík.—Garðarr siglðe austr aftr, ok lofaðe miok landet, ok kallaðe Garðars-holm.

2. Naddoðr hét maðr, bróðer Œxna-Þóress, mágr Olvéss Barna-karls; hann vas víkingr mikell—af því stað-festesk hann í Færeyjom,

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From Reekness on the southward of Iceland it is eight [MS. three] days' sea to Mare's leap in Ireland southward.

And from Longness on the northward of Iceland it is four days' sea to Swal-bard north in Sea-bottom [the Arctic islands and ice-floes].

And it is one day's sailing to Greenland out of Colbansey in the north.

2. I. THERE was a man named GARD-HERE, the son of Swawar the Sweenish [Swede]; he owned lands in Sealand, but was born in Swee-ric [Sweden]. He journeyed to the Southern isles [Sodor] to get in the inheritance of his wife's father. But as he was sailing through Petland's frith [Peht-land-frith *our* Pentland] a gale broke his moorings, and he was driven west into the sea. He made land east of Horn [Cape Horn], there was a haven there then. Gard-here sailed round about the land and found that it was an island. He came upon a frith, which he called the Quaker. Then they put out their boat, and aboard her went Night-fare ~~and~~ his thrall. Then the moorings broke, and he came ashore in Night-fare's bay, out east of Scugga-berg [Shadow-rocks]; but Gard-here came ashore on the other side of the frith, and stayed there through the winter, wherefore he called it House-wick. Night-fare stayed behind with his thrall and his bondmaid. Wherefore the place is called Nightfare-wick. Gard-here sailed back East, and praised the land much, and called it GARD-HERE'S HOLM.

2. There was a man named NADDODH, the brother of Oxen-Thori, the brother-in-law of Alwe Bairn-carle. He was a great wicking, wherefore he took up his abode in the Faereys, for he had no place of

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20. Naddoðr] S; Naddoddr, H.

[26: i. 26.]

at hann átte hverge annars-staðar vel friðt. Hann fór or Norege, ok vilde til Eyjanna; ok varð sæ-hafe til Garðars-holms, ok kom í Reyðar-fiærð í Aust-fiærðom; ok gengo þeir þar á en hæsto fiæll, at vita, ef þeir sæe nockorar manna-vister eða reyke; ok sǽ þeir ecke líkenda. En es þeir siglðo frá landeno, fell snjór mikell.—Af því kallaðe hann Snæ-land.—Þeir lofoðo miok landet.

[S: Svá er sagt at menn skyldo fara or Norege til Færeyja,—nefna sumer til þess Naddoð víking—en þá rak vestr í haf, ok fundo þar land mikit. Þeir gengo upp í Austfiærðom á fiall eitt hátt, ok sásk um víða, ef þeir sæe reyke, eða nœckor líkende til þess at landet være bygt; ok sǽ þeir þat ecke. Þeir fóro aftr um hausteð til Færeyja. Ok es þeir siglðo af landeno, fell snær mikill á fiæll—ok fyrer því kœlloðo þeir landet Snæ-land. Þeir lofoðo miok landet.

Þar heiter nú Reyðar-fiall á Austfiærðom es þeir hœfðo at komet. Svá sagðe Sæmundr prestr enn Fróðe.

Maðr hét Garðarr, Svávars son, Sœnskr at ætt. Hann fór at leita Snæ-lannz at tilvísan móðor sínnar fram-sýnnar. Hann kom at lande fyr austan Horn et Eystra.—Þar vas þá hœfn.—Garðarr

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good peace elsewhere [he was outlawed everywhere else]. He went out from Norway wishing to go to the islands [Faereys], but he was sea-borne to Gard-here's holm, and made Reyd-frith in East-friths, and then they walked up the highest mountain to see if they could see any abode of men or smoke, but they saw no token [MS. tidings] thereof. But as they sailed away from the land there fell a great snow, wherefore they called it SNOW-LAND. They praised the land much.

Parallel Text from Sturla's-book.

. . . But it is so said, that if one sail out of Beorgwin [Bergen] right west to the Wharf in Greenland, that the course will be a twelve days' sail [i. e. about fifty sea miles] to the south of Iceland.

Of Naddodh.

It is thus told, that there were certain men who ~~needed~~ to journey out of Norway to the Faereys, some name Naddodh the wicking as being one of them. But they were driven west into the sea, and there they found a great land. They walked up a high mountain in the East-friths, and looked far and wide to see if they could see smoke or any token that the land was settled, but they saw none. They went back at harvest-tide to the Faereys, and as they sailed from the land there fell great snow upon the hills, wherefore they called the land Snow-land. They praised the land much.

The place is now called Reyd-fell in the East-friths, where they came ashore.

So said priest Sæmund the historian.

Of Gard-here.

There was a man whose name was Gard-here Swawarsson, Sweenish [Swedish] by kin; he went to seek Snow-land by the direction of his mother, who had second sight. He made the land east at *Cape* East

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1. fritt, Cd. 5. líkenda] S; tíðenda, Cd.

[28: i. 2.]

siglðe umhverfes landet, ok visse at þat vas eyland. Hann vas um vetr norðr í Húsavík á Skialfanda ok gœrðe þar hús. Um váret, es hann vas buenn til hafs, sleit frá hónom mann á báte, es hét Náttfare, ok þræl ok ambátt; hann bygðe þar síðan es heiter Náttfara-vík. Garðarr fór þá til Noregs ok lofaðe miok landet.

Hann vas faðer Una, fæðor Hroars Tungo-Goða.

Efter þat vas landet kallat **Garðars-holmr**, ok vas þá skógr miðle fiallz ok fiæro.]

3. Flóke Vilgerðar son hét víkingr mikell: Hann biósk af Rogalande at leita Snælannz. Þeir lǿgo í Smior-sunde. Hann feck at blóte miklo, ok blótaðe hrafna þriá, þá es hánom skylldo leið vísa [þvi at þá höfðo hafsiglingar-menn engir leiðar-stein í þann tíma í Norðr-lændom]. Þeir hlóðo þar varða es blóteð hafðe veret, ok kælloðo Flóka-varða—þat es þar es mœ́tesk Hærða-land ok Roga-land.—Hann fór fyrst til Hiallt-lannz, ok lá í Flóka-váge. Þá týndesk Geirhilldr, dótter hans, í Geirhilldar-vatne. Með Flóka vas á skipe bo*a*nde sá es Þórolfr hét; en annarr Herjolfr; ok Faxe, Suðreyskr maðr. Flóke siglðe þaðan til Fœreyja, ok gifte þar dóttor sína—Frá henne vas Þróndr í Gœto.

Þaðan siglðe hann út í haf með hrafna þá þriá es hann hafðe blóteð í Norege. Ok es hann lét lausan enn fyrsta, fló sá aftr um

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Horn. There was then a haven there. Gard-here sailed round about the land, and saw that it was an island. He stayed through the winter in the north at House-wick in the Quaker, and set up a house there. In the spring when he was ready for sea, there was torn from him the boat with a man on board, whose name was Night-fare, and his thrall and bondmaid. He settled there afterwards at a place called Night-fare-wick. Then Gard-here went to Norway and praised the land much.

He was the father of Une, the father of Hrodgar, the gode *or* priest o' Tongue.

After that the land was called Gardhere's Holm, and there was then wood between fell and foreshore. [Here ends the double text.]

3. Floci Wilgerdsson was the name of a great wicking. He set out from Roga-land to seek the Snow-land. They lay in Smear-sound. He made ready a great sacrifice, and hallowed three ravens, which were to tell him his way, (for sea-sailors had then no load-stone at that time in the North.) They built a cairn when the sacrifice had been made, and they called it Floce's beacon *or* cairn. It stands at the place where Horda-land and Roga-land meet. He first went to the Shetlands, and lay in Floce's voe *or* bay. Then his daughter Gar-hild was lost in Gar-hild's mere. With Floce there was on board a franklin named Thor-wolf, and another [named] Here-wolf, and Faxe, a South Island-man.

From there Floce sailed to the Faereys, and then he gave his daughter in marriage. From her is come Thrond o' Gate.

Thence he sailed out to sea with the three ravens which he had hallowed in Norway. But where and when he let loose the first, he flew

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10. Snió-, Cd.

stafn: annarr fló í loft upp, ok aftr til skips: þriðe fló framm um stafn, í þá átt es þeir fundo landet. Þeir kómo austan at Horne. Þá siglðo þeir fyr sunnan landet. En es þeir siglðo vestr um Reykja-nes, ok upp lauk firðenom svá at þeir sǽ Snæfellz-nes, þá mælte Faxe—'Þetta mon vesa miket land, es ver hœfom fundet; her'ro vœtn stór'—þat es síðan kallaðr Faxa-óss. Þeir Flóke siglðo vestr yfer Breiða-fiœrð, ok tóko þar land sem heiter Vatz-fiœrðr. Fiœrðrenn allr vas fullr af veiðe-skap, ok gǽðo þeir eige fyr veiðom at fá til heyjanna, ok dó allt kvik-fé þeirra um vettrenn. Vár vas helldr kallt. Þá geck Flóke norðr á fiœll ok sá fiœrð einn fullan af haf-ísom—því kœlloðo þeir landet ÍSLAND.

Þeir fóro braut um sumaret, ok urðo síð-búner. [Þar sér enn skála-toft þeirra inn frá Brians-lœ́k, ok svá hrófet, ok svá seyðe þeirra.] Þeim beit eige fyrer Reykjanes, ok þar sleit frá þeim bátenn, ok á Herjolf; hann kom í Herjolfs-hœfn. Flóke kom í Hafnar-fiœrð: þeir fundo hval á eyre einne út frá firðenom, ok kœlloðo þar Hval-eyre. Þar fundosk þeir Herjolfr.

Um sumaret siglðo þeir til Noregs. Flóke lastaðe miok landet; en Herjolfr sagðe kost ok lœst af landeno; en Þórolfr kvað driúpa smior af hverjo stráe á lande því, es þeir hœfðo fundet.—Því vas hann kallaðr Þórolfr Smior.

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back to the bows; the second flew up in the air and back to the ship; the third flew forth from the bows to the quarter where they found the land. They made it on the east at Horn. Then they sailed along the south of the land. But when they sailed west round Reek-ness and the frith began to open, so that they could see Snowfellsness, Faxe said, 'This must be a big country which we have found; here are great rivers.' It was afterwards called Faxe's mouth *or* oyce. Floce and his men sailed west across the Broad-frith, and then went in towards the land in a frith called Waters-frith or River-frith, over against Bard-strand. The whole frith was full of fish [fish, seals, and whales], and for the sake of the fishing they took no heed to make hay, and all their live stock died in the winter. It was then very cold. Then Floce walked northward to a mountain whence he could see a frith full of sea-ice, [wherefore ?] they called the land ICELAND.

They went away in the summer, and were ready to sail late. * There is still to be seen the enclosure of their hall east of Brian's-beck, and also their dock, and also their cooking-place.

They could not double Reekness, and there the boat was torn from them, and Here-wolf aboard it. He made land at Here-wolf's haven. Floce came into Haven-frith. They found a [stranded] whale on an eyre *or* tongue of gravel to the west of the frith, and called the place Whale-eyre. There they met Here-wolf.

That summer they sailed to Norway. Floce spoke evil of the country. But Here-wolf told the best and the worst of the country, and Thor-wolf said that butter dripped out of every blade of grass in the country that they had found. Wherefore he was called Thor-wolf Butter.

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6. ro] ero, Cd. Flóke] Faxe, Cd. 9. til] added; om. Cd.

[31 : i. 3.]

3. 1. BIORNOLFR hét maðr, en annarr Hróalldr :—þeir vóro syner Hrómunnz Grips sonar—þeir fóro af Þela-mœrk fyr víga saker, ok stað-festosk í Dals-firðe á Fiœlom: son Biœrnolfs vas Orn, faðer Ingolfs ok Helgo; en Hroallz son var Hroðmarr, faðer Leifs. Móðer Leifs vas Hroðný, dótter Ketils Bifro, Horða-Kára sonar.

2. Þeir Ingolfr ok Leifr, fóstbrœ́ðr, fóro í hernað með sonom Atla iarls ens Mióva af Gaulom, þeim Hásteine, ok Hersteine ok Holmsteine. Með þeim fóro œll skifte vel. Ok es þeir kómo heim, mælto þeir til sam-fara með ser annat sumar. En um vettren gœrðo þeir fóst-brœ́ðr veizlo sonom Atla iarls: at þeirre veizlo strengðe Holmsteinn heit, at hann skyllde eiga Helgo Arnar dóttor, eðr enga kono ella. Um þessa heit-strenging fansk mœnnom fátt. En Leifr roðnaðe, ok varð fátt um með þeim Holmsteine þá es þeir skilðo þar at boðeno.

Um váret efter bioggosk þeir fóstbrœ́ðr í hernað, ok ætloðo at fara til mótz við sono Atla iarls. Þeir fundosk við Hísar-gafl; ok lœgðo þeir Holmsteinn brœ́ðr þegar til orrosto við þá fóst-brœðr. En er þeir hofðo barzt um hríð, þá kom at Ól-móðr enn Gamle, son Hœrða-Kára, frænde Leifs, ok veitte

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[*Here beginneth what is told of the Settlers.*]

3. 1. THERE was a man named Beorn-wolf, and another named Hrod-wald. They were the sons of Hrod-mund Gripsson. They went abroad out of Thela-mark by reason of manslaughter, and took up their abode in Dale-frith at Fiolom. The son of Beorn-wolf was Erne, father of Ing-wolf and Helga, but Hrod-wald's son was Hrod-mere, father of Laf *or* Leif. Leif's mother was Hrod-ny, daughter of Cetil Bifra, the son of Horda-Care.

2. ING-WOLF and LEIF, sworn brethren, went a-warring with the sons of Earl Atle the Slender of Gaula, Ha-stan, Her-stan and Holm-stan, and they were all friendly together. And when they came home they agreed to go forth in fellowship with them another summer. But in the winter the sworn brethren made a feast for the sons of Earl Atle, and at this feast Holm-stan took a vow to get Helga, Erne's daughter, to wife, and to marry [lit. own] no other woman. Most men misliked this vow, but Leif turned red, and there was little love between him and Holm-stan when they parted at the feast.

The spring after the sworn brethren got ready to go a-warring, and were minded to go and meet the sons of Earl Atle. They met off Hisa-gable, and Holm-stan and his brother at once began to fight with the sworn brethren. But when they had fought together for awhile, Aul-mod the Old came up, the son of Horda-Care, a kinsman of Leif, and gave help to Ing-wolf and Leif. In this battle fell Holm-stan, but

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5. Móðer Leifs . . . Kára sonar] add. Floam. S. 14. roðnaðe] á at sea, add. S. 15. þar at boðeno] add. S. 17. at fara í h. ok æ. til m., S. 19. at] þeim, add. S.

þeim Ingolfe. Í þeirre orrosto fell Holmsteinn; en Hersteinn flýðe. Þá fóro þeir Leifr í hernað. En um vettren efter fór Hersteinn at þeim Leife, ok vilde drepa þá. En þeir fengo niósn af fœr hans, ok fóro í mót hónom ok bœrðosk; ok fell þar Hersteinn. Efter þat vóro menn sender á fund Atla iarls ok Hásteins at bióða sætter; ok sættosk þeir at því, at þeir Leifr guldo eigner sínar þeim feðgom.

3. Þeir fóstbrœðr bioggo eitt miket skip, ok fóro at leita lannz þess, er Hrafna-Flóke hafðe fundet; es þá vas Ísland kallað. Þeir fundo landet; ok vóro í Aust-fiœrðom í Alfta-firðe-enom-syðra. Þeim virðesk landet betr suðr an norðr. Þeir vóro einn vettr á landeno, ok fóro þá aftr til Noregs.

4. Efter þat varðe Ingolfr fé þeirra til Íslannz-ferðar; en Leifr fór í vestr-víkeng. Hann herjaðe á Írland, ok fann þar iarð-hús miket. Þar geck hann í, ok vas myrkt, þar til er lýste af vápne því es maðr hélt á. Leifr drap þann mann, ok tók sverðet, ok miket fé annat.—Síðan vas hann kallaðr Hiœr-Leifr.—Hiœrleifr herjaðe víða um Írland ok feck þar miket her-fang. Þar tók hann þræla tio, es svá héto: Dufþacr, ok Geirroðr, Scialldbeorn, Halldor, ok Drafdrit.—Eigi ero fleire nefnder. Efter þat fór Hiœrleifr til Noregs, ok fann þar Ingolf fóst-bróðor sínn. Hann hafðe fenget áðr Helgo Arnar dóttor, systor Ingolfs.

Her-stan fled. Then Leif and his fellows went a-warring. And in the next winter Her-stan set out with a mind to fall upon Leif and his fellows and slay them, but they got a report of his coming and went to meet him, and they fought a battle and there Her-stan fell. After that men were sent to Earl Atle and Ha-stan to offer terms of peace, and they were set at one on the terms that Leif and his fellows should pay their lands as weregild to Atle and Ha-stan.

3. And the sworn brethren fitted out a big ship to go and seek the land which Raven-Floce had found, and which was called Iceland. They found the land and stayed in East-friths in South Elfets-frith. They thought the land was better south than north. They were one winter in the land, and then they went back to Norway.

4. After this Ing-wolf got all his stock together to go to Iceland, but Leif went on cruising in the West [British Islands]. He harried in Ireland, and found a great earth-house there, and went in there, and it was dark inside till light shone from a weapon which a man was holding. This man Leif slew, and took the sword and much other riches. After this he was called Sword-Leif *or* Heor-leif. Heor-leif harried far and wide in Ireland and got great booty there. Then he took captive ten thralls that were called Duf-thac [Dubh-thach] and Geir-rod, Sceald-beorn, Hall-dor and Draf-drit. There are no more named. After this Heor-leif went to Norway, and there he found Ing-wolf, his sworn brother. He had before this taken to wife Helga, Erne's daughter, the sister of Ing-wolf.

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8. skip] er þeir áttu, add. S. 14. í hernað, add. S. 15. vápne] sverði, S. 17. annat] af hm, S. 19. tio] tva, Cd. badly; x. S. 20. Drafdittar, S.

[33, 34: i. 6.]

5. Vettr þenna feck Ingolfr at blóte miklo, ok leitaðe ser heilla um forlæg sín: en Hiærleifr vilde aldrige blóta. Frétten vísaðe Ingolfe til Íslannz. Efter *þat* bió sítt skip hvárr þeirra til mága til Íslannz; hafðe Ingolfr félags-fé þeirra á skipe; en Hiærleifr her-fang sítt. Þeir lægðo til hafs þá es þeir vóro búner, ok sigldo út.

6. Sumar þat es þeir Ingolfr fóro at byggia Ísland hafðe Haraldr konongr enn Hárfagre veret xii ǽr konungr í Norege. Þá vas liðet frá upphafe þessa*r* veraldar, ok frá því es Adam vas skapaðr, vi þúsunder vettra ok lxxiij vettr: en frá holdgan Dróttens várs Jesu Christi dccc ára ok lxxiiij vettr.

7. Þeir hæfðo sam-flot þar til es þeir sǽ Ísland; þá skilðe með þeim. En þá es Ingolfr sá land, skaut hann fyr borð ændoges-súlom sínom til heilla. Hann mælte svá fyrer, at hann skylde þar byggja es súlornar kœme á land. Ingolfr tók þar land sem nú heiter Ingolfs-hæfðe. En Hiærleif rak vestr fyr landet. Feck hann vatn-fátt. Þá tóko þrælarner Írsko þat ráð, at knoða saman miol ok smior, ok kælloðo þat úþors*t*-látt—þeir nefndo þat miñ-þac.—En es þat vas til buet, kom regn miket, ok tóko þeir þá vatn af tiældom. En es miñþacet tók at mygla, kæstoðo þeir því fyr borð, ok rak þat á land þar sem nú heiter Minþacs-eyrr.

Hiærleifr tók land við Hiærleifs-hæfða, ok vas þar fiærðr, ok

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5. That winter Ing-wolf made ready a great sacrifice, and enquired of the oracle as to his coming life or fate; but Heor-leif would never sacrifice. The oracle advised Ing-wolf to go to Iceland. After that each of the brothers-in-law fitted out his ship to go to Iceland. Ing-wolf had on board their common stock, but Heor-leif had his booty. They put to sea when they were ready, and sailed west.

6. That summer in which Ing-wolf and Heor-leif went to settle in Iceland, king Harold Fairhair had been twelve years king in Norway. There was then past from the beginning of this Age and from the time when Adam was created 6073 winters [reckoning AC. to be 5199 AM.], and from the incarnation of our Lord Jesus Christ 874 winters.

7. They kept company till they saw Iceland; then they were parted. But as soon as Ing-wolf saw land, he pitched his porch-pillars overboard to get an omen, saying as he did so, that he would settle where the pillars should come ashore. Ing-wolf turned to shore at the place which is now called Ing-wolf's Head. But Heor-leif was driven westward off the land, and he and his men grew short of water. Then the Irish thralls took to the plan of kneading meal and butter together, and they declared that this was a thirst-slake. They called it *minn-thac*. But when this was made ready there came a great rain, and then they caught water on the awnings. And when the *minn-thac* began to grow mouldy they heaved it overboard, and it drifted ashore at the place that is now called Minn-thac's eyre.

Heor-leif turned to the shore off Heor-leif's Head, and there was a

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3. S; skip sítt, H. 19. af] á, S. 20. Min-, S. 21. þar] þá, add. S (badly?).

[35: i. 7.]

horfðe botnenn at hœfðanom. Hiœrleifr let þar gœra skála tvá—ok es œnnor toften xviij faðma, en œnnor xix.—Hiœrleifr sat þar um vettren.

En um váret vilðe hann sá. Hann átte einn oxa, ok lét hann þrælana draga arðrenn; en es þeir Hiœrleifr vóro at skála, þá gœrð : Dufþacr þat ráð, at þeir skyldo drepa oxann, ok segja, at skógar-biœrn hefðe drepet; en síðan skyldo þeir ráða á þá Hiœrleif, es þeir leitaðe biarnarens. Efter þat sœgðo þeir Hiœrleife þetta. En es þeir fóro at leita biarnarens, ok dreifðosk um skógenn, þá drópo þrælarner sér hvern þeirra; ok myrðo þá alla iam-marga ser. Þeir hliópo braut með konor þeirra ok fé, ok bátenn. Þrælarner fóro til eyja þeirra, es þeir sǿ til hafs í út-suðr, ok bioggosk þar fyrer um hríð.

Vífill ok Carle héto þrælar Ingolfs; þá sende hann vestr með sió, at leita œndoges-súlna sínna. En es þeir kómo til Hiœrleifs-hœfða fundo þeir Hiœrleif dauðan. Þá fóro þeir aftr, ok sœgðo Ingolfe þau tíðende; ok let hann ílla yfer. Efter þat fór Ingolfr vestr til Hiœrleifs-hœfða. Ok es hann sá Hiœrleif dauðan, þá mælte hann: 'Líteð lagðesk her fyr góðan dreng, es þrælar skyldo at bana verða; ok sé ek svá hverjom verða es eige vill blóta.' Ingolfr lét bua grœft þeirra Hiœrleifs, ok sá fyr skipe þeirra ok feár-hlut.

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frith there, and the bottom of the frith turned towards the headland. Heor-leif built two halls, and the toft [enclosure] of the one is 18 fathoms and the other 19 fathoms [long]. Heor-leif sat there through the winter.

But in the spring he wished to sow. He had one ox only, and he made his thralls drag the plough. But when Heor-leif and his men were in the hall, Duf-thac made a plan that the thralls should slay the ox, and say that a bear of the wood had slain it, and then that they should fall upon Heor-leif and his men as they were seeking the bear. And they did so, and told their tale to Heor-leif. And as they went forth to seek the bear, and were scattered through the shaw, the thralls slew every one his man, and murdered them every one. Then they ran away with the women and the stock and the boat. The thralls went out to the islands which they could see in the sea to the south-west, and there they dwelt for some little while.

Weevil and Carle were the names of Ing-wolf's thralls: he sent them west along the sea to seek his porch-pillars, but when they came to Heor-leif's head, they found Heor-leif there dead. Then they went back and told Ing-wolf these tidings, and he was very angry. And afterwards Ing-wolf went west to Heor-leif's Head, and when he saw Heor-leif dead, he said, 'It was a pitiful death for a brave man that thralls should slay him, but I see how it goes with those who will never perform sacrifice.' Ing-wolf had Heor-leif and his fellows buried, and looked after their ship and share of the stock.

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7. es] ef, S. 9. um] í, S. 11. fé] lausa-fe, S.

[36: i. 8.]

Ingolfr geck þá upp á hœfðann, ok sá eyjar liggja til hafs í út-suðr. Kom hónom þat í hog, at þeir mondo þangat hlaupet hafa, þvi at bátrenn vas horfenn. Ok fóro þeir at leita þrælanna, ok fundo þeir þá þar sem Eið heiter í Eyjonom; sǿto þeir þá yfer mat es Ingolfr kom at þeim. Þeir urðo felms-fuller, ok hlióp sínn veg hverr þeirra: Ingolfr drap þá alla.—Þar heiter Dufþacs-skor, es hann lézk—Fleire hliópo þeir fyr berg þar sem við þá es kennt síðan. Þar heita síðan Vestmanna-eyjar, es þrælarner vóro drepner, þvi at þeir vóro Vest-menn. Þeir Ingolfr hœfðo með ser konor þeirra es myrðer hœfðo veret. Fóro þeir þá aftr til Hiœrleifs-hœfða; vas Ingolfr þar vettr annan.

En um sumaret efter fór hann vestr með sió. Hann vas enn þriðja vettr under Ingolfs-felle fyr vestan Olfos-ǿ; þar . . . . . . Þau missere fundo þeir Vífell ok Carle œndoges-súlor hans við Arnar-hvál fyr norðan Heiðe.

8. Ingolfr fór um váret ofan um Heiðe. Hann tók ser bú-stað þar sem œndoges-súlor hans hœfðo á land komet. Hann bió í Reykjar-vík—þar ero enn œndoges-súlor þær í eld-húse.

En Ingolfr nam land miðle Olfus-ár ok Hval-fiarðar, fyr útan Brynjodals-ǿ, miðle ok Œxar-ár, ok œll nes út. Þá mælte Carle:

Then Ing-wolf went up to the headland and saw islands lying in the sea to the south-west. It came into his mind that the thralls must have run away thither, for the boat had disappeared. So he and his men went to seek the thralls, and found them there at a place called Eith [the Tarbet] in the islands. They were sitting at their meat when Ing-wolf fell upon them. They became fearful [panic-stricken], and every man of them ran off his own way. Ing-wolf slew them all. The place is called Duf-thac's Scaur, where he lost his life. Many of them leaped over the rock, which was afterwards called by their name. The islands were afterwards called the West-men isles whereon they were slain, for they were West-men [Irishmen]. Ing-wolf and his men kept with them the wives of them that had been murdered, and they brought them back to Heor-leif's head. Ing-wolf was there another winter.

But in the summer after he went westward along the sea. He was the third winter under Ing-wolf's fell, west of Aulfus-mere. This season Weevil and Carle found his porch-pillars over against Erne's knoll down below [west off] the Heath.

8. In the spring Ing-wolf went down over the Heath. He made for himself a homestead at the place where his porch-pillars had come to land. He dwelt in Reek-wick, and the porch-pillars are still there in the parlour [lit. fire-house].

And Ing-wolf took land in settlement between Aulfus-mere and Whale-frith, west of Brynie-dale, between it and Ax-water, and all the ness to the west. Then said Carle, 'We went round *or* past good lands in an

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8. þrælarner] S; þeir, H. 13. Blank space in H. 20. miðle ok . . . nes út] S; ok millim hraña gioll nes út, H, *miswritten*.

'Til illz fóro ver um góð heroð, es ver skolom byggja út-nes þetta.' Hann hvarf í braut, ok ambátt með hónom.

Vifle gaf Ingolfr frelse, ok bygðe hann á Vífels-stoðom—við hann es kent Vífils-fell; þar bió hann lenge, ok vas skilríkr maðr.

Ingolfr lét gœra skála á Skála-felli. Þaðan sá hann reyke við Olfus-vatn, ok fann þar Carla.

9. Ingolfr es frægastr allra lannáms-manna; þvi at hann kom her at auðo lande, ok bygðe fyrst landet; ok gœrðo aðrer lannáms-menn efter hans dœmom síðan.

10. Hann átte Hallveigo Fróða dóttor, systor Loftz ens Gamla. Þeirra son vas Þorsteinn, es þing lét setja á Kialar-nese, áðr Alþingi være sett: hans son vas Þorkell Máne, lægsægo-maðr, es einn heiðenna manna á Islande hefer bazt veret siðaðr at þvi es menn vito dœme til. Hann lét bera sik í sólar-geisla í hel-sótt sínne, ok fal sik á hende þeim Goðe es sólena hefðe skapat. Hann hafðe ok lifat svá hreinliga, sem þeir Cristner menn es bazt ero siðaðer. Son hans vas Þormóðr, es þá vas Allzherjar-Goðe es Cristne kom á Ísland. Hans son vas Hamall, faðer Márs ok Þormóðar ok Torfa. Sigurðr vas son Márs, f. Hamals, f. Goðmundar, f. Þormóðs Skeiða-goða.

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ill hour, if we must dwell in this nook of a ness.' He ran away and a bondmaid with him.

Ing-wolf gave Weevil his freedom, and he dwelt at Weevil's stead. Weevil's-fell is called after him. He lived a long time, and was a man very well thought of.

Ing-wolf had a hall built on Scal-fell *or* Hall-fell, and from thence he saw a smoke by Aulfus-mere, and there he found Carle.

9. Ing-wolf was the most famous of all the Settlers, for he came here to a desolate land, and was the first to settle the country. And the other Settlers did after his example.

10. He had to wife Hall-weig, Frodi's daughter, the sister of Lopt the Old. Their son was Thor-stan, who let set the Moot at Keel-ness, before the All-Moot was established. His son was Thor-kell Moon, the Law-speaker, who was of the best conversation of any heathen men in Iceland, of those whom men have records of. He had himself carried out into the rays of the sun in his death-sickness, and commended himself to that God which had made the sun. Moreover he had lived as cleanly as those Christian men who were of the best conversation *or* way of life. His son was Thor-mod, and he was the *gode or* priest of the whole congregation when Christendom came to Iceland. His son was Hamall, father of Mar, Thor-mod and Torfe. Sigrod, a son of Mar, was the father of Hamall, the father of Gud-mund, the father of Thor-mod, the *gode* of Skeid.

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3. at Vífils-toftom, S. 9. fyrstr, S. 13. være] var, S. 14. á Islande] om. S. 14. at þvi . . . dœme til] add. S. 15. bana-sótt, S. 20. Sigurðr . . . goða] om. S.

[39 : i. 10, 11.]

4. 1. BIORN BUNA hét herser ríkr ok ágætr í Norege; hann vas (son) Veðrar-Gríms hersess or Sogne. Grímr átte Hervǫro, dóttor Þorgerðar, Eylaugs dóttor hersess or Sogne. Biǫrn átte Vélaugo, systor Vémundar ens Gamla. Þau ǫ́tto þriá sono: vas einn Ketill Flatnefr: annarr Helge: þriðe Hrappr. Þeir vóro ágæter menn; ok es frá þeirra afkvæme mart sagt í þesse bók; ok frá þeim es flest allt stór-menne komet á Íslande.

2. Hrappr átte Þórunne Grœningja-Riúpo: þeirra son vas Þórðr Skegge; hann átte Vilborgo, Ósvaldz dóttor konongs ok Ulfrúnar ennar Úborno, dóttor Eatmundar Engla konungs.

3. Þórðr bygðe fyst í Lóne austr tio vettr eðr fimtán. En es hann frá til ǫndoges-súlna sínna í Leiro-váge, þá selde hann lǫnd sín Ulflióte; hann vas son Þóro Hǫrða-Kára dóttor. En es hann fór vestr með allt sítt ok nam land at ráðe Ingolfs miðle Ulfars-ár ok Leiro-vágs-ár, ok bió síðan á Skeggja-stǫðom. Hans dótter vas Helga, es átte Ketilbiǫrn enn Gamle at Mosfelle. Frá Þórðe es mart stór-menne komet á Íslande.

4. Hallr hét maðr, son Þóress Goðlauss, Ormars sonar, bróðor Hildar Ormars dóttor, es átte Þorbiǫrn enn Gaulverske, sam-feðra: enn hon vas sam-mœ́dd við Þórð Skeggja. Þeir feðgar vilðo eige blóta,

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4. 1. BEORN BUNA was the name of a mighty and noble herse in Norway. He was the son of Wether-grim, herse *or* lord of Sogn. Grim had to wife Her-ware, daughter of Thor-gerde, daughter of Ey-laug, the herse of Sogn [MS. king]. Beorn had to wife We-laug, sister of We-mund the Old. They had three sons. One of them was CETIL FLAT-NEB, the second HOLGI, the third HRAPP. They were noble men, and from them is the greatest race that is told of in this book, and from them are come well-nigh all the gentle-folk of Iceland.

2. Hrapp had to wife Thor-und, the Grœnings-rœpe. Their son was THORD Sceg [Beard]. He had to wife Wil-borg, daughter of king Os-wald, and Wolf-rune the Unborn, daughter of Ead-mund, king of the English.

3. Thord dwelt first at Lon in the east [Wash] ten or fifteen winters, but when he heard of his porch-pillars at Lear-voe, then he sold his land to Wolf-liot, who was the son of Thora, Haurda-Care's daughter; and he [Thord] went west with all that he had, and took land in settlement by the rede *or* under the council of Ing-wolf, between Wolf-here-river and Lear-voe-water, and dwelt afterwards at Sceg-stead *or* Beard-stead. His daughter was Helga, whom Cetil-Beorn the Old o' Moss-fell had to wife. From Thord are come many gentle-folk in Iceland.

4. There was a man whose name was HALL, the son of Thori God-leas, the son of Worm-here, the brother on the father's side of Hilda Worm-here's daughter, whom Thor-beorn the Gaul-werish [man o' Gaula] had to wife, but she was sister by her mother to Thord Beard. Hall and his father would not offer sacrifices, but trusted in their own

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2. hersess or Sogne] S; k's (=konungs), H. 20. Emend.; sam-feðre, Cd.

ok trúðo á mátt sínn: Hallr fór til Íslannz, ok nam land með ráðe Ingolfs miðle Mógils-ár ok Leiro-vágs-ár, ok bió í Múla. Hans son vas Helge, es átte Þóríðe Ketilbiarnar dóttor. Þeirra son vas Þórðr í Alfs-nese, es átte Goðnyjo Hrafnkels dóttor.

5. Haraldr enn Hárfagre herjaðe vestr um haf, sem ritið es í sœgo hans. Hann lagðe under sik allar Suðreyjar, svá langt vestr, at eingi Norcgs konunga hefer síðan lengra eignask [útan Magnús konungr Berbeinn]. En es hann fór vestan, slógosk víkingar í Eyjarnar, Skottar ok Írar, ok herjoðo ok rænto víða. En es þat spurðe Haraldr konungr, sende hann vestr Ketil Flatnef, son Biarnar Buno, at vinna aftr Eyjarnar.

Ketill átte Yngvilde, dóttor Ketils Veðrs hersess af Hringa-ríke; þeirra syner vóro þeir, Biœrn enn Austrœne, ok Helge Biola*n*: Auðr en Diúpauðga, ok Þórunn Hyrna vóro dœttr þeirra.

Ketill fór vestr, en sette efter Biœrn son sínn. Hann lagðe under sik allar Suðreyjar ok gœrðizk hœfðinge yfer; en galt œngan skatt Haralde konunge sem ætlað vas. Þá tók Haraldr konungr under sik eigner hans í Norege, en rak braut Biœrn son hans.

5. 1. HELGE BIOLA*N*, son Ketils Flatnefs, fór til Íslannz af Suðreyjom. Hann vas með Ingolfe enn fyrsta vettr, ok nam með hans ráðe Kialar-nes allt miðle Mógils-ár ok Mýdals-

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might. Hall went to Iceland, and took land in settlement by Ingwolf's rede, between Mo-gils-water and Lear-voe-water, and dwelt at Mull. His son was Helgi, who had to wife Thurid, Cetil-beorn's daughter. Their son was Thord o' Alfsness, who had to wife Gud-ny, Raven-kell's daughter.

5. Harold Fair-hair harried west over the sea, as it is written in the history of him. He laid under his rule all the Southreys [Sodor], so far west that no king of Norway has ever owned land farther, save king Magnus Barefoot. And when he came from the west, wickings did haunt the islands [Western Islands, especially North British Islands], Scots and Irish, and harried and robbed far and wide. But when king Harold got news of this he sent Cetil Flat-neb, the son of Beorn Buna, west to win back the islands.

Cetil had to wife Yngw-hild, daughter of Cetil o' Wether, *herse* in Ring-ric. Their sons were these, BOERN THE EASTERN and HELGE BEOLAN; EAD THE DEEP O' WEALTH and THORUND HYRNA were their daughters.

Cetil went west, but left his son Beorn behind him. He laid under him all the Southreys, and made himself chief over them, but he paid no gild or tax to king Harold as was intended. Then king Harold took as his own all his lands in Norway, and drove his son Beorn abroad.

5. 1. HELGE BEOLAN, the son of Cetil Flat-neb, went to Iceland from the Southreys. He was with Ing-wolf the first winter, and took at his rede all Keel-ness between Mo-gils-river and Midge-dale-water. He

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1. með ráðe Ingolfs] add. S. 5. ritað, Cd. 7. útan . . . Berbeinn] om. S. 15. efter] here comes a single vell. leaf.

ár; hann bió at Hofe. Hans son vas Víga-Hrappr, ok Eyvindr Hialti, faðer Kollsveins, fœðor Eyvindar, es átte Þórlaugo Klœings dóttor. Þeirra dótter vas Þórgerðr, móðer Þóro, es átte Þórkell, son Ásgeirs Kneifar: þeirra son vas Ogmundr, faðer Ioans bps [ens Helga].

6. 1. ŒRLYGR hét son Hrapps, Biarnar sonar Buno; hann vas at fóstre með Patrece byscope enom Helga í Suðreyjom. Hann fýstesk at fara til Íslannz, ok bað Patrec byscop, at hann sæe um með hónom. Byscop feck hónom kirkjo-við, ok bað hann hafa með ser; ok *plenarium*; ok iarn-clocko, ok goll-pening; ok mold vígða, at hann skylde leggja under horn-stafe, ok hafa þat fyrer vígslo; ok skylde hann helga Columcilla.

Þá mælte Patrecr byscop: 'Hvarge es þú tekr land, þá bygðo þar at eins es sér þriú fiœll af hafe, ok fiœrð at seá á miðle hvers fiallz, ok dal í hverjo fialle. Þú skalt sigla at eno syñsta fialle; þar man skógr vesa; ok sunnan under fialleno montu rióðr hitta, ok lagða upp, eðr reista, þriá steina: reistu þar kirkjo ok bú þar.'

2. Œrlygr lét í haf, ok sá maðr á œðro skipe es Collr hét, fóstbróðer hans. Þeir hœfðo sam-flot. Á skipe vas með Œrlyge sá maðr es hét Þorbiœrn Sporr; annarr Þorbiœrn Talcne; þriðe

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dwelt at Temple. His sons were Battle-Hrapp and Ey-wind Shelty [Shetlander], father of Col-swegen, father of Ey-wind, who had to wife Thor-laug, Claeng's daughter. Their daughter was Thor-gerd, mother of Thora, whom Thor-kell, the son of Osgar Cnaf, had to wife. Their son was Ag-mund, father of bishop John the saint [of Holar].

6. 1. AUR-LYG was the name of a son of Hrapp, the son of Beorn Buna. He was in fosterage with bishop Patrec, the saint in the Southreys. A yearning came upon him to go to Iceland, and prayed bishop Patrec that he would give him an outfit. The bishop gave him timber for a church and asked him to take it with him, and a *plenarium*, and an iron church-bell, and a gold penny, and consecrated earth to lay under the corner-posts instead of hallowing the church, and prelates to dedicate the church to Colum-cella [Columba o' the Cells].

Then spake bishop Patrec: 'Wheresoever thou turnest in to land, dwell only there where three fells can be seen from the sea and a frith running between each fell, and a dale in each fell. Thou shalt sail to the furthest [southernmost]; there shall be a shaw there, and further south under the fell thou shalt light on a clearing and three stones raised or set up there. Do thou raise thy church and homestead there.'

2. Aur-lyg put to sea, and in a second ship with him a man named Coll, his sworn brother. They kept company out. On board Aur-lyg's ship was a man whose name was Thor-beorn Sparrow; another called Thor-beorn Talcni; the third, Thor-beorn Scuma. They were the

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4. kn'far, vell. 12. vixlo, vell.

[44: i. 12.]

Þorbiœrn Scuma: þeir vóro syner Bœðvars Blœðro-skalla. En es þeir kómo í land-vǿn, gœrðe at þeim storm mikenn, ok rak þá vestr um Ísland. Þá hét Œrlygr á Patrec byscop fóstra sínn til lann-tœko þeim: ok hann skylde af hans nafne gefa œr-nefne þar sem hann tǿke land. Þeir vóro þaðan frá lítla hríð *úti*, áðr an þeir sǿ land. Hann kom skipe síno í Œrlygs-hœfn, ok af *því* kallaðe hann fiœrðenn Patrecs-fiœrð. En Collr hét á Þór. Þá skilðe í stormenom, ok kom hann þar sem Collz-vík heiter, ok braut hann þar skip sítt. Þar vóro þeir um vettrenn. Hásetar hans nǿmo þar sumer land, sem enn mon sagt verða.

3. En um váret bió Œrlygr skip sítt, ok siglðe braut með lið sítt. Ok es hann kom suðr fyr Faxa-ós, þá kende hann fiœll þau es hónom vas til vísat. Þar fell útbyrðess iarn-clockan, ok sœck niðr. En þeir siglðo inn efter firðe, ok tóko þar land sem nú heiter Sand-vík á Kialar-nese; þar lá þá iarn-clockan í þara-brúke.

4. Hann bygðe under Esjo-berge at ráðe Helga Biolo frænda síns; ok nam land á miðle Mógils-ár ok Usvifrs-lǿkjar. Hann gœrðe kirkjo at Esjo-berge, sem hónom vas boðet. Hialp hét kona hans; þeirra son vas Valþiófr, es full-tíða kom til Íslannz með Œrlyge. Síðan átte Œrlygr Ísgerðe, dóttor Þormods, Bresa sonar; þeirra son vas Geirmundr, faðer Halldóro, es átte Þióstolfr,

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sons of Bead-were Bladder-pate. But when they came where they might look out for the land, there arose a great storm against them, and drove them west about Iceland. Then Aur-lyg called upon bishop Patrec, his foster-father, to bring them ashore, and [vowed] that he would give the place a name after his name wherever he should first come ashore. And after that they were but a little while ere they got to land; and he brought his ship in to Aurlyg's haven, and called the frith Patrec's frith therefore. But as for Coll he called upon Thor *or* Thunder. They were parted in the storm, and he reached the place called Colls-wick, and there his ship was wrecked. His crew got to land some of them, and shall be told after.

3. And in the spring Aur-lyg fitted out his ship, and sailed away with all that he had; and when he came south off Faxes-mouth, he saw the fells that had been spoken of to him, and knew them. And then the iron bell fell overboard and sunk in the sea. But they sailed in along the frith, and went in to the land at the place that is now called Sand-wick on Keel-ness, and there lay the iron bell in the sea-weed.

4. Aur-lyg took up his abode at Esia-rock [Clay-rock], by the rede of Helge Beolan his kinsman, and took land in settlement between Mo-gils-river and Os-wif's becks. He built a church at Esia-rock, as was commanded him.

Help was the name of his wife. Their son was Wal-theow, who came to Iceland a full-grown man with Aur-lyg. Afterward Aur-lyg had to wife Is-gerd, daughter of Diarmaid Bresesson. Their son was Gar-mund, father of Hall-dora, whom Theost-wolf, the son of Beorn

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6. land] ok voru komnir vestr um landit, add. S. 7. patrex, veli. 11. lið] allt, H.

son Biarnar Gollbera; þeirra son vas Þórleifr es bió at Esjo-berge efter Geirmund móðor-fœðor sínn. [M: Frá hónom ero Esbergingar komner.] Þeir trúðo á Columcilla þoat þeir være úskírðer. Þórleifr vas troll-aukenn, ok tók þó Cristne. Frá hónom es mart manna komet. Dótter Œrlygs ok Ísgerðar vas Vélaug, es átte Gunnlaugr Orms-tunga enn Gamle, ok vas þeirra dótter Þóríðr Dylla, móðer Illoga ens Svarta.

5. Svart-cell hét maðr: hann fór af Catanese til Íslannz, ok nam land fyr innan Mýdals-á, ok miðle Eilífsdals-ár, ok bió at Kiðja-felle fyrst, en síðan á Eyre; hans son vas Þórkell, faðer Glúms þess es gamall tók Cristne. Hann baðsk svá fyrer at crosse: 'Gótt æ gœmlom mœnnom! Gótt æ œ́rom mœnnom!' Hans son vas Þórarenn, faðer Glúms á Vatnlauso: Arnleif hét syster Svartcels, es átte Þórolfr Vili-gisl, faðer Cleppiarns ens Gamla or Flóca-dal: þeirra dótter vas Hallgerðr, es átte Bergþórr Collz son.

6. Valþiófr, es fyrr vas geteð, son Œrlygs at Esjo-berge; hann nam Ciós alla, ok bió at Meðal-felle; Þorbiœrn Collr het son hans, faðer Hallveigar, es átte Þórðr Lambe—þat es **Valþyflinga-kyn**. Signý hét dótter Valþiófs, es Signýjar-staðer ero við kender; hána átte Grímkell, son Biarnar Gollbera; þeirra syner vóro þeir

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Gold-bearer, had to wife. Their son was Thor-laf, who dwelt at Esia-rock after Gar-mund, his mother's father. They put their trust in Colum-cille, though they were unbaptized. Thor-laf was possessed by a troll, yet he took Christendom; from him are many men come. * From him are the ESBERGINGS come. The daughter of Aur-lyg the Old and Is-gerd was We-laug, whom Gund-laug Worm's-tongue the Elder had to wife, and their daughter was Thurid Dylla, the mother of Illugi the Black.

5. There was a man named Swart-cell [CATHAL DUBH]. He went from Caithness to Iceland, and took land in settlement inside Midge-dale-water, and between it and Eilif's-dale-water, and dwelt at Kid-fell first, and afterwards at Eyre. His son was Thor-kell, father of Glum, the man that took Christendom when he was already old. He was wont thus to pray before the cross: 'Good be with the old ever! Good be with the young ever!' His son was Thorarin, the father of Glum o' Waterlease. Arn-leif *or* Erne-laf was the name of Swart-cell's sister, whom Thor-wolf Wili-gisl, the father of Clamp-iron the Old of Floce's-dale, had to wife. Their daughter was Hall-gerd, whom Berg-thor, Coll's son, had to wife.

6. WAL-THEOW, who was spoken of before, the son of Aurlyg o' Esia-rock; he took in settlement all Ceos, and dwelt at Middle-fell. Thor-beorn Coll was the name of his son, the father of Hall-weig, whom Thord lamb had to wife. That is the kin of the *Waltheo-wings*. Sig-ny was the name of a daughter of Wal-theow, after whom Signy-stead is called. Grim-kell, the son of Beorn Gold-bearer, had her to

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6. hin Gamla, H. 8. Catanese] Englande, H; Svartkell het maðr Katneskr, hann fór til Ísl., S. 9. Thus, *not* Myrdals, vell. 11. baðs, vell. 12. orvm, vell.

Hærðr,—es drepenn vas í Geirs-holme,—ok Gnúpr, faðer Birnings, fæðor Gnúps, fæðor Eiríks Grœnlendinga byscops. Valbrandr hét annarr son Valþiófs, faðer Torfa es fyrst bió á Mæðro-vællom. Þeir feðgar gœrðo félag við Tungo-Odd—Af því bioggo þeir síðan á Breiða-bólstað í Reykjardal-enom-nœrðra. Torfe vas faðer Þorkels at Skáneyjo, es átte Arngerðe, dóttor Þorkels Svart-Cetels sonar.

7. Hvamm-Þórer nam land á miðle Lax-ár ok Fors-ár, ok bió í Hvamme. Hann deilðe við Ref um kú þá es Brynja hét, ok Brynjo-dalr es við kendr. Sú kvíga hafðe horfet Þóre fyr længo; en sú kvíga fansk í Brynjo-dale, þar es Refr átte land, ok fiórer tiger nauta með henne, þeirra es æll vóro frá henne komen; ok hæfðo genget sialf-ala úte. Því kende hvárr-tveggi ser nauten. En Þórer féll fyrer Ref með átta mann, þá es þeir bærðosk hiá hólom þeim es síðan ero kallaðer Þóres-hólar.

8. Þórolfr Smior, es fyrr vas geteð, vas son Þorsteins Scrofa, Gríms sonar þess es blótenn vas dauðr fyre þokka-sælð, ok kallaðr Camban. Son Þórolfs Smiors vas Solmundr, faðer Þórsteins þess es land nam í Brynjodale, á miðle Bláskeggs-ár ok Fors-ár; hann átte Þórbiærgo Cotlo, dóttor Helga Skarfs, Geirleifs sonar, es nam Barða-strænd; þeirra son vas Refr í Brynjodale, faðer Halldóro,

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wife. Their sons were these: Haurd, who was slain in Gar's-holm, and Gnup [Crag], the father of Birning, the father of Gnup, the father of Eiric the Greenlandmen's bishop. Wal-brand was the name of another son of Wal-theow, [he was] the father of Torfe, who first dwelt in Madder-field. He and his father made a fellowship with Ord o' Tongue, according to which they dwelt afterwards at Broad-bowster in Northern Reek-dale. Torfe was the father of Thorkel-o'-Scaney, who had to wife Arn-gerd, daughter of Thor-kell, son of Cathal Dubh.

7. THORE O' HWAM took land in settlement between Lax-water and Force-water, and dwelt at Hwam. He had a feud with Ref [Fox] the Old about a cow, was called Byrnie, after whom Byrnie-dale is called. This heifer Thore had long lost, and she was found in Byrnie-dale on land which Ref owned, and forty head of neat with her, which were all come from her, and they had gone about out of doors finding their own fodder. Each of them claimed the cattle, but Thore fell before Ref and with him eight men, when they fought by the hillocks which were afterwards called Thore's hillocks.

8. THOR-WOLF BUTTER, who was spoken of before, was the son of Thor-stan Scrofa, the son of Grim, to whom sacrifices were made after he was dead on account of the love men bore him, and he was called Camban. The son of Thor-wolf Butter was Sol-mund, father of Thor-stan, who took land in settlement in Byrnie-dale, between Blue-shaw-water and Force-water. He had to wife Thor-berg Catla, daughter of Helge Scarf, the son of God-laf, who took in settlement Bard-strand. Their son was Ref o' Byrnie-dale, the father of Hall-

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19. Fors-ár] Botzar, S.

es átte Sigfúss Elliða-Gríms son; þeirra dótter Þorgerðr, móðer Sigfúss, fœðor Sæmundar prestz ens Fróða.

Nú ero talðer þeir menn es buet hafa í lannáme Ingolfs, vestr frá hónom.

7. 1. AVANGR hét maðr Írskr, es bió í Botne fyrstr manna; ok bió þar allan alðr sínn. Þá vas þar svá stórr skógr, at hann gœrðe þar haf-skip af; ok hlóð þar sem nú heiter Hlað-hamarr. Hans son vas Þorleifr, faðer Þóríðar, es átte Þormodr Þióstars son á Alftanese, ok son Iðunnar Molda-Gnúps dóttor; þeirra son vas Bœrkr, faðer Þórðar, fœðor Auðunnar í Brautar-holte.

2. Þormodr enn Gamle ok Cetill Bresa syner fóro af Írlande til Íslannz, ok nœ́mo Akranes allt, á miðle Aurriða-ár ok Calmans-ár. Þeir vóro Írsker—Calman vas ok Írskr, es ǽen es við kend, ok bió fyrst í Catanese: þeir brœ́ðr skifto lœndom með ser, svá at Þormodr átte fyr sunnan Reyne ok til Calmans-ár, ok bió at Holme-enom-iðra: en Cetell bróðer hans átte fyr vestañ Reyne, ok fyr norðan Akra-fell til Aurriða-ár; Berse hét son hans, faðer Þórgestz, fœðor Starra at Holme, fœðor Knattar, fœðor Ásdísar, es átte Klœingr Snæbiarnar son [?] Hafnar-Orms. Geirlaug vas dótter Þormods ens Gamla, móðer Tungo-Oddz.

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dora, whom Sigfus Ellida-Grimsson had to wife. Their daughter was Thor-gerd, mother of Sigfus, father of priest Saemund the Wise.

Now are told up those men who settled in the settlement of Ingwolf westward from him.

7. 1. THERE was a man whose name was Aawang, an Irishman, the first man that dwelt at Bottom, and he dwelt there all his life. There was then so great a shaw there that he built a ship out of it, and loaded her at a place that is now called Lathe-hammer *or* Loading-rock. His son was Thor-laf, the father of Thurid, whom Thor-mod, Thiost-here's son o' Elfetsness, and Id-wen Mold-Gnup's daughter, had to wife. Their son was Borc, the father of Thord, the father of Eadwin o' Road-holt.

2. THOR-MOD [*pr.* DIARMAID] the Old and CETIL [*pr.* CATHAL], Brese's son, went from Ireland to Iceland and took in settlement all Acre-ness between Trout-water and Colman's river. They were Irish. COLMAN was also Irish, after whom the river is named, and he dwelt first at Caith-ness [in Iceland]. These brethren exchanged land with each other, so that Diarmaid owned [all] south of Rowan and up to Colman's river, and dwelt at the inner Holm. But Cathal, his brother, owned [all] from the west of Rowan, and north of Acre-fell to Trout-water. His son was named Berse [i.e. Brese], the father of Thor-gest, the father of Starre o' Holm, the father of Cnatt, the father of Asdis, whom Claeng, Snaebeorn's son, the [father] of Haven-worm, had to wife. Gar-laug was the daughter of Thor-mod the Old [and] the mother of Ord o' Tongue.

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1. son] here ends the vell. leaf. 3. Nú ero . . . frá hónom] add. S. 9. á Alftanese . . . Molda-Gn. d.] add. S. 11. S here inserts the clause on Colgrim.

[50: i. 16.]

3. Iærundr enn Cristne vas son Cetils Bresa sonar; hann bió í Iærundar-holte—þat es nú kallat í Gærðom.—Hann hélt vel Cristne til dauða-dags, ok vas einseto-maðr í elle sínne. Son Iærundar vas Cleppr, faðer Einars, fæðor Narfa. Hávarr hét annarr son Clepps, faðer Þórgeirs. Eðna hét dótter Cetels Bresa sonar; hon vas gift á Írlande þeim manne es Conall hét; þeirra son vas Ásolfr Alscic, es í þann tíma fór af Írlande til Íslannz ok kom í Austfiærðo. Hann kom út austr í Ósom. Hann vas Cristenn vel ok vilðe ecke eiga við heiðna menn, ok eige vilðe hann þiggja mat at þeim.

4. Þeir fóro tolf saman austan þar til es þeir kómo at garðe Þórgeirs ens Hærðzka í Hollte under Eyja-fiællom, ok setto þar tiald sítt; en færo-nautar hans þrír vóro þá siúker. Þeir ændoðosk þar—en Ioan prestr Þórgeirs son, faðer Gríms í Holte, fann bein þeirra, ok flutte til kirkjo—Síðan gœrðe Ásolfr ser skála—því nær sem nú es kirkjo-hornet at Ásolfs-skála—at ráðe Þórgeirs, þvi at Þórgeirr vilðe þá eige hafa við hús sín.

Á féll við skála Ásolfs sialfan—þat vas ændorðan vettr—ǽen varð þegar full með fiskom. Þórgeirr sagðe, at þeir sæte í veiðestæð hans. Síðan fór Ásolfr braut þaðan; gœrðe annan skála vestar við aðra ǽ—Sú heiter Ír-ǽ, þvi at þeir vóro Írsker—En es

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3. EOR-WEND THE CHRISTIAN was the son of Cathal, Brese's son. He dwelt at Eor-wends-holt, which is now called Garth. He kept well to Christendom to the day of his death, and was a hermit *or* solitary in his old age. The son of Eorwend was Clepp *or* Clemp, the father of Einar, the father of Narfe. Ha-were was the name of another son of Clepp; [he was] the father of Thor-gar. Ethna, *or* Aithne, was the name of the daughter of Cathal, Brese's son. She was given in marriage in Ireland to a man named Conall. Their son was As-wolf Al-scic, who at that time went from Ireland to Iceland, and came to land in the East-friths to Oyce. [He was a kinsman of Eor-wend of Garth, and was a Christian man, and would not have anything to do with heathen men, and would not receive meat of them.]

4. They went twelve together from the East until they came to the house of Thor-gar the Haurd at Holt under Eyfell, and there they pitched their tent, but three of his fellows fell sick and died there; but priest John Thorgarsson, the father of Grim of Holt, found their bones and translated them to the church. Afterwards As-wolf made him a hall near to where the tower of the church now is at East As-wolf's-hall under Eyfell, by the counsel of Thor-gar. For Thor-gar would not have them in his house.

A river ran by the very hall of As-wolf. It was about the beginning of the winter; the river was then full of fish. Thor-gar said that they were fishing in his fishery. Then As-wolf went away and made another hall to the west by another river, which was called the Irishman's River, for they were Irish. But when men came to the river it was full of

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8. Hann kom út . . . mat at þ.] add. S. 14. Ion, Cd.

menn kómo til árennar, vas hon full með fiskom, sva at slíkt undr þóttosk menn eige séð hafa, en brauto vas allt or enne eystre ǽnne. Þá rǽko héraðs-menn þá braut þaðan; ok fór hann þá til ens vestasta skálans. Fór allt á sǫmo leið. Bœndr kǫlloðo þá fiol-kunga; en Þórgeirr kvezk hyggja at þeir mondo vesa góðer menn. Um váret fóro þeir braut ok vestr á Akra-nes. Hann gœrðe bú at Holme á Kirkjo-bólstað.

5. Hans sun vas Solve, faðer Þórhildar, es átte Brandr, son Þórgríms Ceallacs sonar: þeirra son vas Þórleifr, faðer Bárðar, fǫðor Ióffríðar, es átte Arne Torfo son: þeirra dótter Helga, es átte Arngrímr Goðmundar son.

6. En es Ásolfr eldizk, gœrðesk hann einseto-maðr. Þar vas kofe hans sem nú es kirkjan, þar andaðesk hann, ok vas þar grafenn at Holme. En þá es Halldórr, son Illoga ens Rauða, bió þar, þá vanðesk fiós-kona ein at þerra fœtr sína á þúfo þeirre es vas á leiðe Ásolfs. Hána dreymðe, at Ásolfr ávítaðe hána um þat, es hon þerðe fœtr sína saurga á húse hans: 'En þá mono vit sǽtt,' seger hann, 'ef þú seger Halldóre draum þínn.' Hon sagðe hónom; ok kvað hann ecke mark á því es konor dreymðe; ok gaf ecke gaum at: en es Hroðolfr byskop fór braut or Bœ, þar es hann hafðe buet í munk-lífe xix vettr, þá vóro þar efter munkar þrír. Einn þeirra dreymðe, at Ásolfr mælte við hann: 'Sentú húskarl þínn til Halldórs at Holme, ok kaup at hónom þúfo þá,

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fish, so that men thought such a wonder had never been seen, but all those that were in the eastern river were gone. Then the men of that part drove them away thence, and As-wolf went to the western hall [the most westerly of the three of As-wolf's halls]. And then all went the same way; the franklins accused them of magic, but Thor-gar said that he thought they must be good men. In the spring As-wolf and his men went away west to Acre-ness, and he set up housekeeping in Holm at Kirk-bowster.

5. His son was Solve, the father of Thor-hilda, whom Brand, the son of Thor-grim, Ceallac's son, had to wife. Their son was Thor-laf, father of Bard, father of Io-frid, whom Arne, Torwe's son, had to wife. Their daughter was Helga, whom Arn-grim Godmundsson had to wife.

6. But when As-wolf began to grow old he became a solitary *or* hermit. His cell was where the church now stands, and there he died, and was buried there at Holm. But when Hall-dor, the son of Illugi the Red, dwelt there, one of the cow-girls was wont to wipe her feet on the hummock that was over As-wolf's tomb. She dreamed that As-wolf warned her not to wipe her dirty feet in his house. 'Nevertheless we will be good friends [lit. reconciled] if thou will tell Hall-dor thy dream.' She told it him, but he said that it was no matter what women dreamed, and paid no heed to it. But when bishop Rod-wolf went abroad from By, where he had dwelt 19 winters in the life of a monk, there were three monks left behind him. One of them dreamed that As-wolf had said to him, 'Do thou send thy housecarl to Hall-dor at Holm, and

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21. í munk-lífe xix vettr] add. according to Hungrvaka.

es á fiós-gœto es, ok gef við mœrk silfrs.' Munkrenn gœrðe svá. Húskarlenn gat keypta þúfona, ok gróf síðan iœrðena, ok hitte þar mannz-bein; hann tók upp ok fór heim með. Ena næsto nótt efter dreymðe Halldór, at Ásolfr kom at hónom, ok kvezk bæðe augo mondo sprengja or hause hónom, nema hann keypte bein hans slíko verðe sem hann selðe. Halldórr keypte bein Ásolfs, ok lét gœra at tré-skrín, ok lét setja yfer altare. Halldórr sende Illoga son sínn út efter kirkjo-viðe. En es hann fór útan aftr, es hann kom miðle Reykja-ness ok Snæfellz-ness, þá náðe hann eige fyre stýre-mœnnom at taka land þar es hann vilðe. Þá bar hann fyr borð kirkjo-viðenn allan, ok bað þar koma sem Ásolfr vilðe. En Austmenn kómo vestr í Vaðil. En þrimr nóttom síðarr kom viðrenn á Kirkjo-sand at Holme; nema tvau tré kómo á Raufar-nes á Mýrom. Halldórr lét gœra kirkjo . . . xxx, ok viðe þakða, ok helgaðe Columcilla með Goðe.

7. Colgrímr enn Gamle,—son Hrolfs hersess ok Unnar Hákonar dóttor, Griótgarðz sonar iarls,—es Griótgarðz-haugr es við kenndr fyr sunnan Agða-nes—fór or Þróndheime til Íslannz, ok nam Hvalfiarðar-strœnd ena nerðre frá Bláskeggs-á til Lax-ár, ok út til lœkjar þess es fellr út frá Saurbœ; ok bió á Ferstiklo. Hans son

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buy of him the hummock that is at the cowbyre-path, and give him a mark of silver for it.' The monk did so. The housecarl bought the hummock and then dug in the earth there, and found a man's bones. He took them up and carried them home with him. But the next night after Hall-dor dreamed that As-wolf came to him and told him, that he would make both his eyes leap out of his head unless he bought his bones at the same price that he sold the hummock. So Hall-dor bought As-wolf's bones, and had a shrine of wood made, and set it over the altar. Hall-dor sent his son Illugi abroad to get timber for a church, but as he was coming back, when he got between Reek-ness and Snowfell's-ness, he was not able, by reason of the mates, to land where he wished. So he cast overboard all the church timber, and bade it go where As-wolf wished; but the East-men brought their vessel up at Waddle. But three nights later the timber came ashore on Kirk-sand at Holm, save two trunks that came ashore at Rauf-ness in the Mire *or* Fen. Hall-dor had a church built [blank] 30 ells long, and thatched with wood, and hallowed it to Colum-cilla and God.

7. COL-GRIM THE OLD, [son] of Hrod-wulf, the herse *or* lord, and of Unna, daughter of Hacon, the son of Earl Grit-garth, after whom Grit-garth's howe, south of Agda-ness, is called, went out of Throwendham to Iceland, and took in settlement Nether Whale-frith-strand from Blue-shaw-water to Lax-water, and out to the brook that falls out from Sourby, and dwelt at Four-horn. His son was Thor-hall, the father of

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8. út] útan, Cd. 9. Sniofiallz, Cd. 12. iij, Cd. 14. Blank for a word. 15. xxx] i. e. þrítoga. 16. son] om. Cd.

vas Þórhalle, faðer Colgríms, fœðor . . . . steins, fœðor Cvistz, fœðor Cala: Bergþóra vas dótter Colgríms, es átte Refr í Brynjodale.

8. Finnr enn Auðge, son Halldórs, Hœgna sonar, fór or Stafangre til Íslannz: hann átte Þórvœro, dóttor Þorbiarnar frá Mosfelle, Hraða sonar. Hann nam land fyr sunnan Lax-áó til Calmans-ár; hann bió í Miðfelle: hans son vas Þórgeirr, faðer Ió-steins, fœðor Þórunnar . . . . [m. Guðrúnar, m. Sæmundar, f. Brandz byscops]: Skegge í Skógom vas son Þórunnar, faðer Styrmess ok Bolla í Skógom.

9. Becan hét maðr, es nam land inn frá Berjadals-áó til Aurriða-ár, ok bió á Becans-stœðom í lannáme Cetels.

10. Hallkell, es nam Hvítár-síðo, bió fyrstr á Akra-nese á Hallkels-stœðom, áðr Bresa syner ráóko hann braut. En es hann fór efter fé síno því es þar hafðe sialf-ala úte genget, vas hann drepenn; ok es þar heygðr.

11. Hafnar-Ormr fór or Stafangre til Íslannz, ok nam œll lœnd um Mela-hverfe út til Aurriða-ár ok Lax-ár, ok inn til Andakíls-ár, ok bió í Hœfn. Hans son vas Þórgeirr Hœggven-kinne, faðer Þórunnar, móðor Þórunnar, móðor Ió-steins, [f. Sigurðar, f. Biarnheðins]. Þorgeirr Hœggvinn-kinne vas hirðmaðr Hákonar ko-

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Col-grim, the father of [blank]-stan, the father of Cwist, the father of Cale. Berg-thora was a daughter of Col-grim, whom Ref o' Bryniedale had to wife.

8. FINN THE WFALTHY, the son of Hall-dor, Hægene's son, came out of Stafanger to Iceland. He had to wife Thor-ware, daughter of Thor-beorn of Mosfell, the son of Hrad [MS. Brand]. He took land in settlement from the south of Lax-water to Calman's river. He dwelt at Midfell. His son was Thor-gar, the father of Holmstan, the father of Thor-und . . . . Sceg *or* Beardie o' Shaw was the son of Thor-un, and the father of Styrmi and of Bolle o' Shaw.

9. There was a man named BECAN [little] that took land in settlement inward from Borg-dale-water to Trout-water, and dwelt at Becan-stead in the settlement of Cetil.

10. HALL-KELL, that took in settlement White-river-side, dwelt first in Acre-ness at Hall-kell-stead, before the sons of Brese drove him abroad, and when he went after his cattle, that were out of doors finding their own fodder, he was slain, and he is 'howed,' *or* laid in the barrow there.

11. HAVEN-WORM came out of Stafanger to Iceland, and took in settlement all the land round Mell-wharf west to Trout-water and Lax-water and east to Duck-kyle-water, and dwelt at Haven. His son was Thor-gar Hewn-cheek, the father of Thor-unn, the mother of Thor-unn, the mother of Iostan, the father of Sigurd, the father of Beorn-hedin. Thor-gar Hewn-cheek was a henchman of king

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1. steins] . . . . steins (blank) in Cd. 6. Hraða] Brannz sonar, Cd.
8. Ió-st.] S; Holmsteins, Cd., see below, line 20; links seem here to be missing.
21. Þorg. H. vas . . . . gótt] add. S.

nongs Aðalsteins-fóstra; hann feck á Fitjom kinnar-sár ok orð gótt.

12. Brœ́ðr tveir bioggo í lannáme Finnz ok Orms, Hroðgeirr enn Spake í Saurbœ́, en Oddgeirr at Leir-ǽ. En þeir Finnr ok Ormr keypto þá braut, þvi at þeim þótte þar þrœng-lennt. Þeir brœ́ðr nǽmo síðan lænd í Floa, Hraungerðinga-hrepp; ok bió Þórgeirr í Hraun-gerðe, en Oddgeirr í Oddgeirs-hólom: hann átte dóttor Cetels Gufo.

13. Hafnar-Ormr es þar heygðr í hæfðanom framm frá bœ́nom í Hæfn, sem hann tók land.

8. 1. ULBR hét maðr, son Brunda-Bialba, ok Hallbero, dóttor Ulfs ens Óarga or Hrafnisto: Ulbr átte Salbiærgo, dóttor Berdlo-Kára; hann vas kallaðr Kveld-Ulbr: Þórolfr ok Skalla-Grímr vóro syner þeirra. Haraldr konungr Hárfagre lét drepa Þórolb norðr í Alost á Sandnese af róge Hildiríðar-sona; þat vilde Haraldr konungr eige bœ́ta. Þá bioggo þeir Grímr ok Kveld-Ulbr kaup-skip, ok ætloðo til Íslannz, þvi at þeir hæfðo þar spurt til Ingolfs vinar síns. Þeir lǽgo til hafs í Solundom. Þar tóko þeir knærr þann es Haraldr konungr lét taka fyre Þórolbe, þá es menn hans vóro ný-komner af Englande, ok drǽpo þar Hallvarð Harðfara, ok Sigtrygg Snarfara, es því hæfðo valdet.

Hacon, Ethelstan's foster-son. 'At Fitia he won his wound and a good renown.'

12. Two brethren dwelt in the settlement of Finn and Worm, HRODGAR the Sage in Sowerby, and Ord-gar at Lear-water; but Finn and Worm brought them out, for they thought they were crowded there. The brethren afterwards took in settlement Floe in *Rawn-gerding-Rape*, and Thor-gar dwelt in Rawn-garth, and Ord-gar at Ord-gar's-hill. He had to wife a daughter of Cathal-gowe.

13. Haven-worm is howed there on the headland in front of the homestead in Haven, where he first came to land.

[*The text taken from Sturla's-book.*]

8. 1. THERE was a man named WOLF, the son of Brund-Belfe and of Hall-bera, daughter of Wolf, the lion of Raven-ist. Wolf had to wife Sal-borg, daughter of Berdla-care. He was called QWELD-WOLF [Evening-wolf]. Thor-wolf and SCALLA-GRIM were their sons. King Harold Fairhair had Thor-wolf slain north in Alost on Sand-ness, out of a feud with the sons of Hild-rid. King Harold would not pay weregild for him. Then Grim and Qweld-wolf fitted out a merchant ship, having a mind to go to Iceland, for they had heard news thereof from Ing-wolf their friend. They lay ready for sea in Solund, and there they took the cog which king Harold had had taken from Thor-wolf when his men were just come from England, and they slew there Hall-ward Hard-farer and Sig-tryg Fast-farer, who were in command of her. They

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5. þar] S; ser, Cd. 6. lænd í Floa] add. S.

Þar drǿpo þeir ok sono Guthorms, Sigurðar sonar Hiartar, brǿðrunga konongs, ok alla skips-hœfn þeirra; nema tvá menn es þeir léto segja konunge tíðenden. Þeir bioggo hvárt-tveggja skipet til Íslannz, ok þriá tige manna á hvǽro; stýrðe Kveld-Ulbr því es þá vas fenget.

Grímr enn Háleyske, Þóres son, Gunnlaugs sonar, Hrolfs sonar, Ketils sonar Kiólfara, vas forráða-maðr með Kveld-Ulbe á því skipe es hann stýrðe. Þeir vissosk iamnan til í hafino. Ok es miok sóttesk hafet, þá tók Kveld-Ulbr sótt. Hann bað þess at kisto skylde gœra at líke hans, ef hann dǿe; ok bað svá segja Gríme syne sínom, at hann tǿke skamt þaðan bú-stað á Íslande, es kista hans kǿme á land, ef þess yrðe auðet. Efter þat andaðesk Kveld-Ulbr, ok vas skoteð fyr borð kisto hans. Þeir Grímr héldo suðr um landet, þvi at þeir hœfðo spurt, at Ingolbr bygðe sunnan á landeno. Siglðo þeir vestr fyr Reykja-nes, ok stefndo þar inn á fiœrðenn. Skilðe þá með þeim, svá at hváreger visso til annarra. Siglðo þeir Grímr enn Háleyske allt inn á fiœrðenn, þar til es þraut sker œll, ok kœstoðo þar ackerom sínom. En es flóð gœrðe, flutlosk þeir upp í ár-ós einn, ok leiddo þar upp skipet sem geck—Su ǽ heiter nú Guf-á—Bǽro þeir þar á land fœng sín. En es þeir kœnnoðo landet, þá hœfðo þeir skamt genget út frá skipeno, áðr þeir fundo kisto Kveld-Ulbs rekna í vík eina. Þeir bǽro hána á þat nes es þar vas, ok hlóðo at grióte.

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also slew the son of Guth-thorm, the son of Sigrod Hart, the first cousin of the king, and all the ship's crew save two men, whom they sent to tell the king the tidings. Each of them made his ship ready to go to Iceland, and thirty men aboard of each. Qweld-wolf commanded the one which they had taken there.

Grim, the Haleygoman, the son of Thori, the son of Gund-laug, the son of Hrod-wolf, the son of Cetil Keel-farer, was captain with Qweld-wolf of the ship that he commanded. They kept within ken of each other at sea, but when they had gone over a great space of sea, Qweld-wolf fell ill, and he ordered that they should make a coffin for his body if he should die, and bade them tell his son Grim that he should set up his homestead in Iceland a little way from the place where his coffin should come to land, if it was so fated. After that Qweld-wolf died, and his coffin was cast overboard. Grim and his men sailed to the south of the land, for they had heard that Ing-wolf dwelt in the south of the land. They sailed westward past Reek-ness, and stood in up the frith. Then they parted company, so that neither was within ken of the other. Grim the Haleygoman and his fellows sailed right up the frith till they had cleared all the reefs, and then cast anchor. But when the flood served they moved up into a river-mouth, and there berthed their ship as far as they could float her. This river is now called Gowe-water. Then they brought their goods ashore. But when they explored the land, they had gone but a short way west from the ship ere they found Qweld-wolf's coffin drifted into a bay. They carried it up to the ness that was there, and heaped a pile of stones over it.

[57: i. 19.]

Skalla-Grímr kom þar at lande es nú heiter Knarrar-nes á Mýrom. Síðan kannaðe hann landet, ok vas þar mýr-lende miket, ok skógar víðer langt á miðle fiallz ok fiœro. En es þeir fóro inn með firðenom, kómo þeir á nes þat es þeir fundo alfter—þat kœlloðo þeir Alfta-nes—þeir létto eige fyrr, an þeir fundo þá Grím enn Háleyska; sœgðo þeir Gríme allt um ferðer sínar, ok svá hver orð Kveld-Ulbr hafðe sent Gríme syne sínom. Skalla-Grímr geck til at siá hvar kistan hafðe á land komet; hugðesk hónom svá, at skamt þaðan mœnde vesa ból-staðr góðr. Skalla-Grímr vas þar um vettrenn sem hann kom af hafe, ok kannaðe þá allt herað.

Hann nam land útan frá Sela-Lóne, ok et œfra til Borgar-hrauns, ok suðr allt til Hafnar-fialla, herat allt svá vítt sem vatn-fœll deila til sióvar. Hann reiste bœ́ hiá vík þeirre es kista Kveld-Ulbs kom á land, ok kallaðe at Borg; ok svá kallaðe hann fiœrðenn Borgar-fiœrð.

Síðan skipaðe hann heraðet sínom félœgom, ok þar nǿmo marger menn síðan land með hans ráðe.

2. Skalla-Grímr gaf land Gríme enom Háleyska fyr sunnan fiœrð, á miðle Anda-kíls-ár ok Gríms-ár. Hann bió at Hvann-eyre: Ulbr hét son hans, faðer Hrolfs í Geitlande.

3. Þorbiœrn Svarte hét maðr: hann keypte land at Hafnar-Orme inn frá Sela-eyre, ok upp til Fors-ár. Hann bió á Skelja-

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Scald-Grim came ashore at the place that is now called Cog-ness in the Mire *or* Fen. Afterwards he explored the land, and there was a great fen-land and broad shaws, far between fell and foreshore, and when they journeyed inward along the frith they came on a ness where they found wild swans, wherefore they called it Elfets-ness [Wild-swan's-ness]. They did not stop till they met Grim the Haleygo-man. They told Grim all about their journey, and also what message Qweld-wolf had given to his son. Scald-Grim went to see where the coffin had come ashore, and he made up his mind that there was a likely place for a homestead a little way therefrom. He stayed there through the winter he came over sea, and explored all the country.

He took in settlement the land outward from Seal-wash and up to Borg-raun and all south to Haven-fell, the whole country side as far as the rivers run to the sea. He reared him a homestead beside the bay where Qweld-wolf's coffin came to land and called it Borg, moreover he called the frith Borg-frith.

Then he shared out the country to his fellows, and many men took land in settlement there at his rede.

2. Scald-Grim gave land to GRIM THE HALEYGOMAN on the south of the frith, between Duck-kyle's-water and Grim's-river. He dwelt at Whan-eyre [Angelica-eyre]. The name of his son was Wolf, the father of Hrodulf o' Goat-land.

3. THOR-BEORN THE SWARTHY was the name of a man who bought land of Haven-worm inside of Seal-eyre and up to Force-water. He

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22. Thorbenus, Spec. Isl. Hist. (Arngrim).

[58: i. 20.]

brecko; hans son vas Þórvarðr, es átte Þórunne, dóttor Þórbiarnar or Arnar-holte; þeirra syner vóro þeir Þórarenn Blinde ok Þórgisl Orra-skald, es vas með Áláfi Cvaran í Dyflinne.

4. Score, leysinge Cetels Gufu, nam Scora-dal fyr ofan vatn; ok vas þar drepenn.

9. 1. BIORN GOLLBERE nam Reykja-dal-enn-Syðra, ok bió á Gollbera-stǫðom; hans son vas Grímkell Goðe í Bláskógom; hann átte Signýjo Valbrannz dóttor, Valþiófs sonar; þeirra son vas Hǫrðr, es vas fyre Holms-mǫnnom. Biǫrn Gollbere átte Liótunne, systor Colgríms ens Gamla: Svarthǫfðe at Reyðar-felle vas annarr son þeirra; hann átte Þórríðe Tungo-Oddz dóttor; þeirra dótter Þórdís es átte Guðlaugr enn Auðge: Þióstolbr vas enn þriðe son Biarnar: fiórðe Geirmundr.

2. Þorgeirr Meldun þá lǫnd ǫll at Birne fyr ofan Gríms-ǫ́; hann bió í Tungo-felle; hann átte Geirbiǫrgo, dóttor Balca or Hrúta-firðe: þeirra son vas Véleifr enn Gamle.

3. Flóke, þræll Gufo, nam Flóka-dal, ok vas þar drepenn.

4. Áleifr Hialte hét maðr gǫfogr. Hann kom skipe síno í Borgar-fiǫrð, ok vas enn fyrsta vettr með Skalla-Gríme. Hann nam land, at ráðe Skalla-Gríms, miðle Gríms-ár ok Geirs-ár, ok bió at Varma-lǿk: hans syner vóro þeir, Rage í Laugar-dale, ok

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dwelt at Sheel-brink. His son was Thor-ward, who had to wife Thor-unn, the daughter of Thor-beorn o' Erne-holt. Their sons were these: Thor-arin the Blind and Thor-gils, Orri's poet, who was with Anlaf Cuaran in Dyflin [Dublin].

4. Scorre, a freedman of Cathal-gowe, took in settlement Scorres-dale above the river, and was slain there.

9. 1. BEORN GOLD-BEARER took in settlement South Reek-dale, and dwelt at Gold-bearer-stead. His son was Grim-kell, *gode* at Blue-Shaw. He had to wife Sig-ny, daughter of Wal-brand Wall-theowsson. Their son was Haurd, who was the leader of the MEN O' HOLM. Beorn Gold-bearer had to wife Leot-unn, sister of Col-grim the Old. Swart-head [Ceann-dubh] of Reyd-fell was another of their sons. He had to wife Thurid, daughter of Ord o' Tongue. Their daughter [was] Thor-dis, whom Gud-laugh the Wealthy had to wife. Theost-wolf was the third son of Beorn; the fourth was Gar-mund.

2. THORGAR MEL-DUN [Mael-duine] received all his land from Beorn down from Grim's-river. He dwelt at Tongue-fell. He had to wife Gar-borg, daughter of Balcan *or* Balce of Ram-fell. Their son [was] We-laf the Old.

3. Floce, a thrall of Cetil Gowe, took Floce-dale and was slain there.

4. AULEIF SHELTY was the name of a gentle-born man that came in his ship to Borg-frith, and was the first winter with Scald-Grim. He took land in settlement by rede of Scald-Grim, between Grim's-river and Gar's-river, and dwelt at Warm-beck. His sons were these: Ragi of Bath-dale and Thorarin the Law-speaker, who had to wife

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2. -gils, S. 6. Reykjar-, S.

Þórarenn Læ̨gsæ̨go-maðr, es átte Þórdíse, dóttor Áláfs Feilans: þeirra dótter Vígdís, es átte Steinn Þórfinnz son: son Raga vas Goðþormr, faðer Gunnvarar, móðor Þórnýjar, móðor Þórlacs, fæ̨ðor Rúnolfs, fæ̨ðor Þorlacs byscops.

5. Cetell Blundr ok Geirr son hans kómo til Íslannz, ok vóro með Skalla-Gríme enn fyrsta vettr. Þá feck Geirr Þórunnar, dóttor Skalla-Gríms. Um váret efter vísaðe Grímr þeim til landa, ok nǽ̨mo þeir upp frá Flókadals-ǽ̨ til Reykjadals-ár; ok tungo þá alla upp til Rauðs-gils; ok Flóka-dal allan fyr ofan Breckor: Cetell bió í Þróndar-holte—Við hann es kent Blundz-vatn; þar bió hann síðan.

6. Geirr enn Auðge, son hans, bió í Geirs-hlíð, en átte annat bú at Reykjom enom œfrom: hans syner vóro þeir Þórgeirr Blundr; ok Blund-Ketell; ok Svart-kell á Eyre. Dótter Geirs vas Bergdís, es Gnúpr átte, Flóka son, í Hrísom: þeirrar ættar vas Þóroddr Hrísa-Blundr.

10. I. ONUNÐR BREIÐSKEGGR vas son Ulfars, Ulfs sonar Fitjom-skeggja, Þóres sonar Hlamanda: Onundr nam Tungo alla miðle Hvít-ár ok Reykjadals-ár, ok bió á Breiðabólstað. Hann átte Geirlaugo, dóttor Þormodar á Akranese, systor Bersa: þeirra son vas Tungo-Oddr; en Þórodda hét dótter þeirra; hennar feck Torbi, son Valbrannz, Valþiófs sonar, Œrlygs

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Thordis, daughter of Anlaf Feilan. Their daughter [was] Wig-dis, whom Stan Thor-finsson had to wife. The son of Ragi was Guththorm, father of Gund-ware, mother of Thor-ny, mother of Thor-lac, father of Run-wolf, father of bishop Thor-lac.

5. CETIL BLUND [Cathal?] and GAR his son came to Iceland, and were with Scald-Grim the first winter. Then Gar took to wife Thorunn, Scald-Grim's daughter. In the spring after Grim showed them land, and they took in settlement up from Floce-dale-river to Reek-dale-water, and the tongue right up to Red-gill, and all Floce-dale down from the Brinks. Cetil dwelt at Throwend-holt. Blunds-mere is called after him, and there he dwelt afterwards.

6. Gar the Wealthy, his son, dwelt at Gars-lithe, and he had another house at Upper Reeks. His sons were these: Thor-gar Blund and Blund-Cetil and Cathal-dubh o' Eyre; Gar's daughter was Berg-dis, whom Gnup Flocesson of Bush had to wife. Of their kin was Thor-ord Bush-Blund.

10. I. AN-WEND BROAD-BEARD was the son of Wolf-here, the son of Wolf Fitia-beardie, the son of Thori-hlammandi [thumper]. An-wend took in settlement all Tongue between White-water and Reek-dale-water, and dwelt at Broad-bowster. He had to wife Gar-laug, daughter of Diarmaid of Acre-ness, the sister of Bersi [Bresi]. Their son was Ord o' Tongue, but Thor-orda was the name of their daughter. Torfi the son of Wal-brand, the son of Wal-theow, the son of Aurlyg of Esia-rock, took her to wife, and there went hence with her [as a mar-

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3. Goðþormr] emend.; Guðbonn, S. þórnýjar] þorvNyar, S. 10. Trandar-holt, Spec. 14. Spec.; Svarð-kell, S. 18. Hœnsa þoris, S; miswritten blaaNda, S. 21. Thorrida, Spec.

sonar frá Esjo-berge, ok fylgðe henne heiman halbr Breiðabólstaðr ok Halsa-land með. Hann gaf Signýjo systor sínne Signýjar-staðe, ok bió hon þar.

2. Torbe drap Kropps-menn tolb saman: ok hann réð mest fyre drápe Holms-manna: ok hann vas á Helliss-fitjom, ok Illoge enn Svarte, ok Sturla Goðe, þá es þar vóro drepner xviii Hellissmenn: en Auðun Smiðcels son brendo þeir inne á Þorvarðzstæðom: sonr Torba vas Þórkell at Skáney.

3. Tungo-Oddr átte Iórunne Helga dóttor: þeirra bœrn vóro þau Þórvaldr, es réð brenno Blund-Cetils; ok Þóroddr es átte Iófríðe Gunnars dóttor; þeirra dótter Húngerðr, es átte Svertingr Hafr-biarnar son. Dótter Tungo-Oddz *vas* Þóríðr, es Þorfinnr Sel-Þóris son átte; ok Hallgerðr, es Hallbiœrn átte, son Oddz frá Kiðia-berge.

4. Ciolvœr vas móðor-syster Tungo-Oddz, es bió á Ciolvararstæðom, móðer Þórleifar, móðor Þóríðar, móðor þeirra Gunnhildar, es Kale átte; ok Glúms, fæðor Þórarens, fæðor Glúms at Vatnlauso.

[M*: Kromu-Oddr het maðr ágætr: hann nam Reykjadal enn nyrðra, ok alla Tungu á miðle Reykjadals-ár ok Hvít-ár, ok upp til Deilðar-gils. Hans son vas Onundr es átte Þórlaugo Þórmóðs dóttor: þeirra son vas Tungu-Oddr es bió á Breiðabólstað.]

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riage portion] half Broad-bowster and Neck-land also. He gave his sister Signy Signy-stead, and there he dwelt.

2. Torfi slew the Men o' Cropp, twelve together; and he was the chief leader at the slaying of the Men o' Holm, and he was at Cave-fitia with Illugi the Swarthy and Sturla Gode when there were slain there eighteen of the Cave Men, but they burnt Eadwin Smith-cell's [Cathal Gobha?] son in the house at Thor-ward-stead. Torfi's son was Thor-kell of Scaney.

3. Ord o' Tongue had to wife Thor-unn, Helgi's daughter. Their children were these: Thor-wald, who was the leader at the burning of Blund-Cetil, and Thor-ord, who had to wife Io-frid, Gunhere's daughter. Their daughter [was] Hungerd, whom Swarting Hafr-beornsson had to wife. The daughters of Ord o' Tongue were Thor-id, whom Swart-head [Cenn-dubh] had to wife, and Io-frid, whom Thor-fin Seal-Thorisson had to wife, and Hall-gerd, whom Hall-bern, the son of Ord o' Kid-rock, had to wife.

4. Ceol-ware was the mother's sister of Ord o' Tongue, who dwelt in Ceol-ware-stead, the mother of Thor-laf, the mother of Thor-rid, the mother of Gund-hild, whom Cale had to wife, and of Glum, the father of Thor-arin, the father of Glum of Water-lease.

[M: Double text to ch. 10. 1.] Crum-Ord was the name of a nobleman that took in settlement North Reek-dale and all the tongue between Reek-dale-water and White-water and up to the Parting-gill. His son was Ean-wend, who had to wife Thor-laug, Thor-mod's daughter. Their son was Ord o' Tongue, who dwelt at Broad-bowster. [Here ends the double text.]

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17. Kole, S.

[62 : i. 21.]

5. Rauðr hét maðr, es nam land upp frá Rauðs-gile til Gilja; ok bió at Rauðs-gile. Hans syner vóro þeir Ulfr á Ulfs-stæðom; ok Auðr á Auðs-stæðom fyr norðan á, es Hœrðr vá. Ok þaraf gœrðesk Saga Harðar Grímkels sonar ok Geirs.

6. Grímr hét maðr, es nam land et syðra upp frá Giljom til Gríms-gils, ok bió við Gríms-gil. Hans syner vóro þeir Þórgils Auga á Auga-stæðom; ok Hrane á Hrana-stæðom, faðer Gríms es kallaðr vas Stafn-Grímr; hann bió á Stafngríms-stæðom—þat heiter nú á Sigmundar-stæðom. Þar gegnt fyr norðan ána es haugr hans; þar vas hann vegenn.

7. Þorkell Corna-múle nam Ás enn syðra frá Collz-lœk til Deilðar-gils, ok bió í Áse: hans son vas Þorbergr Corna-múle, es átte Álofo Elliða-skiœld, dóttor Ófeigs ok Ásgerðar, systor Þorgeirs Gollnes: þeirra bœrn vóro þau Eysteinn ok Hafþóra, es átte Eiðr Skeggja son, es síðan bió í Áse—Þar dó Miðfiarðar-Skegge; ok es þar haugr hans fyr neðan garð. Annarr son Skeggja vas Collr es bió at Collz-lœk.

Syner Eiðs vóro Eysteinn ok Illoge.

11. 1. ULFR, son Gríms ens Háleyska ok Svanlaugar, dóttor Þormodar af Akranese systor Bresa:—hann Ulfr nam land á miðle Hvít-ár ok Suðr-iœkla; ok bió í Geitlande.

[*Now Hawk's-book again.*]

5. RED was the name of a man that took land in settlement up from Red-gill to Gills, and dwelt at Red-gill. His sons were these: Wolf of Wolf-stead and Ead of Ead-stead, on the north of the river, whom Haurd slew in fight, and therefrom beginneth the *History of Haurd Grim-kellsson and Gar.*

6. GRIM was the name of a man that took land in settlement southerly up from Gills to Grims-gill, and dwelt at Grims-gill. His sons were these: Thor-gils Eye of Eye-stead, and Ranig at Ranig-stead, the father of Grim, that was called Stem-Grim or Bows-Grim. He dwelt at Stem-Grim-stead, which is now called Sigmund-stead. Over against, north of White-water beside the river itself, is his howe, where he was slain.

7. THOR-KELL CORNA-MULE took in settlement the South Oyce from Colls-beck to Parting-gill, and dwelt at Oyce. His son was Thor-berg Corna-mule, who had to wife An-lof Ellidis-shield, the daughter of Unfey and Ans-gerd, sister of Thorgar Goldin *or* Goldne [i. e. the One-eyed]. Their children were these: Ey-stan and Haf-thora, whom Aed Sceg-son had to wife, who afterwards dwelt at Oyce, where Mid-frith Sceg died, and there his howe is down below the garth. Another of Sceg's sons was Coll, who dwelt at Colls-beck.

Aed's sons were Ey-stan and Illugi.

11. 1. WOLF, the son of Grim the Haleygoman, and of Swan-laug, daughter of Diarmaid of Acre-ness, and sister of Bresi. This Wolf took land in settlement between White-water and South-Iockle, and

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1. Here H resumes. 14. S; Golldins, Cd.

Hans syner vóro þeir Hrólfr enn Auðge, faðer Halldóro, es átte Gitzorr Hvíte; þeirra dótter Vilborg, es átte Hialte Skeggja son.

2. Annarr son hans vas Hróaldr, faðer Hrólfs ens Yngra, es átte Þóríðe Valþjófs dóttor, Œrlygs sonar ens Gamla: þeirra bœrn vóro þau Ceallakr at Lunde í Syðra-dal, fœðor Collz, fœðor Bergþórs. Annarr vas Solve í Geitlande, faðer Þórðar í Reykja-holte.

3. Þriðe son Hrólfs vas Illoge enn Rauðe, es fyrst*r* bió í Hrauns-áse; hann átte þá Sigríðe, dóttor Þórarens ens Ílla, systor Músa-Bœlverks; þann bú-stað gaf hann Bolverk; en Illoge fór þá at bua á Hofs-stœðom í Reykjar-dale; þvi at Geitlendingar áotto at halda upp hofe þvi at helminge við Tungo-Odd. Síðarst bió hann at Holme-Iðra á Akra-nese; þvi at hann keypte við Holm-Starra bæðe lœndom ok konom, ok fé œllo. Þá feck Illoge Iórunnar, dóttor Þormodar Þióstars sonar af Alfta-nese. En Sigríðr hengðe sik í hofino; þvi at hon vilðe eige manna-kaupen.

4. Hrólfr enn Yngre gaf Þórlaugo Gyðjo, dóttor sína, Odda Ýrar syne. Því rézk Hrólfr vestr til Ballar-ár, ok bió þar lenge; ok vas kallaðr Hrólfr at Ballar-áo.

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dwelt in Goat-land. His sons were these: Rod-wolf the Wealthy, the father of Hall-dora, whom Gizor the White had to wife. Their daughter [was] Wil-borg, whom Shelty Scegsson had to wife.

2. Another son of his was Hrod-wald, father of Hrod-wolf the Younger, who had to wife Thur-id, daughter of Wal-theow, the son of Aurlyg the Old. Their children were these: Ceallac of Lund in Suther-dale, the father of Magnus, the father of Coll, the father of Berg-thor. Another was Solwi o' Goat-land, the father of Thord of Reek-holt.

3. The third son of Hrod-wolf was Illugi the Red, who first dwelt at Rawn's-oyce. He had to wife then Sigrid, daughter of Thorarin the Wicked, and sister of Mouse-Bale-werk. Illugi gave Bale-werk this homestead, and went to dwell at Temple-stead in Reek-dale, for all the GOATLANDMEN had to maintain half the temple, and Ord o' Tongue the other half. And lastly, he dwelt at Inner Holm on Acre-ness; for he changed lands and wives and all their stock with Holm-Starri; then Illugi took to wife Thorund, daughter of Thor-mod, Thiost-here's son of Elfet's-ness, but Sigrid hanged herself in the temple because she would not change husbands.

4. Hrod-wolf the Younger gave Thor-laug the priestess, his daughter, to Ord, Yri's son, wherefore he went west to Ballar-water and dwelt there long, and was called Hrod-wolf of Ballar-water.

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9. hann] Illogi, S. 11. Reykjadal, S. 16. kaupit, S. 17. Oddi, S. 18. Hrólfr] S; hann, Cd. Ballár, S.

LIB. II.

Her hefr upp landnǽm í VESTFIRÐINGA-FIÓRÐUNGE, es mart stórmenne hefer bygðan.

1. 1. MAÐR hét Calman Suðreyskr; hann fór til Íslannz, ok kom í Hvalfiærð, ok sat við Calmans-ǽ um vetrenn. Þar drucknoðo syner hans tveir á Hvalfirðe: en síðan nam hann land fyr vestan Hvít-æ, miðle ok Flióta, Calmans-tungo alla, ok svá allt austr under iækla sem græs ero vaxen, ok bió í Calmans-tungo. Hann drucknaðe í Hvít-ǽ, es hann hafðe faret suðr í Hraun, at hitta friðlo sína: ok es haugr hans á Hvítár-bakka fyr sunnan. Hans son vas Sturla Goðe, es fyrst bió á Sturlo-stæðom upp under Tungo-felle upp frá Skald-skelmis-dale; en síðan bió hann í Calmans-tungo. Hans son vas Biarne, es deilðe við Hrólf enn Yngra ok sono hans um Tungo'na-Lítlo. Þá hét Biarne at taka Cristne. Efter þat braut Hvít-ǽ út far-veg þann es nú fellr hon. Þá eignaðesk Biarne Tungo'na-Lítlo ofan um Grindr ok Solmundar-hæfða.

2. Cylan hét bróðer Calmans; hann bió fyr neðan Collz hamar: hans son vas Care es deilðe við Karla Conals son á Karla-stæðom, leysingja Hrólfs or Geitlande, um oxa; ok reyndesk svá, at Karle átte. Síðan eggiaðe Care þræl sínn til at drepa Karla. Þrællenn lét sem hann œ́rr være, ok hlióp suðr um hraun.

Here beginneth the Settlement of the West-frith-men's Quarter, which was largely settled by men of birth.

1. 1. THERE was a man whose name was CALMAN *or* COLMAN, a Southrey-man [by kin]. He went to Iceland, and came to Whale-frith, and abode by Colman's river through the winter. Two of his sons were drowned in Whale-frith, and afterwards he took land in settlement to the west of White-river, between it and the Fleet, all Colman's-tongue, and so all eastward under Iockle as far as the grass grows; and he dwelt at Colman's-tongue. He was drowned in White-water as he was going south on to the lava or rawn to visit his leman, and his howe is on the White-water bank on the south. His son was Sturla gode, who first dwelt at Sturla-stead under Tongue-fell upwards from Scald-skelm's-dale, but afterwards he dwelt at Colman's-tongue. His son was Bearne, who had a feud with Hrod-wolf the Younger and his son about Little-tongue. Then Bearne made a vow to take Christendom, and after that the White-water broke out a new bed, which it now runs in. Thus Bearne came to own Little-tongue down past Grind and Solmund's-head.

2. CYLAN *or* CULAN was the name of Colman's brother. He dwelt beneath Coll's-hammer. His son was Care, who had a feud with Carle Conalsson of Carle-stead, the freedman of Hrod-wolf of Goat-land, about an ox; and it turned out so that Carle got the ox. Then Care egged on his thrall to slay Carle. The thrall pretended that he was

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2. bygðan] S; bygt, Cd. 3. Suðreyskr] at ætt, add. S. 9. frillo, Cd.
15. ok ofan um Gr. ok Solmundar-hofða, S.

Karle sat á þreskilde, þrællenn hió hann bana-hœgg. Síðan drap Cáre þrælenn. Þióðolfr, son Karla, drap Cylan Cára son í Cylansholme. Síðan brende Þióðolfr Cara inne, þar sem nú heiter á Brenno. Biarne Sturlo son tók skírn ok bió á Biarna-staðom í Tungo'nne-Lítlo, ok lét þar gœra kirkjo.

2. 1. ÞRÓNDR NEFJA hét maðr ágætr, faðer Þórsteins, es átte Lofthœ́no, dóttor Arenbiarnar hersess or Fiærðom. Syster Loft-hœ́no vas Arnþrúðr, es átte Þórer herser Hroallz son; ok var þeirra son Arinbiærn herser. Móðer þeirra Arnþrúðar vas Ástríðr Slœki-drengr, dótter Braga skáldz ok Lofthœ́no, dóttor Erps Lútanda. Son Þorsteins ok Lofthœ́no vas Hrosskell, es átte Ióreiðe, Olves dóttor, Finna sonar, Mottuls sonar konungs; Hallkell hét son þeirra.

Hrosskell fór til Íslannz ok kom í Grunna-fiærð, ok bió fyrst á Akra-nese. Þá æmoðosk þeir Cetill brœ́ðr við hann. Síðan nam hann Hvítár-síðo, miðle Kiarr-ár ok Flióta. Hann bió á Hallkels-staðom, ok Hallkell son hans efter hann; ok átte Þórríðe Dyllo, dóttor Gunnlaugs or Þverár-hlíð ok Vélaugar Œrlygs dóttor frá Esjoberge.

Bœrn þeirra Hallkels ok Þórríðar, vóro þau Þórarenn, ok Finnvarðr, Tindr, ok Illoge enn Svarte, ok Gríma es átte Þorgils Ara

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mad, and ran off south over the lava *or* rawn. Carle was sitting on his threshold, and the thrall hewed him his death-blow, and afterwards Care slew the thrall. Theod-wolf the son of Carle slew Cylan the son of Care in Cylan's-holm; and after Theod-wolf burnt Care in his house at the place that is now called the Burning. Bearne Sturla's son was baptized and dwelt at Bearne-stead in Little-tongue, and had a church built there.

2. 1. THROW-END NEFIA *or* NEBIA was the name of a nobleman, the father of Thor-stan, who had to wife Lopt-hen, daughter of Arnebeorn, herse *or* lord of Friths. The sister of Lopt-hen was Arn-thrud, whom Thore herse, the son of Hrod-wald, had to wife; and their son was Aren-beorn. The mother of Arn-thrud was Anstrid Slœki-dreng, daughter of Brage the poet, and of Lopt-hen, the daughter of Erp Lutandi [Yrp]. The son of Thor-stan and Lopt-hen was HORSE-KELL, who had to wife Io-reid, the daughter of Alwe, the son of Fin, the son of Möttol the king. Their son was named Hall-kell.

Hross-kell *or* Horse-kell went to Iceland and came into Groundfrith, and dwelt first at Acre-ness; then Cetil and his brother would not have him as neighbour; and afterwards he took in settlement White-water-side, between Ciar-water and the Fleet. He dwelt at Hallkell's-stead, and Hall-kell his son after him, and had to wife Thurid Dylla, daughter of Gund-laug of Thwart-water-lithe and of We-laug, Aurlyg's daughter from Esia-rock.

Their children (Hall-kell's and Thurid's) were these: Thor-arin and Fin-ward, Tind, and Illugi the Black, and Grima, whom Thorgils,

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12. sonar] om. S. 16. Hrosskels-st., M. 20. This § we have moved two §§ up.

son: Þóraren vá Músa-Bolverkr, es hann bió í Hrauns-áse. Þá lét hann gœra þar virke, ok veitte Hvít-á í gœgnom ásenn; en áðr fell hon um Melrakka-dal ofan: Illoge ok Tindr sótto Bælvek í virket.

2. Hrosskell gaf land Þórvarðe, fæðor Smiðcels, fæðor þeirra Þórarens, ok Auðunnar, es reð fyrer Helles-mænnom. Hann bió á Þorvarðz-stæðom, ok átte Fliótzdal allan upp frá Fliótom.

3. Hrosskell gaf Þórgaute skipverja sínom land niðr í Síðo. Hann bió á Þorgautz-stæðom: hans syner vóro þeir Gíslar tveir.

4. Ásbiærn enn Auðge, Harðar son, keypte land fyr sunnan Kiarr-á upp í Sleggjo-lœk til Hnit-biarga. Hann bió á Ásbiarnar-stæðom: hann átte Þórbiærgo, dóttor Miðfiarðar-Skeggja; þeirra dótter vas Ingibiærg er átte Illoge enn Svarte.

5. Ornolfr, es nam Ornolfs-dal ok Kiarra-dal fyr norðan upp til Hnitbiarga: Cetill Blundr keyfte land at Ornolfe allt fyr norðan Klif, ok bió í Ornolfs-dale. Ornolfr gœrðe þá bú upp í Kiarra-dal —þar heita nú Ornolfs-staðer. Fyr ofan Klif heiter Kiarra-dalr; þvi at þar vóro hrís-kiœrr ok smá-skógar miðle Kiarr-ár ok Þver-ár, svá at þar mátte eige byggja: Blund-Cetill vas maðr stór-auðigr; hann lét ryðja víða í skógom ok byggja þar.

[M: Aurnolfr hét maðr es nam Norð-tungo alla á miðle Kiarr-ár

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Are's son, had to wife. Thor-arin slew Mouse Balework in fight, when he was dwelling in Rawn's-ridge. He built him a work *or* fort there, and led White-water through the bank-shelf; but before this she used to run down Mell-rack-dale *or* Sand-fox-dale. Illugi and Tind attacked Balework in his work.

2. Horse-kell gave land to Throw-end, the father of Smith-cell [Cathal Dubh], the father of these, Thor-arin and Ead-win, who were the leaders of the CAVE-MEN. He dwelt at Thor-wald-stead, and owned all Fleets-dale up to the Fleet.

3. Horse-kell gave Thor-gaut, his shipmate, land down in Side. He dwelt at Thor-gaut's-stead. His sons were these two Gislis.

4. OSBEORN THE WEALTHY, the son of Haurd, bought land south of Cear-water up in Sledge-brook to Nit-berg *or* Knit-rock. He dwelt at Osbeorn-stead. He had to wife Thor-borg, daughter of Mid-frith Sceg. Their daughter was Inge-borg, whom Illugi the Black had to wife.

5. ARN-WOLF *or* ERNE-WOLF was the name of a man who took in settlement Arn-wolf's-dale and Cear-dale northward up to Nit-berg. Cetil Blund [Cathal B . . . .] bought land off Arn-wolf, all north of Cliff, and dwelt in Arn-wolf's-dale. Then Arn-wolf built a homestead up in Cear-dale, at the place now called Arn-wolf's-stead. Above Cliff it is called Cear-dale, because there were brushwood and small shaws between Cear-water and Thwart-water, so that it could not be dwelt in. Blund-Cetil was a very wealthy man; he had the wood cleared far and wide, and took up his abode there.

[M: Double Text.] Arn-wolf took for settlement the whole North-

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1. S; Bolverk, Cd. 7. frá] með, S. 11. í] frá, S. Nit-, H; Hvít-, S. 15. Nitbiarga, H; Hvít-, S. 18. ok] om. S.

ok Þver-ár, ok bió í Ornolfsdal. Hans son vas Blunn-Ketill, faðer Þorkels, es Hœ́nsa-Þórer brende inne. Þaðan af gœrðesk deilð þeirra Þórðar Gelliss ok Tungo-Oddz.]

3. 1. HRÓMUNDR hét maðr, bróðer Gríms ens Háleyska. Hann kom skipe síno í Hvít-ǽ; hann nam Þverár-dal, ok Þverár-hlíð ofan til Hallar-múla, ok framm til Þver-ár. Hann bió á Hrómundar-stæðom—þar es nú kallat at Calls-brecko. Hans son vas Gunnlaugr Orms-tunga, es bió á Gunnlaugs-stæðom fyr sunnan Þver-ǽ; hann átte Vélaugo, sem fyrr es ritit.

2. Hæogni hét skipvere Hrómundar; hann bió á Hæogna-stæðom. Hans son var Helge at Helga-vatne, faðer Arngríms Goða, es vas at Blund-Cetils-brenno: Hæogne vas bróðer Finnz ens Auðga.

3. Ísleifr ok Isrœðr brœðr, nǽmo lænd ofan frá Sleggjo-lœ́k, miðle Ornolfs-dals ok Hvít-ár, et œfra ofan til Rauða-lǽkjar; en et syðra ofan til Hœrða-hóla: Isleifr bió á Ísleifs-stæðom, en Ísrœðr á Ísrœðar-stæðom, ok átte land et syðra með Hvít-ǽ. Hann vas faðer Þórbiarnar, fæðor Liótz á Veggjom, es fell í Heiðar-víge.

4. Ásgeirr hét skipvere Hrómundar, es bió á Hamri upp frá Helga-vatne. Hann átte Hilde Stiorn*u*, dóttor Þórvallz Þorgríms sonar Brækiss: þeirra syner vóro þeir Steinbiærn enn Sterke, ok

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tongue between Cear-water and Cross-water, and dwelt at Ern-wolf's-dale. His son was Blund-Cetil, the father of Thor-kell, whom Hen-thori burnt in his house, whence came the feud between Thord Gelle [Gilla] and Ord o' Tongue. [Here the double text ends.]

3. 1. HROD-MUND was the name of a man, the brother of Grim the Haleygoman. He came with his ship into White-river. He took in settlement Thwart-water-dale and Thwart-water-lithe *or* slope down to Hall-mull and forth to Thwart-water. He dwelt in Hrod-mund-stead, at the place which is now called Call's-brink. His son was Gund-laug Worm-tongue, who dwelt at Gund-laugs-stead, to the south of Thwart-water. He had to wife We-laug, as was before written.

2. HAGENE was the name of a shipmate of Hrod-munds. He dwelt at Hagene's-stead. His son was Helgi of Helge's-mere, the father of Arn-grim *gode*, who was at Blund-Cetil's Burning. Hagene was the brother of Fier the Wealthy.

3. IS-LAF and IS-RED, brethren, took land in settlement down from Sledge-beck, between Arn-wolf's-dale-water and White-water, the upper land down to Red's-beck, and the southern land down to Haurd's-hillock. Is-laf dwelt at Is-laf's-stead, but Is-red at Is-red-stead, and he owned the land southerly along the White-water. He was the father of Thor-beorn, the father of Liot o' Walls, who fell in the Fight o' the Heath.

4. AS-GAR was the name of a shipmate of Hrod-mund's, that dwelt at Hammer, up from Helge's-mere. He had to wife Hilda Star, daughter of Thor-wald, son of Thor-grim Brœci. Their sons were these: Stan-beorn, *surnamed* the Strong and the Hard-hitter, and Thor-ward, the

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4. Háleyska] son Þóres Gunlaugs sonar, Hrolfs sonar, Ketils sonar Kiolfara, Hromundar sonar, add. S (see p. 37). 9. ritað, Cd. 13. Israuðr, Cd. 14. œfra] Nyrðra, S. 15. Horð-hóla, S. 19. Stiorn*u* . . . Brækiss] S; hildi stiorn s. brokiss, H.

[69, 70: ii. 3.]

enn stór-hœgge; ok Þórvarðr, faðer Mæfo, es Hrifla átte; ok Þórsteinn enn þriðe; fiórðe Helge, faðer Þórðar, fœðor Scald-Helga.

5. Arnbiœrg hét kona; hon bió at Arnbiargar-lœ́k: hennar syner vóro þeir Elldgrímr, es bió á halsin upp frá Arnbiargar-lœ́k, á Elldgríms-stœðom; ok Þórgestr, es feck bana-sár þá es þeir Hrane bœrðosk, þar sem nú heiter Hrana-fall.

6. Þórunn bió í Þórunnar-hollte. Hon átte land ofan til Víðe-lœ́kjar, ok upp til mótz við Þórríðe Spá-kono systor sína, es bió í Grœf—Við hána es kendr Þórunnar-hylr í Þver-á́. Ok frá henne ero Hamar-byggjar (komner).

7. Þorbiœrn, son Arnbiarnar, Óleifs sonar Langhals. Hann vas bróðer Lýtings í Vápna-firðe: Þorbiœrn nam Stafa-holltz-tungo miðle Norðr-ár ok Þver-ár. Hann bió í Arnar-hollte: hans son vas Teitr í Stafa-holte, faðer Einars, ok Þorvallz, fœðor Þórkœtlo, es átte Hyrningr Cleppiarns son.

8. Þorbiœrn Blese nam land í Norðrár-dale fyr sunnan upp frá Króke; ok Hellis-dal allan, ok bió á Blesa-stœðom. Hans son var Gísli at Melom í Hellis-dale—Við hann es kennt Gísla-vatn. Annarr son Blesa vas Þórfinnr á Þórfinnz-stœðom, faðer Þórgerðar Heiðar-eckjo, móðor Þórðar Erro, fœðor Þorgerðar, móðor Helga at Lunde.

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father of Maefa [Meabh], whom Rifla *or* Hrifla had to wife, and Thorstan the third, the fourth Helge, the father of Thord, the father of poet Helge.

5. ARN-BORG *or* ERNE-BORG was the name of a woman. She dwelt at Arn-berg-beck. Her sons were these: Eld-grim, that dwelt at Halse *or* Neck, up from Arn-borg-beck at Eld-grim's-stead; and Thor-gest, who got his death-wound when he and Hrane fought a battle at the place which is now called Hrane's-fall.

6. THORWEN dwelt in Thorunn's-holt. She had land down to Wood-beck and up over against that of Thurid Spae-queen, her sister, that dwelt at Grave *or* Pit. After her Thorwen-pool in Thwart-water is named, and from her are the *Hammer-biders* come.

7. THOR-BEORN, son of Arn-beorn, the son of Aulaf Long-halse *or* Long-neck; he was the brother of Lyting of Weapon-frith. Thor-beorn took in settlement Staf-holts-tongue, between North-water and Thwart-water. He dwelt at Erne-holt. His son was Tait of Staf-holt, the father of Einar, and of Thor-wald, the father of Thor-ketla, whom Hyrning, Clepp-iron's son, had to wife.

8. THOR-BEORN BLESE took land in settlement in North-dale on the south, up from Croke, and all Cave-dale, and dwelt at Blesi-stead. His son was Gisle of Mell [Downs] in Cave-dale. After him Gisle-mere was named. Another son of Blese was Thor-fin of Thor-fin's-stead, father of Thor-gerd Heath-widow, mother of Thord Erra, father of Thor-gerd, mother of Helge of Lund [Grove].

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1. -hoggvi, S. Hrifla] S; Rifla, Cd. 12. sonar] Here is blank for a word in S. 15. *From* ok þorvallz . . . . son, add. M*. 19. ero kend Gísla-votn, S. 21. S; Helgu, Cd.

[70: ii. 3.]

9. Geirmundr, son Gunnbiarnar Gandz, nam Tungona á miðle Norðr-ár ok Sand-ár, ok bió í Tungo: hans son vas Brúne, faðer Þórbiarnar at Steinom es fell í Heiðar-víge.

10. Orn enn Gamle nam Sann-dal ok Mióva-dal, ok svá Norðrár-dal ofan frá Króke til Arnar-bœless, ok bió á Háreks-staðom.

11. Rauða-Biœrn nam Biarnar-dal, ok þá dala es þar ganga af; ok átte annat bú niðr frá Mælefellz-gile; en annat niðre í heraðe; sem ritið es.

[M*: Biorn hét maðr Norrœnn, es kom út síð landnáma-tíðar, ok nam Norðrár-dal fyr norðan Norðr-á, ok Biarnar-dal allan; ok þá dala alla es þar ganga af: hann bió at Dals-minne: hann blés fyrstr manna rauða á Íslande; ok vas hann af því kallaðr Rauða-Biorn: hann átte, *etc.*]

12. Karl nam Karls-dal upp frá Hreðu-vatne; ok bió under Karls-felle; ok átte land ofan til Iamna-skarðz til mótz við Grím.

[*M** ('Landn.'):—

4. 1. ÞÓROLFR hét maðr, er bió í Naumo-dale; hann vas Ulfs son, es kallaðr vas Kvelld-Ulfr; Grímr hét annarr son Ulfs. Haraldr konungr enn Hárfagr lét drepa Þórolf, ok gœrði œngo bǽta; en þess hefnðe Grímr, ok fór síðan til

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9. GAR-MUND, the son of Gund-beorn Gand [wand], took in settlement the Tongue, between North-water and Sand-water, and dwelt at Tongue. His son was Brune, father of Thor-beorn of Stone, who fell in the Fight o' the Heath.

10. ERNE THE OLD took in settlement Sand-dale and Narrow-dale, and also North-water-dale, down from Croke to Erne's-boll, and dwelt at Harec-stead.

11. RED-BEORN took in settlement Beorn-dale, and the dale that goes out of it, and he had one homestead down under Mell-fell-gil, and a second down below in the county, as it is written.

[Double text.] Beorn was the name of a Northern man [Norwegian] that came out late in the time of the settlement; and took in settlement North-water-dale, north of North-water, and all Beorn's-dale, and the dales that lead out of it. He dwelt at Dale-mouth. He was the first man to forge iron-ore in Iceland, and therefore he was called Red-ore Beorn. [Here the double text ends.]

12. CARLE took in settlement Carle's-dale up above Hred-mere [MS. Helga-mere], and dwelt under Carle's-fell, and owned the land down to Even-scard marching with Grim's land.

4. 1. THOR-WOLF was the name of a man that dwelt in Neams-dale. He was the son of Wolf that was called Queld-wolf [i. e. Evening-wolf, *or* Were-wolf]. Grim was the name of Wolf's second son. King Harold Fairhair had Thor-wolf slain, and paid no were-gild withal; but

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4. I. e. Sanddal. 9. ritað, Cd. 15. S; Hœlga-vatne, H.

Íslannz; en Ulfr andaðez í hafeno. Skalla-Grímr kom skipe síno í Gufu-ár-ós, ok nam land á miðle Norðr-ár ok Hitar-ár, allt á miðle fiallz ok fiœro, ok bió at Borg. Hann átti Bero Yngvars dóttor. Syner þeirra Skalla-Gríms vóro þeir Þórolfr ok Egill; þeir áotto báðir Ásgerðe Biarnar dóttor; ok vas dótter Þórolfs Þórdís, es átte Grímr at Mosfelle. Þórolfr fell á Vinheiði í Englande í orrosto; en Egill fór til Íslannz, ok bió at Borg, ok hans kyns-menn langa tíma.]

2. Gríss ok Grímr héto leysingjar Skalla-Gríms; þeim gaf hann land upp við fiœll; Gríse Grísar-tungo, en Gríme Gríms-dal.

3. Balke hét maðr, son Blæings Sóta sonar of Sóta-nese; hann barðesk á móte Haralde konunge í Hafrs-firðe. Hann fór til Íslannz, ok nam Hrúta-fiœrð allan, ok bió í Bœ́. Hans son vas Berse Goðlauss, es nam Langa-vaz-dal ok bió á Torfhvala-stœðom. Hans syster vas Geirbiœrg es átte Þorgeirr Meldunn í Tungofelle; þeirra son Véleifr enn Gamle, faðer Holmgœngo-Bersa. Bersa Goðlauss átte Þordíse, dóttor Þorhaddz or Hitár-dale, ok fylgðo henne heiman Holms-lœnd, ok bió hann þar síðan. Þeirra son Arngeirr, es átte Þórríðe dóttor Þórfinnz ens Stranga; þeirra

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Grim avenged this, and then went to Iceland. But Wolf died at sea. Scald-Grim [Grim the Bald] came in his ship into Gowe-water-oyce, and took land between North-water and Heat-water, all that lieth between fell and foreshore, and abode at Borg. He had to wife Bera, daughter of Ingw-here. The sons of her and Scald-Grim were these: Thor-wolf and Egil. These brothers both had to wife As-gerd, the daughter of Beorn [Egil took to wife his brother's widow], and Thor-wolf's daughter was Thor-dis, whom Grim o' Mossfell had to wife. Thor-wolf fell at Win-heath in England [Brunanburh fight] in battle; but Egil went to Iceland and abode at Borg, and his kinsmen [after him] a long time. *This is the original text of Are. The former account of this family in Book I. 8 is the work of a later editor of the Sturlung time.*

2. GRIS and GRIM were the names of freedmen of Scald-Grim. He gave them land up on the fell, to Gris Gris-tongue and to Grim Grims-dale.

3. There was a man named BALCE, the son of Bloing, the son of Sote of Sote-ness. He fought against king Harold at Hafrs-frith. He came out to Iceland, and took in settlement all Ram-frith, and dwelt at By. His son was Berse godlease, who took in settlement Lang-mere-dale, and dwelt at Torf-whale-stead; his sister was Gar-borg, whom Thor-gar Mel-dun [Maelduine] of Tongue-fell had to wife. Their son [was] We-laf the Old, father of Battle-Wager-o'-Berse. Berse godlease had to wife Thor-dis, daughter of Thor-ord of Hot-river-dale, and there came with her from home [as her marriage portion] Holms-land, and he dwelt there afterwards. Their son was Arn-gar, who had to wife Thur-id, the daughter of Thor-fin the Strong. Their son was Beorn,

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6. Emend.; Þ. fell á Vindlandi í orr., M*. 17. Þoraddz, Cd.

son Biœrn Hitdœla-kappe. Móðer Þórríðar vas Sæuðr, dótter Skalla-Gríms.

4. Sigmundr hét leysinge Skalla-Gríms; hónom gaf hann land miðle Gliúfr-ár ok Norðr-ár. Hann bió á Haugom, áðr hann fœrðe sik í Munoðar-nes—Við hann es kennt Sigmundar-nes.

5. Rauða-Biœrn keypte land at Skalla-Gríme miðle Gliúfr-ár. Hann bió at Rauða-Biarnar-stœðom upp frá Eski-holte. Hans son vas Þorkell Trefill í Skarðe, ok Helge í Hvamme í Norðrárdale—ok es þar heygðr—ok Gunnvaldr, faðer Þorkels, es átte Helgo, dóttor Þorgeirs af Víðe-mýre.

6. Þórbirne Crum ok Þóre Beigalda brœðrom gaf Skalla-Grímr land fyr útan Gufu-œ́. Bió Þórbiœrn Crums-hólom en Þórer á Beigalda.

7. Þórðe Þurs, ok Þorgeire Iarðlang, ok Þórbiœrgo Stong systor þeirra, gaf Skalla-Grímr land upp frá Einkunnom ok it ýtra með Lang-œ́. Bió Þórðr á Þurs-stœðom, en Þorgeirr á Iarðlangs-stœðom, en Þórbiœrg í Stangar-hollte.

8. Áne hét maðr, es Grímr gaf land miðle Lang-ár ok Hafrs-lœkjar; hann bió at Ána-brecko. Hans son vas Onundr Sióne, faðer Steinars ok Dollo, móðor Cormacs.

9. Grímolfr bygðe fyrst á Grímolfs-stœðom. Við hann es kennd

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the champion of Hot-river-dale. The mother of Thur-rid was Se-unn *or* Sea-wen, daughter of Scald-Grim.

4. SIG-MUND was the name of a freedman of Scald-Grim. He gave him land between Gliuf-water and North-water. He dwelt at Howe before he moved to Munod-ness [Joy-ness]. After him Sig-mund-ness was called.

5. RED-BEORN bought land of Scald-Grim between Gliuf-water [Cañon-river *or* Chine-river] and Gowe-water [Smith-river]. He dwelt at Red-Beorn's-stead up above Eski-holt. His son was Thor-kell Trefil of Scard and Helgi o' Hwam in North-dale; and he is howed *or* laid in barrow there, and Gund-wald, the father of Thor-kell, who had to wife Helga, daughter of Thor-gar of Willow-mere.

6. To THOR-BEORN CRUM and THORI-BEIGALLDI, brethren, Scald-Grim gave land beyond Gowe-water. Thor-beorn dwelt at Crum-hills, but Thore at Beigallde.

7. To THORD THE GIANT and THOR-GAR EARTH-LONG, and THOR-BERG STANG *or* POLE, their sister, Scald-Grim gave land above Eincunn, out alongside Lang-water. Thord dwelt at Giant-stead, and Thor-gar at Earth-long-stead, and Thor-berg at Stangs-holt.

8. ANE was the name of a man to whom Grim gave land between Lang-water and Hafs-beck. He dwelt at Ane's-brink. His son was Ean-wend Seone, father of Stan-here and Dolla, the mother of Cormac.

9. GRIM-WOLF abode first at Grim-wolf-stead. Grim's-fit and

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11. S as well as Eg. Saga calls Thore Thurs and Thord Beigalde. 12. Eg. Saga; Holom, Cd. 15. upp frá . . . með] Eg. Saga; fyr sunnan Langá, H; upp með L., S. 18. ofan með Langá, milli ok Hafrs-lœkjar, S; Háfs-, Eg. Saga.

Gríms-fit ok Grímolfs-lœ́kr. Grímr hét son hans, es bió fyr sunnan fiœrð; hans son vas Grímarr, es bió á Grímars-stœðom. Við hann deilðo þeir Þorsteinn ok Tungo-Oddr.

10. Grane bió á Grana-stœðom í Digra-nese.

11. Þorfinnr enn Strange hét merkis-maðr Þórolfs Skalla-Gríms sonar. Hónom gaf Skalla-Grímr Sæunne dóttor sína, ok land fyr útan Lang-ǽ til Leiro-lœ́kjar, ok upp til fiallz, ok til Alft-ár; hann bió á Forse. Þeirra dótter vas Þórdís, móðer Biarnar Hitdœ́la-kappa.

12. Yngvarr hét maðr, faðer Bero es Skalla-Grímr átte. Hónom gaf Grímr land miðle Leiro-lœ́kjar ok Straum-fiarðar; hann bió á Alfta-nese. Onnor dótter hans vas Þórdís es átte Þorgeirr Lambe á Lamba-stœðom, faðer Þórðar, es þrælar Cetils Gufo brendo inne. Son Þórðar vas Lambe enn Sterke.

13. Steinolfr hét maðr, es nam Hraun-dal hvárn-tveggja, allt miðle Alft-ár ok Hit-ár ok upp til Griót-ár, at leyfi Skalla-Gríms; ok bió í enom syðra Hraun-dale. Hans son vas Þorleifr es Hraun-dœ́ler ero frá komner. Þórunn hét dótter Steinolfs, es átte Þor-biœrn Vífils son, faðer Þórgerðar, móðor Ásmundar, fœðor Svein-biarnar, fœðor Oddz, fœðor Gró, móðor Oddz á Alfta-nese.

Grim-wolf-beck take their names from him. His son was named Grim, who dwelt south of the frith. His son was Grim-here, who dwelt at Grim-here-stead. Thor-stan and Ord o' Tongue had a feud with him.

10. GRANE dwelt at Grane-stead in Beg-ness.

11. THOR-FINN THE STRONG was the name of the standard-bearer of Thor-wolf, Scald-Grim's son [brother?]. To him Scald-Grim gave Sea-unn, his daughter, and land outside Lang-water, to Lear-becks and up to the Fell, and [out] to Elfet's-river. He dwelt at Force-water. Their daughter was Thor-dis, the mother of Beorn, the Hot-dale champion.

12. YNGW-HERE was the name of a man, who was the father of Bera, whom Scald-Grim had to wife. To him Grim gave land between Lear-becks and Stream-frith. He dwelt at Elfets-ness. Another daughter of his was Thor-dis, whom Thor-gar Lambh of Lamb-stead had to wife, the father of Thord, whom the thralls of Cathal Gowe [smith] burnt in his house. Thord's son was Lambh the Strong.

13. STAN-WOLF was the name of a man that took in settlement both Rawn-dales, all between Elfet-river and Hot-river, and up to Grit, by leave of Scald-Grim, and dwelt at South Rawn-dale. His son was Thor-laf, from whom the RAWN-DALE-MEN are come. Thor-unn was the name of Stan-wolf's daughter, whom Thor-beorn, Weevil's son, had to wife. [He was] the father of Thor-gerd, the mother of Os-mund, the father of Swegen-beorn, the father of Ord, the father of Gro [Gruoch], the mother of Ord of Elfets-ness.

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§§ 9, 10 are taken from Egils Saga. 7. út til, S. 14. Son . . . Sterke] add. S. 16. Hit-ár] thus Cd. at leyfi Sk.-Gr.] add. S.

[74: ii. 4.]

14. Þórhaddr hét maðr ágætr, son Steins Miok-siglanda, Vigbiods-sonar, Boðmóðs sonar or Bulka-rúme. Hann nam Hitár-dal allan ofan til Griót-ár fyr sunnan; ok fyr norðan allt miðle Hit-ár ok Kalld-ár til sióvar. Hans son vas Þórgeirr, faðer Hafþórs, fœðor Goðnýjar, móðor Þorláks ens Auðga: Þorgeirs syner vóro þeir Grímr í Skarðe, ok Þórarenn, Finnboge, Eysteinn, Gestr, Torbe.

15. Þórgils Cnappe, leysinge Colla Hroallz sonar, nam Cnappadal. Hans synir vóro þeir Ingialdr, Þórarenn, ok Þórer es bió at Okrom, ok eignaðesk allt land miðle Hit-ár ok Alft-ár, ok upp til mótz við Steinolf. Son Þóriss (vas) Þróndr, es átte Steinunne dóttor Hrútz af Kambs-nese: þeirra syner Þórer ok Skúmr, faðer Torfa, fœðor Tanna; hans son vas Hrútr es átte Kolfinno dóttor Illoga ens Svarta.

Nú ero þeir menn talðer es bygt hafa í land-náme Skalla-Gríms.

5. 1. GRÍMR hét maðr, Ingiallz son, Hroallz sonar or Haddingja-dale, bróðer Ása hersiss. Hann fór til Íslannz í landa-leit, ok siglðe fyr norðan land. Hann vas um vettrenn í Grímsey á Steingríms-firðe. Bergdís hét kona hans; en Þórer son.

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14. THOR-HARD was the name of a nobleman, the son of Stan the great sailor, the son of Wig-beoth [Ui-beth], the son of Beadmod of Bulk-room. He took in settlement all Hot-river-dale down to Grit-water, southward and northward all between Hot-river and Cold-river to the sea. His son was Thor-gar, the father of Haf-thor, the father of Gud-ny, the mother of Thor-lac the Wealthy. Thor-gar's sons were these: Grim of Scard, and Thor-arin, Fin-bow, Ey-stan, Gest and Torve.

15. THOR-GILS KNOP, a freedman of Coll Hrod-waldsson, took in settlement Knop-dale. His sons were these: Ing-iald, Thor-arin, and Thore, that dwelt at Acres, and owned all the land between Hot-river and Elfet-river, and marching with the land of Stan-wolf. Thori's [Thor-arin's] son was Thro-wend, who had to wife Stan-unn, the daughter of Ram of Comb-ness. Their sons were Thori and [blank in S], Scum, the father of Torve, the father of Tann [Tadg]. His son was Ram, who had to wife Col-finna, the daughter of Illuge the Swarthy.

Now are told up the men who took up their abode in the settlement of Scald-Grim.

5. 1. THERE was a man whose name was GRIM, the son of Ing-iald, the son of Rod-wald, of Hardings-dale, the brother of Asi herse. He went to Iceland to seek for land, and sailed to the north of the country. He was through the winter in Grimsey on Stan-grims-frith. Berg-dis was the name of his wife, and Thore was his son.

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1. ᛘ, Cd. 5. þorgeirs syner . . . Torbe] add. S. 9. S, S* (Grett. S.), om. þorer. 11. þorarens, S, S*. 12. ok] here is a blank in S. 15. bygt hafa] land hafa numit, S. 16. Here comes a single vell. leaf.

[76 : ii. 5.]

2. Grímr rœre til fiska um vettrenn með þrælom sínom; ok son hans vas með hónom. Ok es sveinenn tók at kala, þá fœrðo þeir hann í sel-belg, ok drógo at halsenom. Grímr dró marmennil. Grímr mælte [es hann kom upp]: 'Segðú oss ævi óra ok lang-líve, ella kœmr þú eigi heim.' [Hann svarar:] 'Engo varðar yðr at vita aðra an sveinenn í sel-belgenom; þvi at þú munt dauðr áðr vár kome; en son þínn skal þar byggja ok land nema, sem Skalm, merr þín, legsk under klyfjom.' Ecke fengo þeir fleire orð af hónom. En síðar um vettrenn andaðesk Grímr, ok es þar heygðr. [S: En síðar um vetrenn reru þeir Grímr svá at sveinnenn var á lande, þá tyndoz þeir aller.]

Þau Bergdís ok Þórer fóro um váret or Grímsey, ok vestr yfer heiðe til Breiða-fiarðar. Skalm geck fyrer allt sumaret ok lagðesk aldrege. Annan vettr vóro þau á Skalmar-nese í Breiða-firðe. En of sumaret efter snœro þau suðr. Þá geck Skalm fyrer, þar til es þau kómo af heiðom suðr til Borgar-fiarðar, þar sem sand-melar tveir rauðer vóro. Þar lagðesk Skalm niðr under klyfjom under enom ýtra melnom: þar nam Þórer land fyr sunnan Gnúp-ǿ til Kalld-ár, fyr neðan Knappa-dal, allt miðle fiallz ok fiæro. Hann bió at ýtra Rauða-mel.

3. Þá vas Þórer gamall ok blindr, es hann kom út síð um kveld, ok sá, at maðr rœre útan í Kaldár-ós á iarn-nœkkva, mikill ok

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2. Grim used to row out to fish in the winter [S: harvest-tide] with his thralls, and his son used to be with him; and when the boy began to grow cold, they wrapped him in a seal-skin bag, and pulled it up to his neck. Grim pulled up a merman. [And when he came up] Grim said, 'Do thou tell us our life and how long we shall live, or else thou shalt never see thy home again.' 'It is of little worth to you to know this [answers he], though it is to the boy in the seal-skin bag, for thou shalt be dead ere the spring come, but thy son shall take up his abode and take land in settlement where thy mare Scalm shall lie down under the pack.' They got no more words out of him. But later in the winter Grim died, and he is howed there. [S: Later in that winter Grim and his men, all but the boy, went a fishing, and were all drowned.]

Berg-dis and Thore went in the spring out of Grimsey westward over the Heath to Broad-frith. Scalm [the mare] went forth all the summer and never lay down. The next winter they stayed at Scalm's-ness in Broad-frith; but the summer after they turned southward, and Scalm went on till they came off the Heath south to Borg-frith, where two red sand-downs were, and there she lay under the pack below the outermost sand-mell. There Thore took land in settlement, south of Gnup-water to Cold-river, below Knop-dale, all between fell and foreshore. He dwelt at the outer Red-mell.

3. Thore was old and blind when he came out of doors one evening, and saw a man rowing into Cold-river-mouth in an open boat; great and

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1. um haustit, S. 3. sœl-, vell. marmennil] S; margmelli, vell. 6. bœlg-, vell. 8. Ecke . . . hónom] add. S. 17. vóro] stóðu fyrir, S. 19. Knappa-dal] ok Laxár, add. H; þorer nam land fyr n. Kn., á mille Kaldár, ok Lax-ár, mille fiallz ok f., M*. 22. Kaldarár-ós, vell.

illilegr; ok geck þar á land upp til bǿjar þess, es í Hripe heiter, ok gróf þar í stæðols-hliðe. En um nóttena kom þar upp iarðeldr, ok brann þá Borgar-hraun—þar vas bœrenn sem nú es borgen.

4. Son Sel-Þóres vas Þórfinnr, es átte Iófríðe dóttor Tungo-Oddz. Þeirra syner vóro þeir Þórkell ok Þórgils, Steinn ok Galte, Ormr, ok Þórormr, ok Þórer.

Dótter Þorfinnz vas Þórríðr, es átte Þórbrandr í Alfta-firðe.

Þeir Sel-Þórer frændr ener heiðno dó í Þóres-biærg.

Þórgils ok Þórkell, syner Þórfinnz ǽtto báðer Unne dóttor Alfs í Dælom—Skalm dó í Skalmar-keldo.

5. Colbeinn Clak-hæfðe, Atla son or Atleyjo af Fiælom, fór til Íslannz ok keypte lænd æll miðle Kald-ár ok Hitar-ár fyr neðan Sand-brecko, ok bió á Kolbeins-stæðom. Hans son vas Finnboge í Fagra-skóge ok Þórðr Skálld.

6. Þórmóðr Goðe ok Þórðr Gnúpa, syner Oddz ens Racka, Þórviðar sunar, Freyviðar sonar, Alfs sonar af Vors: þeir brǿðr fóro til Íslannz, ok nǽmo land miðle Lax-ár ok Straumfiarðar-ár; hafðe Þórðr Gnúpo-dal, ok bió þar; en síðan Skofte son hans. Hann (vas) faðer Hiærleifs Goða, ok Finno es átte Refr enn mikle: þeirra son Dalcr, faðer Steinunnar, móðor Skald-Refs.

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wicked-looking he was, and he walked ashore up to the homestead that is called Rip, and dug a fort there in the slope by the fold-gate. And that night there came up fire out of the earth, and burnt the Borg-lava. There was a homestead there then where the lava-mound now is.

4. A son of Seal-Thore was Thor-finn, who had to wife Io-frid, the daughter of Ord o' Tongue. Their sons were these: Thor-kell and Thor-gils, Stan and Galte, Orm *or* Worm, and Thor-orm, and Thore.

Thor-finn's daughter was Thor-rid [S: Thor-borg], whom Thor-brand of Elfets-frith had to wife.

Seal-Thore's kinsmen, those of them that were heathens, died into [went after death into] Thore's-berg.

Thor-gils and Thor-kell, the sons of Thor-finn, both had to wife Unn *or* Wen, the daughter of Alf-a-Dale. Scalm died at Scalm-well.

5. Colban Clack-head, the son of Atle of Atley in Fiolom, went to Iceland, and bought land, all between Cold-river and Hot-river, down off Sand-brink, and dwelt at Colban-stead. His son was Fin-bow of Fair-shaw, and Thord the poet.

6. Thor-mod gode and Thord gnupa, the sons of Odd Rank, the son of Thor-wid, the son of Frey-wid, the son of Alf of Vors. These brethren went to Iceland, and took in settlement the land between Lax-water and Stream-frith-river. Thord had Gnup-dale and dwelt there, and his son Scofte after him. He was the father of Heor-Leif the *gode*, and Finna whom Ref [Fox] the Big had to wife. Their son [was] Dalc [Dealg], the father of Stan-unn *or* Stan-wen, the mother of poet Ref.

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3. S; ok brann hraun, H. 6. þeirra syner . . . þórer] add. S. 8. þorbiorg, S. 13. Hitar-ár] thus, vell. 20. Hann, above the line.

7. Þórmóðr bió á Rauðkollz-stæðom;—hann vas kallaðr Þórmóðr Goðe,—ok átte Gerðe, dóttor Ceallacs ens Gamla. Þeirra son vas Goðlaugr enn Auðge; hann átto Þórdíse, dóttor Svarthæfða, Biarnar sonar Gollbera, ok Þórríðar Tungo-Oddz dóttor, es þá bió í Hærgs-holte. Goðlaugr enn Auðge sá at Rauðamelslænd vóro betre an ænnor lænd þar í sveit; hann skoraðe á Þórfinn til landa, ok bauð hónom holm-gængo. Þeir urðo báðer óvíger á holme; en Þorríðr Tungo-Oddz dotter grœdde þá ok sætte.

8. Goðlaugr nam síðan land frá Straumfiarðar-ǽ til Furo miðle fiallz ok fiæro, ok bió í Borgar-holte—Frá hónom ero Straumfirðingar komner. Hans son vas Goðleifr, es átte annan knærr, en annan Þórolfr son Loftz ens Gamla af Eyrar-backa, þá es þeir bærðozk við Gyrð iarl Sigvalda son í Meðalfars-sunde, ok héldo fé síno.—Þar um orte Goðleifr Gyrz-vísor.—Annarr son Goðlaugs vas Þorfiðr, faðer Goðlaugs, fæðor Þórdísar, móðor Þórðar [f. Sturlo ens Gamla í Hvamme].

9. Vale enn Sterke hét hirðmaðr Harallz konungs ens Hárfagra. Hann vá víg í véom, ok varð út-lagr. Hann fór til Suðreyja; en syner hans fóro þrír til Íslannz;—Hlíf Hesta-gellder vas móðer þeirra;—einn hét Atle; annarr Alfvarenn; þriðe Auðunn Stoðe.

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7. Thor-mod dwelt in Red-Coll-stead, and was called Thor-mod the Gode, and he had to wife Gerd, daughter of Ceallac the Old. Their son was Gud-laug *or* Gudh-laug the Wealthy. He had to wife Thordis, daughter of Swart-head [Ceann Dubh], the son of Beorn Goldbearer, and of Thor-rid, daughter of Ord o' Tongue, who then dwelt at Harrow-holt. Gud-laug the Wealthy saw that Red-mells-land was better than any other land in the country round, so he challenged Thor-finn for his land, and called him to the holm [to wager of battle]. They were both for fighting on the battle, but Thor-rid, daughter of Ord o' Tongue, parted them, and set them at peace together.

8. Afterwards Gud-laug took land in settlement from Stream-frith on to Force, between fell and foreshore, and dwelt at Borg-holt. From him are come the STREAM-FRITH-MEN. His son was Gud-laf, who had a cog, and Thor-wolf, the son of Lopt the Old of Eyre-bank, another; wherewith they fought against earl Gurth Sig-waldsson in Middle-frith-sound and kept their goods, and upon this Gud-laf made GURTH'S VERSES. Another son of Gud-laug was Thor-fin, the father of Gud-laug, the father of Thor-dis, the mother of Thord, the father of Sturla the Elder of Hwam.

9. WALE THE STRONG was the name of a henchman of king Harold Fairhair. He wrought man-slaughter in a holy place, and so became an outlaw. He went out to the Southreys [Sodor Is.], and three of his sons came to Iceland. Hlif Horse-gelder was their mother. One of them was called Atli, another Alf-warin, the third Ead-win Stud [S: Stot].

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1. hann . . . Goðe] add. S. 4. S; ok d. þóriðar, vell. (badly). Oddz] Oz, vell. 21. Stote, S.

[81 : ii. 6.]

Atle Vala son ok Ásmundr son (hans) nǽmo land frá Furo til Lýso. Ásmundr bió í Langa-holte at Þóro-toftom; hann átte Langaholltz-Þóro: en þá es Ásmundr eldezk, skilðesk hann við Þóro fyrer mann-kvæmð, ok fór í Öxl at bua til dauða-dags.

10. Ásmundr vas heygðr þar ok í skip lagiðr, ok þræll hans með hónom sá es ser banaðe sialfr, ok vilðe eige lifa efter Ásmund. Hann vas lagðr í annan stafn skipsens. Lítlo síðarr dreymðe Þóro, at Ásmundr sagðe ser mein at þrælinum.—Þar heiter Ásmundar-leiðe es hann es heygðr—Vísa þesse vas heyrð í haug hans:

Einn byggi ek stoð steina . . .

Efter þat vas leitað til haugsens ok vas þrællenn rekenn or skipeno.

Þóra lét gœra skála of þióð-braut þvera, ok lét þar iamnan standa borð; en hon sat úte á stóle, ok bauð hverjom es mat vilde eta.

Atle vas son Ásmundar, faðer Surtz, fǿðor Goðleifs, fǿðor Goðbrannz, fǿðor Surz Smiðs, fǿðor Eyjolfs prestz munks.

11. Hrolfr enn Digre, son Eyvindar Eiki-krox, bróðer Illoga Fellz-goða austan af Síðo, nam land frá Lýso til Hraun-hafnar. Hans son vas Helge í Hofgǿrðom, faðer Finnboga, ok Biarnar, ok Hrólfs, Biǫrn vas faðer Gestz, fǿðor Skald Refs.

Atle Wale's son and As-mund, his son, took land in settlement from Fur [Shallow] to Lysa. As-mund dwelt in Lang-holt at Thora-toft. He had to wife Langholt-Thora. But when As-mund grew old he parted from Thora, for the too great throng of strangers that came there, and went into Oxl-land [Shoulder] and dwelt there till his death-day.

10. As-mund was put in howe there, and laid in a ship, and his thrall with him, who slew himself, and would not live after As-mund. He was laid in the other end of the ship. A little later Thora dreamed that As-mund told her that he was annoyed by the thrall. The place is called As-mund's grave where he is *howed*. This verse was heard in his howe:—

[The verse is doubtful. See Corpus Poet. Bor. ii. 328.]

After that the howe was searched, and the thrall put out of the ship.

Thora had a hall built across the highway, and had a board ever standing there; and she sat outside on a stool, and asked every one that would to come and eat.

Atle, the son of As-mund, was the father of Swart, the father of Gudlaf, the father of Gud-brand, the father of Swart the Smith, the father of priest Ey-wolf the monk.

11. Rolf *or* Hrod-wolf the Thick, the son of Ey-wind Oak-crook, the brother of Illugi the gode of Fell, east by Side, took land in settlement from Lysa to Rawn-Raven. His son was Helgi of Temple-garth, the father of Fin-bow, and Beorn, and Hrod-wolf. Beorn was the father of Guest, the father of poet Ref.

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14. ok bauð hverjom] ok laðaðe þar geste hvern es m. v. eta, S.

[83 : ii. 7.]

12. Solve hét maðr, es land nam miðle Hellis-hrauns ok Sleggjobeins-ár. Hann bió í Brenninge fyrst; en síðan á Solva-hamre; þvi at hann þóttesk þar vesa fleire manna gagn.

6. 1. SIGMUNDR son Ketils Þistils, þess es numit hafðe Þistils-fiœrð, hann átte Hildigunne. Hann nam land miðle Hellis-hrauns ok Berovíkr-hrauns. Hann bió at Laugarbrecko, ok es þar heygðr. Hann átte þriá sono; einn vas Einarr, es þar bió síðan at Laugar-brecko. Þeir feðgar selðo Lóns-land Einare, es síðan bió þar.—Hann vas kallaðr Lón-Einarr.

2. Hval rak á fiœro hans, ok skar hann af nackvat; hann sleit veðr út, ok rak á land Einars Sigmundar sonar. Lón-Einarr talðe fiœlkynge Hildegunnar því valda. En þá es hvalenn hafðe út rekit frá Lón-Einare, fór hann at leita, ok kom svá at, at Einarr Sigmundar son skar hvalenn með húskarla sína. Hann hió þegar einn þeirra bana-hœgg. Laugarbrecko-Einarr bað nafna sínn frá fara, 'Þvi at yðr mun eige duga at að sœkja.' Lón-Einarr hvarf þá frá, þvi at hann vas lið-vana. Einarr Sigmundar son flutte heim hvalenn. Ok einn tíma es hann vas eige heima, fór Lón-Einarr til Laugar-brecko með vii^{da} mann ok stefnde Hildigunne um fiœlkynge. Hon vas dótter Beiniss, Mós sonar, Naddoðs sonar or Færeyjom—Einarr kom heim þá es Lón-Einarr vas ný-farenn á

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12. SOLWE was the name of a man that took land in settlement between Cave-rawn [lava] and Sledge-bone-water. He dwelt at Burning first, and afterwards at Solve-crags, for he thought he could do more good there.

6. 1. SIG-MUND, the son of Cetil Thistle, who had taken in settlement Thistle's-frith. He had to wife Hilde-gund. He took land in settlement between Cave-rawn and Bear-wick-rawn [lava]. He dwelt at Bath-brink, and is *howed* there. He had three sons. One was Einar *or* Ein-here, that afterwards dwelt at Bath-brink. Father and son sold Lon-land to Einar, that afterwards dwelt there. He was called Lon Einar.

2. A whale drifted into his foreshore, and he cut part of it up, but the weather broke it away and drove it into the land of Einar Sig-mundsson. Lon Einar brought a charge of witchcraft against Hildi-gund for doing this.

But when the whale was drifted out to sea away from Lon Einar, he set out, and followed it, and came upon it as Einar Sig-mundsson was cutting it up with his house carles. He cut at one of them, and gave him his death-blow. Bath-brink Einar bade his namesake begone, 'for it will not do for you to attack us.' Lon Einar went off, for he had too few men with him. Einar Sig-mundsson moved the whale hence. But on a time when he was not at home, Lon Einar came to Bath-brink with eight men and summoned Hilde-gund for witchcraft. She was the daughter of Beini, the son of Mo, the son of Naddod of the Faereys. Einar came home just as Lon Einar was gone away. Hildi-gund told

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19. með vii. mann, above the line.

braut. Hildigunnr sagðe hónom þesse tíðende, ok fœrðe hónom kyrtil ný-gœrvan. Einarr tók skiæld sínn, ok sverð, ok verk-hest, ok reið efter þeim, ok sprengðe hann á Þúfo-biærgom. Þá rann Einarr sem hann mátte. En þá es hann kom hiá Drængom, sá hann troll-karl sitja þar á uppe, ok láta roa fœtr, svá at þeir tóko brimet, ok skellde þeim saman svá at sió-drif varð af, ok quað víso.

Vas ek þar es fell af fialle . . .

Einar gaf œngan gaum at þesso. Þeir fundosk þar sem heita Manna-fallz-breckor, ok bærðosk þar. En kyrtil Einars bito eige iárn. Fiórer menn fello af Lón-Einare, en tveir flýðo frá hónom. Þeir nafnar sóttosk lengi áðr sundr geck brók-linde Lón-Einars. En es hann tók þar til, hió nafne hans hann bana-hœgg; en Hreiðarr, þræll Einars Sigmundar sonar, sá hann fara skyndilega ok hlióp efter hónom; þá sá hann þræla Lón-Einars flýja; rann hann þá efter þeim, ok drap þá báða í Þræla-vík. Fyrer þat gaf Einarr hónom frelse, ok land svá mikit sem hann fenge gert um of þriá daga—þat heiter nú Hreiðars-gerðe es hann bió.

3. Einarr bió síðan at Laugar-brecko, ok es heygðr skamt frá Sigmundar-hauge; ok es haugr hans iamnan grœnn bæðe vettr ok sumar.

4. Einarr at Laugar-brecko átte Unne, dóttor Þóres, bróðor Ásláks í Langa-dal: Hallveig vas dótter þeirra es Þorbiærn Vífils

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him the news, and gave him a new-made kirtle. Einar took his shield and sword, and a work-horse, and rode after them; and the horse foundered at Mound-berg. Then Einar ran on as well as he could. But when he came beside the Drongs [sea-cliffs], he saw a troll-man [giant] sitting upon them, and dangling his feet so that they touched the surf, and dashing them together, so that the foam was dashed up from them, and he quoth a verse. [See Corpus Poet. Bor. ii. 329. *The verse has been retouched and altered by a later editor. See Notes.*] Einar paid no heed to this. He came up with the others at a place called Man-falls-brink, and there they fought; but no iron could bite as Einar's kirtle. Four of Lon Einar's men fell, and two fled from him. The two namesakes fought long until the breech-belt of Lon Einar broke, and as he caught hold of it his namesake cut at him and gave him his death-blow. But Red-here, the thrall of Einar Sig-mundsson, saw him going off so hastily, and ran after him, and he saw the thralls of Lon Einar running away, and ran after them, and slew them both in Thrall-wick. And for this Einar gave him his freedom, and as much land as he could fence in in three days. The place is now called Red-here's-close where he dwelt.

3. Einar afterwards dwelt at Bath-brink, and he *howed* there a short way from Sig-mund's howe, and his howe is ever green both winter and summer.

4. Einar of Bath-brink had to wife Unn, the daughter of Thori, the brother of As-lac of Lang-dale. Hall-wih was their daughter, whom

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11. en þrælar hans ii. runno frá hónom, S. 12. geck] here ends the vell. leaf. 17. svá vítt, S. 22. § 4 is taken from S.

son átte. Breiðr hét annarr son Sigmundar, bróðer Einars; hann átte Gunnhilde, dóttor Ásláks or Langadale; þeirra son vas Þórmóðr es átte Helgo Onundar dóttor, systor Skáld-Hrafns; þeirra dótter Herþrúðr, es Simon átte; þeirra dótter Gunnhildr, es Þorgils átte; þeirra dótter Valgerðr, móðer Finnboga ens Ramma, Geirs sonar. Þorkell hét enn þriðe son Sigmundar; hann átte Ióreiðe dóttor Tinnz Hallkels sonar [*here is a blank left for* 12 *letters*].

5. Þorkell hét son Lón-Einars; hann átte Grímo Hallkels dóttor, fyrr an Þórgils Ara son. Finnvarðr vas son þeirra. Dótter Laugarbrecko-Einars vas Arnóra, es átte Þorgeirr Vívils son; þeirra dótter vas Yngvilldr, es átte Þorsteinn son Snorra Goða; þeirra dótter Inguðr, es átte Ásbiærn Arnorsson.

7. 1. GRÍMKELL hét maðr, son Ulfs Kráko, Hreiðars sonar, bróðer Gunnbiarnar, es Gunnbiarnar-sker ero við kend: hann nam land frá Berovíkr-hraune til Nes-hrauns, ok út um Ondort-nes, ok bió at Saxa-hvále. Hann rak braut þaðan Saxa Alfarensson, Vala sonar, es bió síðan í Hraune hiá Saxa-hvále. Grímkell átte Þórgerðe, dóttor Valþiófs ens Gamla; þeirra son vas Þórarenn Corne. Hann vas ham-ramr miok, ok liggr í Corna-hauge—Þat kvað maðr es broteð hafðe haugenn:

Thor-beorn, Weevil's son, had to wife. Braid was the name of another son of Sig-mund, the brother [blank]. He had to wife Gund-hild, the daughter of As-lac of Lang-dale. Their son was Thor-mod, who had to wife Helga Ean-wend's daughter, the sister of Poet-Raven. Their daughter [was] Her-thrud, whom Simon had to wife. Their daughter [was] Gund-hild, whom Thor-gils had to wife. Their daughter [was] Wal-gerd, the mother of Fin-bow the Strong, the son of Gar. A third son of Sig-mund was named Thor-kell. He had to wife Io-red, daughter [of Tind] Hall-kell, son [blank for 12 letters].

5. Thor-kell was the name of Lon Einar's son. He had to wife Grima, daughter of Hall-kell, before Thor-gils, Ari's son, had her to wife. Their son was Fin-ward.

Bath-brink Einar's daughter was Arn-thora, whom Thor-gar, Wevil's son, had to wife. Their daughter was Yngw-hild, whom Thor-stan, the son of Snorri *gode*, had to wife. Their daughter [was] Ing-ud, whom As-beorn, Arn-thor's son, had to wife.

7. 1. GRIM-KELL was the name of a man who was the son of Wolf Crake, Red-here's son, the brother of Gund-beorn, after whom *Gund-beorn's-reef* was called. He took land in settlement from Bear-sarks-rawn to Ness-rawn, and west over Ondurt-ness, and dwelt at Saxe's-hillock, whence he drove out Saxe, the son of Elf-wine, the son of Wale; and he dwelt thereafter at Rawn, beside Saxe's-hillock. Grim-kell had to wife Thor-gerd, daughter of Wal-theow the Old. Their son was Thor-arin Corne; he was very skin-strong, *or* lycanthropic, and he lies in Corne's-howe. Thus quoth a man that had broken into his howe (see Corpus Poet. Bor. i. 362):—

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1. Einars] blank in S. 7. Tinnz] add. M*; blank in S. 9. Finnvarðr . . . þeirra] add. S. 20. Þat kvað . . . hringinn Korna] add. M*.

[87: ii. 8.]

Hlióp ek í haugenn *forna hvílt hefek lengr of morna:*
let ek á braut of *borna* belti ok hringinn Korna.

Þórarenn Corne átte Iórunne, dóttor Einars í Stafaholte; þeirra dótter Iarn-gerðr, es átte Ulfr Ugga son.

2. Klœingr hét annarr son Grímkels; hann átte Oddfríðe dóttor Helga af Hvann-eyre. Þeirra son Colle [es átte Þórríðe dóttor Ásbrannz frá Kambe; þeirra son vas Skegge, faðer Þórkotlo, es átte Illoge, son Þorvallz, Tinnz sonar, faðer Gils es vá Giafvald. Bárðr hét annarr son Colla; hann átte Valgerðe Viðars dóttor; Vígdís vas dótter þeirra, es átte Þorbiœrn enn Digre; þeirra dótter Þórdís, es átte Þórbrandr at Olfus-vatne; Þórer vas son þeirra, ok Biarne á Breiða-bólstað, ok Torbe [en d. Valgerðr es átte Runolfr bps son]: Ásdís hét œnnor dótter Bárðar; hána átte fyrr Þórbiœrn, Þorvallz son, bróðer Mána-Liótz sam-mœ́ðre. Bœrn þeirra, Þórríðr es átte Þorgrímr Oddz son. Bœrn þeirra, Geirmundr í Máva-hlíð, ok xiiii œnnor. Ásdíse átte síðarr Skúle Iorundar son. Valgerðr frá Mosfelle vas dótter þeirra].

3. Alfarenn Vala son hafðe fyrst numet nesit allt miðle Berovíkr-hrauns ok Enniss; hans syner vóro þeir Hœsculldr es bió at Hœscollz-ǿm, ok Ingialldr es bió at Ingiallz-hvále; en Gote at Gota-lœ́k; en Holmkell at Forse við Holmkels-ǿ.

I sprung into Corne's howe,
And carried away his belt and his ring.

Thor-arin Corne had to wife Iorunn, the daughter of Einar o' Staf-holt. Their daughter [was] Iron-gerd, whom Wolf Uggson had to wife.

2. Claeng was the name of another son of Grim-kell. He had to wife Ord-frid, daughter of Helgi of Hwan-eyre [Angelica-eyre]. Their son [was] Colle, who had to wife Thor-rid, the daughter of As-brand of Comb. Their son was Sceg, father of Thor-catla, whom Illugi had to wife, the son of Thor-wald, the son of Tind, the father of Gils, who slew Giaf-wald. Bard was the name of another son of Coll. He had to wife Wal-gerd, daughter of Wid-here. Wig-dis was their daughter, whom Thor-beorn the Thick had to wife. Their daughter [was] Thor-dis, whom Thor-brand of Aul-wers-mere had to wife. Thore was a son of theirs, and Bearne of Broad-bowster, and Torve. Asdis was the name of another of Bard's daughters. Thor-beorn Thor-waldsson, the brother of Moon-Leot by the same mother, had her to wife first. Their children were: Thor-rid, whom Thor-grim, Ord's son, had to wife; their children, Gar-mund of Maw-lithe, and thirteen others. Scule Ior-wendsson afterwards had Asdis to wife; Walgerd o' Moss-fell was their daughter.

3. ALF-ARIN, the son of Wale, had first taken in settlement all the ness between Bear-wick-rawn and Brow. His sons were these: Haus-coll, that dwelt at Haus-colls-river, and Ingiald, that dwelt at Ingiald's-hillock, and Gote at Gote's-beck, and Holm-kell at Force by Holm-kell's-river.

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6. es átte Þórríðe dóttor . . . Mosf. vas dótter þeirra] add. S.

[88 : ii. 9.]

4. Óláfr Belgr hét maðr es nam land fyr innan Enne til Fróð-ár, ok bió í Óláfs-vík.

5. Ormr enn Mióve hét maðr, es kom skipe síno í Fróðár-ós, ok bió á Brimils-vǫllom nockora vettr. Hann rak braut Óláf Belg, ok nam Víkena gomlo alla miðle Enniss ok Búlanz-hœfða, ok bió síðan at Fróð-ǽ. Hans son vas Þórbiorn enn Digre, es barðesk við Þóraren Svarta, ok fell sialfr ok iii menn með hónom. Um þat orte Þórarenn Máfhlíðinga-vísor; efter því sem seger í Eyrbyggja sogo; þesse es ein:

Qveðen man . . .

Af þeim orðom bœrðosk þeir annat sinn.

Þórbiœrn átte Þórríðe Barkar dóttor ens Digra, Þórsteins sonar Þorska-bítz. Þeirra son vas Ketell Kappe, ok vas hann þá útan lannz; hann vas faðer Hróðnýjar, es átte Þórsteinn son Víga-Styrs.

[S: Hans son vas Þorbiorn enn Digre; hann átte fyrr Þórríðe dóttor Ásbrannz frá Kambe, ok vóro þeirra bœrn, Ketill Kappe, Hallsteinn ok Gunnlaugr, ok Þorgerðr es átte Onundr Sióne. Þorbiorn átte síðan Þórríðe, dóttor Barkar ens Digra ok Þordísar Súrs dóttor.]

6. [Þorbiorn enn Digre stefnde Geirríðe Bœgifótz dóttor um fiolkynge; efter þat es Gunnlaugr son hans dó af meine því, es

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4. AN-LAF BAG was the name of a man that took land in settlement inside of Brow up to Force-water, and dwelt at Anlaf's-wick.

5. WORM THE SLENDER was the name of a man that came with his ship into Frodes-mouth, and dwelt at Brimils-field [Surf-seals-field] some winters. An-laf Bag drove him away, and took in settlement all the old wick between Brow and Byland's-head, and he dwelt afterwards at Frod-water. His son was Thor-beorn the Thick, that fought with Thor-arin the Black, and fell himself and three men with him, whereon Thor-arin made the MEW-LITHE-MEN'S VERSES, according as it is told in the HISTORY OF THE EYREBIDERS. This is one of them. [See Corpus Poet. Bor. ii. 57–60.] Because of these words they fought a second time.

Thor-beorn had to wife Thor-rid, daughter of Barc the Thick, the son of Thor-stan Torsk-biter. Their son was Cetil Champion, and he was at that time abroad; he was the father of Hrod-ny, whom Thor-stan, the son of Battle Styr, had to wife.

[S: Double text.] His son was Thor-beorn the Thick. He had to wife first Thor-rid, the daughter of Asbrand of Cambe, and their children were Cetil Champion, Hall-stan, and Gund-laug, and Thorgerd, whom A-mund Seone had to wife. Afterwards Thor-beorn had to wife Thor-rid, daughter of Barc the Thick, and Thor-dis, Sour's daughter. [Here ends the double text.]

6. Thor-beorn the Thick summoned Gar-rid Bow-foot's daughter for witchcraft. After his son Gund-laug died of madness, which he

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17. Guðlaugr, S (but Gunnl. below). 20. This § is taken from S.

hann tók þá es hann fór at nema fróðleik at Geirríðe—Hon vas móðer Þórarens í Máva-hlíð.—Um þá sœk vas Arnkell Goðe kvaddr tolftar-kviðar; ok bar hann af, þvi at Þórarenn vann eið at stalla-hring, ok hratt svá máleno. En efter þat hurbo Þórbirne stóð-hross á fialle. Þat kende hann Þórarne, ok fór í Máva-hlíð ok sette dura-dóm. Þeir vóro tolf; en þeir Þórarenn vóro siau fyrer, Alfgeirr Suðreyingr, ok Nagle, ok Biœrn Austmaðr, ok búskarlar þrír. Þeir hleypðo upp dómenom, ok bœrðosk þar í túneno. Auðr, kona Þórarens, hét á konor at skilja þá. Einn maðr fell af Þórarne en tveir af Þórbirne. Þeir Þórbiorn fóro á braut, ok bundo sœ́r sín hiá stack-garðe upp með Vœ́gom. Hœnd Auðar fanzk í túne. Því fór Þórarenn efter þeim, ok fann þá hiá garðenom. Nagle hlióp grátande um þá, ok í fiall upp. Þar vá Þórarenn Þórbiorn, ok særðe Hallstein til ólífiss. Fimm menn fello þar af Þórbirne. Þeir Arnkell ok Vermundr veitto Þórarne, ok hofðo seto at Arnkels. Snorre Goðe mælte efter Þórbiorn, ok sekðe þá alla, es at vígeno hœfðo veret, á Þórsness-þinge. Efter þat brende hann skip þeirra Algeirs í Salteyrar-óse. Arnkell keypte þeim skip í Dœgorðar-nese ok fylgðe þeim út um eyjar—Af þesso gœrðesk fiándskapr þeirra Arnkells ok Snorra Goða. Ketill kappe vas þá útan: hann vas faðer Hróðnýjar es átte Þorsteinn son Víga-styrs.]

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caught when he went to learn wisdom from Gar-rid. She was the mother of Thor-arin the Mew-lithe. In this case Arn-kell the gode called an Inquest of Twelve, and cleared her, for Thor-arin took oath at the altar-ring, and so the case fell to the ground. But after that a stallion of Thor-beorn was lost in the fell, and he charged this on Thor-arin, and went to Mew-lithe, and set a door-doom *or* court of execution. They were twelve together; but Thor-arin and his men were seven against them—Alf-gar, a Southrey-man [Sodor-man], and Nail, and Beorn the East-man, and three house carles. They broke up the court, and fought there in the yard. Ead Thor-arin's wife called on the women to part them. But one man fell of Thor-arin's, and two of Thor-beorn's. Thor-beorn and his men went off, and bound up their wounds by the stack-yard up beside Walls. Ead's hand was found in the yard. Then Thor-arin went after them, and came upon them near the garth. Nail fled weeping away and up into the fell; and Thor-arin slew Thor-beorn there, and wounded Hall-stan to the death. Five of Thor-beorn's men fell there.

Arn-kell and Wer-mund helped Thor-arin, and gathered a force at Arn-kells. Snorre the *gode* took up the case for Thor-beorn's death, and outlawed at Thors-ness-moot all those that had been at the slaughter. After that he burnt Alf-gar's boat at Salt-eyre-mouth; Arn-kell bought them another ship at Daymeals-ness, and conveyed them out beyond the Islands. Thence arose the enmity between Arn-kell and Snorri the *gode*. Cetil the Champion was then abroad. He was the father of Hrod-ny, whom Thor-stan, Battle-Styr's son, had to wife.

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3. tolftar-kviðar] tolftar-kuaud, S.

[91 : ii. 9.]

7. Sigurðr Svín-hæfðe vas kappe mikill; hann bió á Kvern-vága-strænd:

Heriolfr son hans vas þá átta vettra, es hann drap skógar-biærn fyre þat es hann hafðe biteð geit hans. Þar um es þetta kveðit:

Berse bvin-razi beit geit fyr Heriolfe:
en Heriolfr hokin-raze hefnde geitr á bersa.

Þá vas Heriolfr tolf vettra es hann hefnde fæðor síns. Hann vas enn meste afreks-maðr:

8. Heriolfr fór til Íslannz í elle sínne, ok nam land miðle Búlannz-hæfða ok Kirkju-fiarðar; hans son vas Þorsteinn Kol-skeggr, faðer Þórolfs, fæðor Þorarens (ens) Svarta Máf-hlíðings, ok Goðnýjar es átte Vermundr enn Mióve; þeirra son vas Brandr enn Orve, ok dótter Þórfinna, es átte Þórsteinn Cugga son.

8. 1. VESTARR, son Þórolfs Bloðro-skalla; hann átte Svono Herrœðar dóttor: þeirra son Ásgeirr. Vestarr fór til Íslannz með fæðor sínn af-gamlan, ok nam Eyrar-land, ok á miðle Kirkio-fiarðar ok Kolgrafar-fiarðar, ok bió á Öndorðre-Eyre. Þeir Þórolfr feðgar ero báðer heygðer á Skalla-nese.

Ásgeirr Vestars son átte Helgo Ceallacs dóttor. Þeirra son vas Þórlákr; hans son var Steinþórr ok þeirra Þórríðar dóttor Auðunnar Stota; ok Þórðr Blígr, es átte Oddcotlo, Þorvallz dóttor, Þor-

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7. SIGROD SWINE-HEAD was a great champion: he dwelt at Quern-voe-strand [Mill-stone quarry bay].

HERE-WOLF, his son, was eight years old when he slew a bear o' the wood, because he had bitten his goat, whereon this ditty was made:—

Bruin Lack-tail bit Herewolf's goat;
But Herewolf hocker-tail [bowed-tail] avenged his goat on Bruin.

Here-wolf was twelve winters old when he avenged his father. He was the doughtiest of men.

8. HERE-WOLF went out to Iceland in his old age, and took land in settlement between By-lands-head and Kirk-frith. His son was Thor-stan Col-sceg *or* Coal-beard, the father of Thor-wolf, the father of Thor-arin the Swarthy, the Mew-lithe-man, and of Gud-ny, whom Wer-mund the Slender had to wife. Their son was Brand the Open-handed, and [their daughter] Thor-finna, whom Thor-stan Cog's son had to wife.

8. 1. WEST-HERE, the son of Thor-wolf Bladder-pate. He had to wife Swan [MS: Span], Here-red's daughter. Their son was Os-gar. West-here went to Iceland with his father, a very old man, and took in settlement Eyre-land, and the river between Kirk-frith and Col-grave-frith, and dwelt at Andorth-Eyre. Thor-wolf and his son are both howed at Scald-ness *or* Pate-ness.

Os-gar, West-here's son, had to wife Helga, Ceallac's daughter. Their son was Thor-lac; his son was Stan-thor, whose mother was Thor-rid, daughter of Ead-win Stot. A second son was Thord Bligh, who had to wife Ord-katla, daughter of Thor-wald, the son of Thor-mod the *gode*.

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1. Kvern-] S; kven-, Cd. 3. hann vá biorninn í einvige, M*. 6. hokin-] holkin-, Cd. geitr á] S; geit við, Cd. 13. dótter] add. S. 14. S; Sponu, Cd. 16. nam Eyrar-land ok Kirkju-fiorð, ok bió . . ., S. 20. ok þeirra . . . Stota] add. S.

mods sonar Goða; ok Þórmóðr es átte Þorgerðe dóttor Þórbranz or Alfta-firðe: fiórðe vas Bergþórr es fell á Vigra-firðe. Steinþórr átte Þórríðe dóttor Þorgils Ara sonar; Gunnlaugr vas son þeirra, es átte Þórríðe ena Spaoko, dóttor Snorra Goða.

2. Colr hét maðr, es nam land útan (frá) Fiarðar-horne til Trolla-hals, ok út um Berserks-eyre til Hrauns-fiarðar. Hans son vas Þórarenn ok Þórgrímr—Við þá es kent Collzsona-fell—Þeir feðgar bioggo aller at Kol-graofom—Frá þeim ero Kolgreflingar komner.

3. Auðunn Stote son Vala ens Sterka, hann átte Myrunu dóttor Beadmacs Íra-konungs. Hann nam Hrauns-fiorð allan fyr ofan hraun, á miðle Svína-vatz ok Trolla-hals; hann bió í Hrauns-firðe, ok vas mikill fyr ser ok sterkr—Þadan ero Straum-firðingar komner.

4. Hann sá um haust, at hestr apal-grár hlióp ofan frá 'Hardns'-vatne ok til stóð-hrossa hans; sá hafðe under stóð-hestenn. Þá fór Auðunn til, ok tók enn grá hest, ok sette fyr tveggja yxna sleða, ok ók saman alla taoðo sína. Hestrenn vas góðr með-ferðar um há-deget; en es á leið, steig hann í vaollen harðan til hóf-skeggja. En efter sólar-fall sleit hann allan reiðing, ok hlióp til vatz upp; hann sásk ecke síðan.

5. Son Auðunnar vas Steinn, faðer Helgo, es átte An*n* í Hraune.

The third son was Thor-mod, who had to wife Thor-gerd, the daughter of Thor-brand of Elfets-frith. His fourth son was Berg-thor, who fell in Veir-frith. Stan-thor had to wife Thor-rid, the daughter of Thor-gils, Ari's son. Gund-laug was their son, who had to wife Thor-rid the Wise, the daughter of Snorre gode.

2. COL was the name of a man that took land in settlement from west of Friths'-horn to Trolls'-neck, and west over Bear-sarks-eyre to Rawn-frith *or* Lava-frith. His son was Thor-arin, and Thor-grim, after whom Colsons-fell is named. The father and sons all dwelt at Col-grave. From them are come the COL-GRAVE-MEN.

3. EAD-WIN STOT [was] the son of Wale the Strong. He had to wife Myruna [Muir-wen], the daughter of Beadh-mac [S: Maddad], king of the Irish. He took in settlement all Rawns-frith down from Rawn, between Swine-mere and Trolls-neck. He dwelt at Rawns-frith, and was a big strong man. From him are come the STREAM-FRITH-MEN.

4. In the autumn he saw an apple-gray stallion run down from Hards-mere [*or* Herd's-mere] and go to his stud-horse, and he overcame Ead-win's stallion. Then Ead-win went and caught the gray horse, and put him into a sled, such as a yoke of oxen draw, and so carted home all his tedded hay. This stallion was easy-tempered till noon; but as the day wore on he would stamp up to his fetlocks in the ground, but after sunset he tore away his harness, and ran up to the mere, and was never seen again.

5. The son of Ead-win was Stan, the father of Helga, whom Ari of

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1. þormods s. Goða] add. S. 11. Beadmacs] Maddaðar, S. 13. ok vas . . . sterkr] add. S. 14. Thus Cd.; hiarðar-vatne, S. 18. steig] S; ste, Cd. 19. vatz upp] vatzins, S.

Þeirra son Már, faðer Goðríðar, móðor Ceartans, ok Ánar í Kirkjofelle: Ásbiœrn hét annarr son Auðunnar: þriðe Svarthœfðe; en dótter Þórríðr es átte Steinþórr á Eyre; þeirra son Þórlákr.

9. 1. BIORN hét son Ketils Flatnefs, ok Yngvildar dóttor Ketils Veðrs af Hringa-ríke hersiss. Biœrn sat efter at eignom fœðor síns þá es Ketill fór til Suðreyja. En es Ketell hélt skœttom fyr Harallde konunge enom Hárfagra, þá rak konungr Biœrn son hans af eignom, ok tók under sik. Þá fór Biœrn vestr um haf, ok vilde þar ecke stadfestask, ok eige við Cristne taka sem œnnor bœrn Ketils.—Því vas hann kallaðr Biœrn enn Austrœ́ne. Hann átte Geaflaugo Ceallacs-dóttor, systor Biarnar ens Sterka.

2. Biœrn enn Austrœ́ne fór til Íslannz, ok nam land miðle Hraun-fiarðar ok Stafs-ár, ok bió í Biarnar-hœfn á Borgar-hollte, ok hafðe sel-fœr upp til Selja, ok átte rausnar-bú. Hann dó í Biarnar-hœfn, ok vas heygðr við Borgar-lœ́k.

3. Son þeirra Biarnar ok Giaflaugar vas Ceallacr enn Gamle, es bió í Biarnar-hœfn efter fœðor sínn; ok Óttarr, faðer Biarnar, fœðor Vígfúss í Drápo-hlíð, es Snorre Goðe lét drepa. Annarr son Óttars vas Helge; hann herjaðe á Skottland, ok feck þar at herfange Niðbiorgo, dóttor Beolans konungs ok Caðlínar, dóttor

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Rawn had to wife. Their son was Mar, the father of Gud-rid, the mother of Ceartan [Cheartach] and Ani of Kirk-fell. As-beorn was the name of another son of Ead-win; the third was Swart-head [Ceann Dubh], and [their] daughter Thor-rid, whom As-gar of Eyre had to wife. Their son was Thor-lac.

9. 1. BEORN was the name of the son of Cetil Flat-neb and of Yngwhild, daughter of Cetil Wether, the herse of Ring-ric. Beorn abode behind in his own land when his father Cetil went to the Southreys; but when Cetil withheld the scot *or* tribute-money from king Harold Fairhair, then the king drove Beorn, his son, out of his own lands and took them into his own hands. Then Beorn went west over sea; but he would not settle down there, nor take on him Christendom like the other children of Cetil, wherefore he was called Beorn the Eastron. He had to wife Geaf-laug [Geibh-leach], Ceallac's daughter, the sister of Beorn the Strong.

2. Beorn the Eastron went to Iceland, and took land in settlement between Rawns-frith and Staf-water, and dwelt in Beorn-haven at Borg-holt, and had the shielings up at Shiels, and kept up a great estate. He died in Beorn-haven, and was howed by Borg-beck.

3. The son of Beorn and Geaf-laug was Ceallac the Old, that dwelt at Beorn-haven after his father; and [also] Oht-here, the father of Beorn, the father of Wig-fus of Drapa-lithe, whom Snorre gode had slain. Another son of Oht-here was Helge. He harried in Scotland, and won there as his booty Nidh-beorg, daughter of king Beolan and Cadh-lina [Cath-leen], daughter of Walking-Rolf. He took her to

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15. Borgar-lœ́k] því at hann einn var óskírðr barna Ketils Flatnefs, add. S.
19. feck] tók, S.

Gongo-Hrólfs; hann feck hennar; ok vas þeirra son Osvifr enn Spake, ok Einarr Skálaglam, es drucknaðe á Einars-skere í Sela-sunde, ok kom skiœldr hans á Skiald-ey, en feldr á Feldar-holm. Einarr vas faðer Þórgerðar, móðor Herdísar, móðor Steins skaldz. Osvifr átte Þórdíse dóttor Þióðolfs or Hœfn; þeirra bœrn vóro, Úspakr, faðer Ulfs Stallara [f. Jons á Reyrvelle, f. Erlendz Hí-mallda, f. Eysteins Erki-byskops]; ok Þórolfr, Torráðr, Einarr, Þorkell, Þórbiœrn—þeir urðo seker um víg Ceartans Ólafs sonar,—ok Goðrún, móðer Þórðar Kattar, ok Þórleiks, ok Bolla, ok Gelliss. Vilgeirr hét son Bearnar ens Austrœna.

4. Ceallacr enn Gamle átte Ástríðe, dóttor Hrolfs hersess ok Ondóttar systor Olvéss Barna-karls. Þeirra son vas Þórgrímr Goðe; hans syner Víga-Styrr, ok Vermundr Mióve, ok Brandr faðer Þórleiks. Dótter Ceallacs ens Gamla vas Gerðr es Þormóðr Goðe átte, ok Helga es Ásgeirr á Eyre átte.

10. 1. ÞÓROLFR, son Ornolfs Fisk-reka, bió í Mostr—því vas hann kallaðr Mostrar-skegg.—Hann vas blót-maðr mikill, ok trúðe á Þór. Hann fór fyr ofríke Haralls konungs til Íslannz ok siglðe fyr sunnan land. En es hann kom vestr fyr Breiða-fiœrð, skaut hann œndoges-súlom sínom fyr borð—þar vas skorenn á Þórr.—Hann mælte svá fyrer, at Þórr skylde þar á land

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wife, and their son was Os-wif the Sage, and Einar Rattle-Scale, who was drowned on Einars-reef in Shiel-sound [H: Seal-sound], and his shield came ashore at Shield-ey, and his cloak at Cloak-holm.

Einar was the father of Thor-gerd, the mother of Her-dis, the mother of Stan the poet. Os-wif had to wife Thor-dis, the daughter of Theod-wolf of Haven. Their children were Os-pac, the father of Wolf the Marshall *or* Staller, and Thor-wolf, Tor-rad, Einar, Thor-kell, and Thor-beorn. They were outlawed for the slaughter of Ceartan [Chear-tach] Anlafsson. Os-wif's daughter was Gud-run, the mother of Thord-cat and Thor-lac and Bolli and Gelli.

Wil-gar was the name of a son of Beorn the Eastron.

4. CEALLAC THE OLD had to wife Astrid, the daughter of *herse* Rod-wolf and Ond-otta, sister of Aulwi Bairn-carle. Their son was Thor-grim gode; his sons Battle-Styr, and Wer-mund the Slender, and Brand, father of Thor-lac.

The daughters of Ceallac the Old were Gerd, whom Thor-mod gode had to wife, and Helga, whom As-gar of Eyre had to wife.

10. 1. THOR-WOLF, the son of Erne-wolf Whale-driver, dwelt in Mostr, wherefore he was called Moster-beardie. He was a great sacri-ficer, and put his trust in Thor [Thunder]. He came to Iceland by reason of the oppression of king Harold, and sailed to the south of the country. But when he came west off Broad-frith, he cast his porch-pillars overboard, whereon Thunder was carven, saying as he did so,

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2. S; Selja-, Cd. 6. f. Jons . . . Erki-byskops] om. S. 9. þórðar Kattar] om. H. S counts backwards, Gellis ok B. ok þorleiks, ok þ. Kattar. 11. átte Ástríðe] skipped in Cd. 14. faðer þórleiks] S; p̄ þorleiks s., Cd.

[97: ii. 12.]

koma, sem hann vilde at Þórolfr bygðe. Hét hann því, at helga Þór allt land-nám sítt ok kenna við hann. Þórolfr siglðe inn á Breiða-fiœrð, ok gaf nafn firðenom. Hann tók land fyr sunnan (fiorðenn) nær miðjom. Þar fann hann Þór rekenn í neseno—þar heiter nú Þórs-nes—þeir lendo þar inn frá í vágenn, es Þórolfr kallaðe Hofs-vág. Þar reiste hann bœ́ sínn; ok gœrðe þar hof mikit, ok helgaðe Þór—þar heita nú Hof-staðer. Fiœrðrenn vas þá nær ecke bygðr.

2. Þórolfr nam land frá Stafs-ǽ́ inn til Þórs-ár, ok kallaðe þat allt Þórs-nes. Hann hafðe svá mikinn átrúnað á fialle því es stóð í neseno, es hann kallaðe Helga-fell, at þangat skylde eingi maðr óþvegenn líta. Ok svá vas þar mikil frið-helge, at þar skyllde œngo granda í fialleno, hvárke fé né mœnnom, nema sialft genge braut. Þat vas trua þeirra Þórolfs frænda, at þeir dœ́e aller í fiallet.

3. Þar á neseno es Þórr kom á land, hafðe Þórolfr dóma alla; ok þar vas sett heraðs-þing með ráðe allra sveitar-manna. En es menn vóro þar á þinge, þá skylde eigi hafa alf-reka á lande, ok vas ætlat til þess sker eitt þat es þeir kœlloðo Drit-sker; því at þeir vildo eige saurga láta svá helgan vœll.

4. En þá es Þórolfr vas dauðr, en Þorsteinn son hans vas ungr,

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that Thunder should go ashore where he wished Thor-wolf to settle, and promising to hallow to Thunder all his settlement and call it after him. Thor-wolf sailed into Broad-frith, and named the frith, and landed on the south of the frith near the middle, and there he found Thunder driven on a ness, which is now called Thor's-ness *or* Thunder-ness. They landed there in a creek *or* bay, which Thor-wolf called Temple-voe. There he raised his homestead, and made there a great temple, and hallowed it to Thunder, at the place that is now called Temple-stead. The frith was well-nigh unsettled at that time.

2. Thor-wolf took in settlement the land from Staf-water inward to Thors-river, and called it Thors-ness. He had so great faith in the mountain that stood upon the ness that he called it Holy-fell, and thereat should no man look [pray] unwashen; moreover there was such a hallowed place of peace *or* sanctuary there, that nothing, whether man or beast, might be harmed *or* put to death on that hill [nor driven off], save it came off of its own will. It was the faith of Thor-wolf and all his kin that they should all die into this hill.

3. There on the ness where Thunder came ashore Thor-wolf held all dooms [courts], and there was set up *or* established the Hundred-moot, by the counsel *and* authority of all the men of that part. And when men were there at the moot there should be no *elf-driving* [defilement] made on shore; but there was a reef appointed to this end that they called Dirt-reef, for they would not have such a holy field defiled [as that was].

4. But when Thor-wolf was dead, and Thor-stan his son still young,

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4. í nesi einu, S. 10. á fiall þat, S. 11. -fiall, Cd. 18. eigi] víst eigi, S. 20. First written 'saurgast,' and st blotted out.

þá vildo þeir Þórgrímr Ceallacs son ok Ásgeirr mágr hans eige ganga í skeret œrna sínna; ok þolðo eige Þórs-nesingar þat, es þeir vildo saurga svá helgan vœll. Því bœrðosk þeir Þórsteinn Þorska-bítr ok Þórgeirr Cengr við þá Þórgrím ok Ásgeir þar á þinge um skeret; ok fello þar nockorer menn; en marger urðo sárer, áðr þeir urðo skilðer. Þórðr Geller sætte þá. Ok með því at hvárger vildo láta af síno mále, ok þá vas vœllrenn uheilagr af heiftar-blóðe, þá vas þat ráð teket, at fœ́ra braut þaðan þinget, ok inn í neset þar sem nú es. Vas þar þá helge-staðr mikill. Þar stendr enn Þórs-steinn, es þeir bruto þá menn um es þeir blótoðo; ok þar hiá es sá dóm-hringr es þeir dœ́mðo menn til blóta: þar sette Þórðr Geller fiórðungs-þing með ráðe allra fiórðungs-manna.

5. Son Þórolfs Mostrar-skeggs vas Hallsteinn Þorskafiarðar-goðe, faðer Þórsteins Surtz ens Spaka—Ósc vas móðer Þórsteins Surtz, dótter Þórsteins Rauðs. Annarr son Þórolfs vas Þorsteinn Þorska-bítr; hann átte Þóro, dóttor Áleifs Feilans, systor Þórðar Gelliss; þeirra son vas Þórgrímr, faðer Snorra Goða, ok Bœrkr enn Digre, es vas faðer Sáms es Ásgeirr vá.

11. 1. GEIRRŒÐR hét maðr, es fór til Íslannz, ok með hónom Finngeirr son Þórsteins Ondors, ok Ulfarr

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then Thor-grim, Ceallac's son, and Os-gar, his brother-in-law, would not go out to this reef to do their errands, and the THORS-NESS-MEN would not endure that such a holy field should be defiled, wherefore they fought, Thor-stan Torsk-biter and Thor-gar Brooch against Thor-grim and Os-gar, there on the moot about the reef; and certain men fell there, and many more were wounded, ere they were set at peace. Thord Gelli set them at one; and inasmuch as neither side would let their case drop, and as the field was now unhallowed by bloodshed in feud, it was agreed to carry the moot away from that place and inland to the ness where it now is. It was then a very holy place. There standeth still *Thunder's stone*, on which they broke the men that they sacrificed there, and hard by is the *doom-ring* where they doomed men to be sacrificed. There Thord Gelli sat *or* established a Quarter-moot, by the counsel *and* authority of all the men of the Quarter.

5. A son of Thor-wolf Most-beardie was Hall-stan the Torsk-frith gode, the father of Thor-stan Swart the Sage. Osc was mother of Thor-stan Swart, the daughter of Thor-stan the Red. Another son of Thor-wolf was Thor-stan Torsk-biter. He had to wife Thora, the daughter of Aulaf Feilan, and the sister of Thord Gelle. Their son was Thor-grim, the father of Snorre *gode*, and Barc the Thick, who was the father of Sam, whom As-gar slew.

11. 1. GAR-ROD *or* GAR-FRED was the name of a man that went to Iceland, and with him Fin-gar, the son of Thor-stan Snow-skate, and Wolf-here the Champion. They came from Haloga-land to Iceland.

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7. þá vas] emend.; var þá, Cd. S; uhælgaðr, Cd. 10. ÞORSTEIN, S. 11. blóta] er menn skyldo til blótz dæma, S.

kappe. Þeir fóro af Hálogalande til Íslannz. Geirœðr nam land inn frá Þórs-ǫ́ til Langadals-ár. Hann bió á Eyre.

2. Geirrœðr gaf land Ulfare skipvera sínom tveim megin Ulfars-fellz, ok fyr innan fiall.

3. Geirrœðr gaf Finngeire land um Alfta-fiǫrð. Hann bió þar es nú heiter á Kárs-stǫðom. Hann vas faðer Þorfinnz, fǫðor Þórbrannz í Alfta-firðe, es átte Þórbiorgo, dóttor Þórfinnz Sel-Þóris sonar.

4. Geirríðr hét syster Geirrœðar, es átt hafðe Biǫrn, son Bolverks Blindinga-trióno. Þórolfr hét son þeirra. Þau Geirríðr fóro til Íslannz, efter lát Biarnar ok vóro enn fyrsta vettr á Eyre. Um váret gaf Geirrœðr systor sínne bú-stað í Borgar-dale; en Þórolfr fór útan ok lagðesk í víking: Geirríðr sparðe ecke mat við menn, ok lét gœra skála sínn um þióð-braut þvera; hon sat á stóle, ok laðaðe úte geste, en borð stóð inne iamnan ok matr á.

Þórolfr fór til Íslannz efter andlát Geirríðar. Hann skoraðe á Ulfar til landa, ok bauð holm-gǫngo.—Ulfarr vas gamall ok barnlauss—hann fell á holme; en Þórolfr varð sárr á fœ́te, ok geck iamnan haltr síðan—því vas hann Bœ́ge-fótr kallaðr.—Þórolfr tók lǫnd sum efter Ulfar, en sum Þórfinnr í Alfta-firðe, ok sette á leysingja sína, Ulfar ok Œrlyg.

Gar-rod took land in settlement from Thors-river up to Lang-dale-water. He dwelt at Eyre.

2. Gar-rod gave land to Wolf-here, his shipmate, on both sides of Wolf-here's-fell, and inward from the fell.

3. Gar-rod gave Fin-gar land up over Elfets-frith. He dwelt at the place that is now called Cars-stead. He was the father of Thor-fin, the father of Thor-brand of Elfets-frith, who had to wife Thor-borg, the daughter of Thor-fin, Seal-Thori's son.

4. Gar-rid was the name of a sister of Gar-rod, a widow after Beorn, the son of Bale-work Blindinga-triona [prow-fixing]. Thor-wolf was the name of their son. Gar-rid and Thor-wolf went to Iceland after the death of Beorn, and were the first winter at Eyre. In the spring Gar-rod gave his sister a homestead in Borg-dale-land. Thor-wolf went abroad, and lay out on wicking-cruises. Gar-rid did not spare her food, but had her hall built across the highway. She used to sit on a stool outside and bade guests in, and a board *or* table was always standing indoors with meat upon it.

Thor-wolf came back to Iceland after Gar-rid's death. He challenged Wolf-here for his land, and offered him wager of battle. Wolf-here was old and childless; he fell in the wager of battle, but Thor-wolf was wounded in the foot, and went lame ever after, wherefore he was called Bow-foot. Thor-wolf took some of Wolf-here's land after him; but some Thor-fin of Elfets-frith took, putting in it two of his freedmen, Wolf-here and Aurlyg.

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3. S; skipara, Cd. 5. um] uppi um, S. 9. Geirraðar, Cd. 14. hon sat . . . matr á] add. S.

[102: ii. 13.]

5. Geirrœðr á Eyre vas faðer Þórgeirs Cengs, es bœenn fœ́rðe or eyrenne upp under fiallet. Hann vas faðer Þórðar, fǫðor Atla.

Þórolfr Bœge-fótr vas faðer Arnkels Goða, ok Geirríðar es átte Þórolfr í Máva-hlíð, faðer Þórarens.

6. Syner Þórbrannz í Alftafirðe, sonar Þorfinnz, vóro þeir Þórleifr Cimbe, ok Þóroddr, Snorre, Þórfiðr, Illoge, Þórmóðr: þeir deilðo við Arnkel Goða um arf leysingja sínna, ok vóro at víge hans með Snorra Goða á Œrlygs-stǫðom. Efter þat fór Þórleifr Cimbe útan. Þá laust Arnbiǫrn, son Ásbrannz or Breiða-vík, hann með grautar-þvǫro; Cimbe brá á gaman. Þórðr Blígr brá hónom því á Þórsness-þinge, es hann bað Helgo systor hans. Þá lét Cimbe liósta Blíg með sand-torfo.—Af því gǫrðosk deilor þeirra Eyrbyggja ok Þórbrannz sona ok Snorra Goða. Þeir bǫrðosk í Geirvǫr, ok í Alfta-firðe, ok á Vigra-firðe.

7. Þórbergr hét maðr es fór af Iafirðe til Íslannz, ok nam Langa-dal hvárn-tveggja ok bió í enom ýtra. Hans son vas Áslákr, es átte Arnleifo, dóttor Þórðar Gelliss: þeirra bǫrn, Illoge enn Ramme, ok Gunnildr es Breiðr átte fyrr, en síðarr Halldórr á Holms-láttre. Illoge enn Ramme átte Goðleifo, dóttor Ketils Smiðjo-drums; þeirra syner Eyjolfr, ok Eindriðe ok Collr, ok Geller; ok dótter Herþrúðr, es átte Þórgrímr Vermundar son ens

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5. Gar-rod of Eyre was the father of Thor-gar Brooch, who moved his homestead out of Eyre up under the fell. He was the father of Thord, the father of Atle.

Thor-wolf Bow-foot was the father of Arn-kell gode and Gar-rid, whom Thor-wolf of Mew-lithe, the father of Thor-arin, had to wife.

6. The sons of Thor-brand of Elfets-frith, son of Thor-fin, were these: Thor-laf Cimbe, and Thor-ord, Snorre, Thor-fin, Illugi, Thor-mod. They had a feud with Arn-kell gode on the heritage of their freedmen, and were at his slaying with Snorre gode at Aurlyg-stead. After that Thor-laf Cimbe went abroad, and it was then that Arn-beorn, the son of As-brand of Broad-wick, struck him with a porridge-spurtle. Cimbe made game of it. Thord Blig *or* Bligh twitted him with it at Thor-ness-moot, when he asked for his sister Helga to wife. Then Cimbe struck Bligh with a sand-turf, whence arose the feuds of the Eyre-biders and the sons of Thor-brand and Snorre gode. They fought at Gar-wor, and in Elfets-frith, and in Weir-frith *or* Spears-frith.

7. THOR-BERG was the name of a man that went from Ja-frith to Iceland, and took in settlement both the Lang-dales, and dwelt in Western Lang-dale. His son was As-lac, who had to wife Arn-laf, daughter of Thord Gelli. Their children [were these]: Illugi the Strong and Gund-hild, whom Broad first had to wife, but afterwards Hall-dor of Holm-lair. Illugi the Strong had to wife Gud-laf, the daughter of Cetil Smithy-block. Their sons [were] Ey-wolf and Eindride and Coll and Gelli; and their daughters Here-thrud, whom Thor-

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6. sonar] f. (i. e. foðors), Cd.; om. S. 10. Arnbiǫrn] hann, add. Cd., badly. 12. Helgo] add. S. 22. S; H omits 'Eindriðe and Geller.'

Mióva; ok Friðgerðr, es Oddr Drafla son átte; ok Goðríðr, es Bergr Þórmóðar son átte, Þorláks sonar, en síðan Iærundr í Skoradal; ok Iódís, es átte Márr son Illoga Ara sonar; ok Arnleif, es átte Colle son Þórðar Blígs—Frá Illoga ero Langdœler komner.

8. Steinn Miok-siglande, son Vigbiods, bróðer Þóres Haustmyrks, nam Skógar-strænd til mótz við Þórberg, ok inn til Lax-ár; hann bió á Breiða-bólstað. Hans son vas Þórhaddr es nam Hitardal, ok Þórgestr es átte Arnóro dóttor Þórðar Gelles; þeirra syner Steinn Lægsægo-maðr, ok Ásmundr ok Hafliðe ok Þórhaddr.

12. I. ÞÓRVALÐR, son Asvalldz, Ulfs sonar, Yxna-Þóres sonar, ok Eirikr Rauðe son hans, fóro af Iaðre fyr víga saker, ok nómo land á Horn-strændom, ok bioggo at Drængom. Þar andaðczk Þórvaldr: Eirikr feck þá Þióðildar, dóttor Iærundar Atla sonar, ok Þórbiargar Knarrar-bringo, es þá átte Þórbiærn enn Hauk-dœlske. Rézk Eirikr þá norðan, ok rudde land í Haukadale. Hann bió á Eiriks-stæðom hiá Vatz-horne.

Þá felldo þrælar Eiriks skriðo á bœ́ Valþiófs á Valþiófs-stæðom; en Eyjolfr Saurr, frænde hans, drap þrælana hiá Skeiðs-breckom upp frá Vatz-horne. Fyr þat vá Eirikr Eyjolf Saur; hann vá ok

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grim, the son of Wer-mund the Slender, had to wife; and Frith-gerd, whom Ord, the son of Drafli, had to wife; and Gud-rid, whom Berg [*or* Berg-thor], the son of Thor-mod, the son of Thor-lac, first had to wife, and afterwards Ior-wend of Scorri-dale; and Io-dis, whom Mar, the son of Illugi, Ari's son, had to wife; and Arn-laf, that Coll, the son of Thord Bligh, had to wife. From Illugi are the LANG-DALES-MEN come.

8. STAN, the wide-sailor, the son of Wig-biod [Ui Beth?], the brother of Thore-haust-myrk, took in settlement Shaw-strand up to match with the land of Thor-berg, and inside to Lax-water. He dwelt at Broad-bowster. His son was Thor-hard, who took in settlement Hot-dale, and Thor-gest, who had to wife Arn-ora, the daughter of Thord Gelli. Their sons [of Thor-gest and Arn-ora] were Stan the Law-speaker, and Haf-lide, and Thor-hard.

12. I. THOR-WALD, the son of As-wald, the son of Wolf, the son of Oxen-Thori, and EIRIC THE RED, his son, left Iader for the sake of manslaughter [done there], and took in settlement land at Horn-strand, and dwelt at Drongs, where Thor-wald died. Then Eiric took to wife Theod-hild, daughter of Ior-wend, Atli's son, and of Thor-borg Cog-breast, whom Thor-beorn the Hawk-dale-man then had to wife. Upon which Eiric removed from the North, and made a clearance in Hawk-dale, and dwelt at Eiric's-stead hard by the Mere-horn. Then Eiric's thralls made an avalanche to fall down upon Wal-theow's house at Wal-theow-stead, but Ey-wolf Saur *or* Sour, his kinsman, slew the thralls close by Sceid's-brink, up above Mere-horn; whereupon Eiric slew Ey-wolf Saur. He also slew Wager of Battle-Raven at Game-halls.

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2. Bergr] Bergþor, S. þorláks sonar] add. S. 4. Colle] Kollr, S. 6. -myrks, S. 7. es nam] i, S. 9. logmaðr, Cd. 13. bioggo] S; bygðo, Cd. 16. laund, S.

[104: ii. 14.]

Holmgœngo-Hrafn at Leik-skálom. Geirsteinn ok Oddr á Iœrva, frændr Eyjolfs, mælto efter hann. Vas þá Eirikr gœrr or Hauka-dale. Hann nam þá Brok-ey ok Œxn-ey, ok bió hann at Tœðom í Suðrey enn fyrsta vettr.

2. Þá léðe hann Þórgeste set-stocka. Síðan fór Eirikr í Œxn-ey ok bió á Eriks-stœðom. Þá heimte hann set-stocka sína ok náðe eige. Eirikr sótte set-stocka á Breiða-bólstað; en Þórgestr fór efter hónom. Þeir bœrðosk skamt frá garðe at Drœngom. Þar fello tveir syner Þorgestz, ok nœckorer menn aðrer. Her efter hœfðo hvárer-tveggjo seto. Styrr veitte Eirike ok Eyjolfr Æso son ór Svíney, ok syner Þórbrannz or Alfta-firðe, ok Þórbiœrn Vívils son: en Þórgeste veitto syner Þórðar Gelliss ok Þórgeirr or Hitar-dale, Áslákr or Langa-dale, ok Illoge son hans. Þeir Eirikr urðo seker á Þórsness-þinge. Hann bió skip í Eiriks-váge; en Eyjolfr leynde hónom í Dimunar-váge meðan (þeir) Þórgestr leitaðe hans of Eyjar. Þeir Þórbiœrn ok Eyjolfr ok Styrr fylgðo Eirike út um Eyjar. Hann sagðe þeim, at hann ætlaðe at leita lannz þess, es Gunnbiœrn, son Ulfs Krœko, sá, es hann rak vestr um Ísland, þá es hann fann Gunnbiarnar-sker. Hann kvazk aftr mundo leita til vina sínna, ef hann fynde landet.

3. Eirikr siglðe undan Snæfellz-iœkle, ok kom útan at Mið-iœkle þar sem Blá-serkr heiter. Hann fór þaðan suðr með lande, at

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Gar-stan and Ord of Iorwa, the kinsmen of Ey-wolf, took up the case after him, and Eiric was put out of Hawk-dale. He took in settlement then Brock-ey and Oxen-ey, and dwelt at Ted in Southrey.

2. But the first winter he lent Thor-gest his seat-stocks [high-seat pillars]. Afterwards Eiric went to Oxen-ey, and dwelt at Eiric's-stead. Then he called for his seat-stocks, but could not get them. Eiric fetched the seat-stocks at Broad-bowster, but Thor-gest came after him. They fought a short way from the houses at Drongs. There fell the two sons of Thor-gest, and some other men. After this they both kept a company of armed men with them. Styr and Ey-wolf Æsa's son of Swiney sided with Eiric, as did the sons of Thor-brand of Elfets-frith, and Thor-beorn, Weevil's son. But Thor-gest was backed by the sons of Thord-Gelli and Thor-gar of Hot-dale-river, As-lac of Lang-dale, and Illugi his son. Eiric and his fellows were outlawed at Thor-ness-moot. He made his ship ready for sea in Eiric's-voe; but Ey-wolf hid him in Dimun-voe while Thor-gest was seeking for him out in the Islands. Thor-beorn and Ey-wolf and Styr conveyed Eiric out through the Islands. He told them that he was minded to go in quest of that land which Gund-beorn, the son of Wolf Crow, saw when he was driven west of Iceland and found Gund-beorn's-reef. He said that he would seek back to his friends if he found the land.

3. Eiric sailed from Snow-fells-iockle *or* Glacier, and made Mid-iockle *or* Glacier [in Greenland], at a place called Blue-Sark. He stood thence [i. e. from Blue-Sark] south along the land to find out if it were inhabit-

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3. Tauðom, S. 10. Æso son] add. Eyrb. ch. 24. 16. þórbiœrn] Eric Red's Saga; þorgeirr, H, S. 21. Sniofallz-, Cd. 22. Hann fór . . . byggjanda] add. S.

[105: ii. 14.]

leita þess, ef þannig være byggjanda. Hann siglðe vestr um Hvarf, ok vas enn fyrsta vettr í Eiriks-ey nær miðre enne Eystre-bygð. Um várit efter fór hann til Eiriks-fiarðar, ok tók ser þar bústað, ok gaf víða œrnefne. Hann vas annan vettr í Eiriks-holmom við Hvarfs-gnípo; en et þriðja sumar fór hann allt norðr til Snæfellz, ok inn í Hrafns-fiœrð; þá lézk hann komenn fyr botn Eiriks-fiarðar. Hvarf hann þá aftr, ok vas enn þriðja vettr í Eiriksey fyr Eiriksfiarðar-minne.

4. Efter um sumaret fór hann til Íslannz, í Breiða-fiœrð. Hann vas þann vettr á Holms-láttre með Ingólfe. Um váret bœrðosk þeir Eirikr ok Þórgestr, ok feck Eirikr ósigr. Efter þat vóro þeir sætter.

5. Þat sumar fór Eirikr at byggja land þat es hann hafðe fundet, ok hann kallaðe Grœ́na-land—þvi at hann sagðe þat menn mundo miok fýsa þangat, at landet héte vel.

6. Svá seger Are Þorgils son, at þat sumar fóro fimm skip ok tottogo til Grœna-lannz af Borgar-firðe ok Breiða-firðe. En fiórtán kómosk út; sum rak aftr, en sum týndosk—þat vas sextán vettrom fyrr an Cristne være í lœg teken á Íslande.

7. Heriolfr hét maðr, son Bárðar Heriolfs sonar, frænda Ingolfs land-náma-mannz: þeim Heriolfe gaf Ingolfr land á miðle Vágs ok

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able anywhere. He sailed west of Wharf [doubled Cape Wharf], and he stayed the first winter in Eiricsey near the middle of East-settlement, and the spring after he went to Eiric's-frith, and made him a homestead there, and gave the places in country round far and wide names. The second winter he stayed in Eiric's-holm, off Wharf-peak; but the third summer he went right north to Snow-fell, and inside up Raven's-frith. Then he thought he was come to the bottom of Eiric's-frith, and he turned back again, and was the third winter in Eiricsey off Eiric's-frith-mouth.

4. After this the same summer he went to Iceland, coming into Broad-frith. That winter he was at Holm's-lair with Ing-wolf. In the spring Eiric and Thor-gest fought, and Eiric won the victory. After that they were set at one.

5. That summer Eiric went out to settle the land that he had found, and which he called GREEN-LAND; for he said that men would be the more ready to go thither if it had a good name.

6. Ari, Thor-gils son, says that that summer five-and-twenty ships sailed to Green-land out of Borg-frith and Broad-frith; but fourteen only reached [their port]; some were driven back, and some were lost. This was 16 [S: 15] winters before Christendom was made law in Iceland.

7. There was a man named HERE-WOLF, the son of Bard, the son of Here-wolf, the kinsman of Ing-wolf the Settler. To this [elder] Here-wolf Ing-wolf gave land between the Voe and Reek-ness. Here-wolf the

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1. Hann siglðe vestr um Hvarf] om. S. 2. miðre enne] add. S, S*. Eystre-] H, S*; vestre, S (badly). 4. bústað] Hann fór þat sumar í vestre Obygð, add. S. 9. Íslannz] ok kom, add. S. 16. Sva segja fróðer menn, S. 18. sextán] xv, S. 20. frænda . . . yngre] S.

Reykja-ness. Heriolfr enn yngre fór til Grœ́na-lannz með Eirike. Með hónom vas á skipe Suðreyskr maðr Cristenn, sá es orte Hafgerðingja-drǽpo. Þar es þetta stef í—

Mínar bið ek munka reyne meina-lausan farar beina:
Heiðis halde hárrar foldar hallar dróttenn yfer mer stalle.

Heriolfr nam Heriolfs-fiœrð, ok bió á Heriolfs-nese; hann vas enn gœfgaste maðr.

8. Eirikr Rauðe nam Eiriks-fiœrð, ok bió í Bratta-hlíð; en Leifr son hans efter hann.

9. Þessar menn nǽmo land á Grœ́na-lande, ok fóro út með Eirike: Heriolfr Heriolfs-fiœrð; hann bió á Heriolfs-nese: Ketell Ketils-fiœrð: Hrafn Hrafns-fiœrð: Solve Solva-dal: Snorre Þórbrannz son Alfta-fiœrð: Þórbiœrn Glora Siglo-fiœrð: Einarr Einarsfiœrð: Hafgrímr Hafgríms-fiœrð ok Vatna-hverfe: Arnlaugr Arnlaugs-fiœrð. En sumer fóro til Vestre-bygðar.

10. Maðr hét Þorkell Far-serkr, systrungr Eiriks Rauða. Hann fór til Grœen*a*-lannz með Eirike, ok nam Hvals-eyjar-(fiœrð) miðle ok Eiriks-fiarðar, ok bió í Hvals-eyjar-firðe. Frá hónom ero Hvals-eyjar-firðingar komner. Hann vas ramm-aukenn miok. Hann lagðesk efter geldinge gœmlom út í Hvalsey, ok flutte útan á bake ser, þá es hann vilde fagna Eirike frænda sínom; en ecki

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Younger went to Greenland with Eiric. With him on board his ship was a Southrey-man, a Christian, that made the *Sea-Fence Pœan*, wherein is this stave:—

I pray the guileless Patron of the Monks to forward my voyage.
May the Lord of Earth's lofty Hall hold his hand over me!
[See Corpus Poet. Bor. ii. 54.]

Here-wolf took in settlement Here-wolf's-frith, and dwelt at Here-wolf's-ness; he was the most well-born of men.

8. Eiric the Red took in settlement Eiric's-frith, and dwelt at Brent-lithe, and Leif, his son, after him.

9. These men took land in settlement in Greenland, and went out with Eiric; [then] Here-wolf Here-wolf's-frith, and he dwelt at Here-wolf's-ness; Cetil, Cetil's-frith; Raven, Raven's-frith; Solwe, Solwe's-dale; Snorre, Thor-brand's son, Elfets-frith; Thor-beorn Glora, Mast-frith; Einar, Einar's-frith; Haf-grim, Haf-grim's-frith and Mere's-wharf; Arn-laugh *or* Erne-low, Arn-laugh's-frith; but some went to the Western Settlements.

10. There was a man named THOR-KELL FARE-SARK, the mother's cousin [on the sister side] of Eiric the Red. He went to Greenland with Eiric, and took in settlement Whalesey-frith, and between Eiric's-frith and Einar's-frith, and dwelt at Whalesey-frith. From him are the WHALESEY-FRITH-FOLK come. He was very greatly *strength-eked* [i. e. had magic strength]. He swam after a fat wether out to Whalesey, and carried it home on his back when he wished to welcome his

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1. Heriolfs sonar; hann fór til Gr., H. 10. er þa fóro út með Eir., S. 11. Heriolfr . . . Heriolfs-nese] add. S. 18. miðle ok] ok miðle, Cd.; ok víðast milli, S. 19. Hvals-eyjar-firðingar] thus H and S.

vas sió-fœrt skip heima—þat es læng hælf vika: Þórkell es dysjaðr í túne í Hvals-eyjar-firðe, ok hefer iamnan síðan genget þar um sýslor.

13. I. INGOLFR enn Sterke ok Þórvalldr, syner Ána, Avallz s(onar) Ongt-í-brióste, námo land inn frá Lax-áó til Skra*u*mu-laups-*ár*, ok bioggo á Holms-látre. Son Þorvallz vas Þorleifr, faðer Halldórs, es átte Gunnilde síðar, dóttor Ásláks Hroars sonar or Langa-dale. Þeirra son Þórer, es átte Hallveigo, Tinnz dóttor, Hallkels sonar. Þeirra son Brandr, es átte Þorgerðe Brannz dóttor. Þeirra son vas Halldórr, es átte Þórkætlo Þorgríms dótter. Þeirra son Brandr prior enn Fróðe, es mest hefer skrifat Borgfirðinga-kynslóð.

14. I. OLEIFR enn HVÍTE hét her-konungr. Hann vas son Ingiallz konungs, Helga sonar, Óleifs (sonar), Goðrœðar sonar, Halfdanar sonar Hvítbeins Upplendinga konungs. Óleifr enn Hvíte herjaðe í vestr-víking, ok vann Dyflinni á Írlande, ok Dyflinnar-skíre, ok gœrðesk þar konungr yfer; hann feck Auðar ennar Diúp-úðgo, dóttor Ketels Flat-nefs, Biarnar sonar Buno, ágætz mannz í Norege; Þórsteinn Rauðr hét son þeirra. Óleifr fell á Írlande í orrosto; en (þau) Auðr ok Þórsteinn fóro þá í Suðreyjar; þar

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kinsman Eiric; for his boat was not sea-worthy. It is a long half week *or* mile. Thor-kell is buried in the yard at Whalesey-frith, and has ever since haunted the houses there.

13. I. ING-WOLF THE STRONG and THOR-WALD, the sons of Ari, the son of Awald Pinched-in-the-Breast, took land in settlement inward from Lax-water to Scram-leap-water, and dwelt at Holm-lair. The son of Thor-wald was Thor-laf, the father of Hall-dor, who afterwards had to wife Gund-hild, the daughter of As-lac, the son of Hrod-here o' Lang-dale. Their son *was* Thori, who had to wife Hall-weig, the daughter of Tind, the wife of Hall-kell. Their son *was* Brand, who had to wife Thor-gerd, Brand's daughter. Their son *was* Hall-dor, who had to wife Thor-katla, Thor-grim's daughter. Their son was prior Brand the historian, who hath written most of the GENEALOGY OF THE BORG-FRITH-FOLK.

14. I. ANLAF THE WHITE was the name of a Host-king. He was the son of king Ingiald, the son of Helgi, the son of Anlaf, the son of God-fred, the son of Half-dan White-leg, the king of the Upland-folk. Anlaf the White harried in the West in wicking cruises, and won Dyflin [Dublin] in Ireland, and Dublin-shire, and made himself king over it. He took to wife AUD *or* EAD THE DEEP-WEALTHY, the daughter of Cetil Flat-neb, the son of Beorn Buna, a lord of Norway. Thor-stan the Red was the name of their son. Anlaf fell in Ireland in battle, but Aud and Thor-stan went then to the Southreys. Then Thor-stan

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1. sæ-fært, S. 3. sýslor] hýbýli, S. 6. bioggo] bió, Cd. Holms-látre] S; Hvallátre, Cd. 12. Borgfirðinga-] emend. by conj.; Breidfirðinga kynsloð, H. 14. Olafs, Cd. 18. -úðgo] -auðgu, S. Biarnar sonar . . . Norege] add. S*. 20. þau] Eric Red's Saga.

feck Þórsteinn Þórríðar, dóttor Eyvindar Austmannz, systor Helga ens Magra: þau átto mærg bærn: Óleifr Feilan hét son þeirra, en dœttr, Groa, ok Álof, Osk, Þórilldr, Þórgerðr, ok Vígdís. Þórsteinn gœrðesk her-konungr, ok rézk til lags með Sigrœðe iarle enom Ríkja, syne Eysteins Glumro. Þeir unno Cata-nes ok Suðrland, Ros ok Merævi, ok meirr an halft Skot*l*and; vas Þorsteinn þar konungr yfer, áðr Skot*t*ar sviko hann, ok fell hann þar í orrosto.

2. Auðr vas þá á Cata-nese es hon spurðe fall Þórsteins. Hon let gœra knærr í skóge á laun; en es hon vas buen, hélt hon út í Orkneyjar: þar gifte hon Gró dóttor Þórsteins Rauðs; hon vas móðer Greladar, es Þórfinnr Hausa-kliúfr átte. Efter þat fór Auðr at leita Íslannz; hon hafðe á skipe með ser tottogo karla frialsa.

3. Collr hét maðr, Veðrar-Gríms son, Ása sonar hersiss: hann hafðe forráð með Auðe, ok vas mest virðr af henne: Collr átte Þórgerðe, dóttor Þórsteins Rauðs.

4. Erpr hét leysinge Auðar; hann vas son Melduns iarls af Skot*l*ande, þess es fell fyrer Sigrœðe iarle enom Ríkja. Móðer Erps vas Myrgiol, dótter Gliomals Íra-konungs. Sigrœðr iarl tók þau at herfange, ok þiáðe. Myrgiol vas ambótt kono iarls, ok

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took to wife Thor-rid, the daughter of Ey-wind the Eastman, the sister of Helgi the Lean. They had many children. Anlaf Feilan [Bull] was the name of their son, and their daughters were Groa [Gruoch] and Olof, *and* Osc and Thor-hilda, Thor-gerd and Wig-dis. Thor-stan became Host-king, and joined fellowship with Sig-rod the mighty earl, the son of Ey-stan Glumra. They won Cata-ness [Caithness] and Sutherland, Ros [Ross] and Morævi [Moray], and more than half Scotland. Thor-stan was king over [these lands] till the Scots betrayed him, and he fell there in battle.

2. Aud was in Caithness when she heard the news of the fall of Thor-stan. She had a cog made in a wood in secret; and when she was ready she held her course out to the Orkneys. There she gave in marriage Gruoch, the daughter of Thor-stan the Red. She was the mother of Gre-lad [Gre-liath], whom Thor-fin Scull-cleaver had to wife.

After that Aud went out to seek Iceland. She had on board with her twenty freedmen.

3. There was a man whose name was COLL, the son of Wether-grim, the son of Ase the *herse*. He had the command with Aud, and was held in greatest esteem by her. Coll had to wife Thor-gerd, daughter of Thor-stan the Red.

4. ERP [Welsh Yrp] was the name of a freedman of Aud's. He was the son of earl Meldun [Mael-duine] of Scotland, who fell before earl Sigrod the Mighty, the mother of Myr-giol [Muir-gheal], daughter of Glio-mal [Gleo-mael], king of the Irish. Earl Sigrod took them as booty, and made slaves of them. Muir-gheal was bondmaid to the earl's wife,

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3. dótter, Cd. Olof, Cd. 4. lags] S*; (Eric Red's Saga); liðs, Cd.; felags, S. Sigrœðe] Sigurðe, S; om. Cd. 6. Merhæfi, S. 9. vas] goerðesk, S. 10. hon] hann, S. 18. Sígurðe, Cd. Ríka, Cd.

þiónaðe henne trúlega; hon vas margs kunnande; hon varð-veitte barn dróttningar úboret meðan hon vas í laugo. Síðan keypte Auðr hána dýrt, ok hét henne frelse, ef hon þiónaðe svá Þórríðe kono Þórsteins Rauðs sem dróttningo: þau Myrgiol ok Erpr son hennar fóro til Íslannz með Auðe.

5. Auðr hélt fyrst til Færeyja, ok gaf þar Álofo, dóttor Þórsteins Rauðs—þaðan ero Gœto-skeggjar komner.

6. Síðan fór hon at leita Íslannz, ok kom á Vikrar-skeið ok braut þar. Fór hon á Kialar-nes til Helga Biolo bróðor síns. Hann bauð henne þar með helminge liðe síns; en henne þótte þat vesa van-boðet, ok kvað hann lenge lítil-menne vesa mondo. Hon fór þá vestr á Breiða-fiœrð til Biarnar bróðor síns; hann geck móte henne með húskarla sína; ok létzk kunna veg-lynde systor sínnar, ok bauð henne með alla sína menn. Þat þá hon.

7. Efter um váret fóro þau Auðr í Breiða-fiœrð inn í landa-leitan; þau ǿto dœgorð fyr sunnan Breiða-fiœrð þar sem nú heiter Dœgorðar-nes. Síðan fóro þau inn um Eyja-sund. Þau lendo við nes þat es Auðr tapaðe kambe sínom—þat kallaðe hon Kambs-nes.

8. Auðr nam œll Dala-lœnd í innan-verðom firðenom frá

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and served her faithfully. She was cunning in many things. She took care of the lady's *or* queen's [Sigrod's wife] unborn [posthumous] child while she was in the bath [read, in bonds?]. Afterwards Aud bought her at a high price, and promised her her freedom if she would serve Thor-rid, the wife of Thor-stan the Red, as she had served her lady. Muir-gheal and Erp, her son, went to Iceland with Aud.

5. Aud went first to the Fareys, and there gave in marriage Olof, daughter of Thor-stan the Red, whence the GATE-BEARDIES come.

6. After that she set out to seek Iceland, and came ashore at Pumice-links *or* Lava-links, and was wrecked there. She went to Keel-ness to Helgi Beolan, her brother. He bade her stay with him, and half her company with her; but she thought that was but a mean offer, and said that he was a poor fellow as he had always been. She then went west to Broad-frith to her brother Beorn. He came to meet her with his house-carles; for he said he knew his sister's proud heart, and he bade her to his house with all her men; and she accepted this offer.

7. Afterwards in the spring, Aud and her company went into Broad-frith to explore the land. They took their day meal at a place north [so S, but MS. south] of Broad-frith, which is now called Day-meal-ness. Afterwards they went inland through the island channels, and landed at the ness, where also Aud lost her comb, and this ness she called Comb-ness.

8. Aud took in settlement all the Dale-lands [*here falls in the*

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2. laugo] thus H and S; read hauptom? 6. Alofu, S. 8. Vikars-, Cd.; Vikrar-, S. 10. helming, S (better). 12. á] í, S. 16. ǿto] atto, Cd. sunnan] norðan, S. 20. Dala-lœnd] here two leaves are missing in H, covering the remnant of this chapter and the whole of the 16th; thus far the text is therefore taken from S.

Dœgorðar-ǿ til Skraumo-hlaups-ár. Hon bió í Hvamme við Aurriða-ár-ós—þat heita Auðar-tofter. Hon hafðe bǿna-hald sítt á Cross-hólom. Þar lét hon reisa crossa; þvi at hon vas skírð ok vel truoð. Þar hœfðo frændr hennar síðan átrúnað mikinn á hólana; vas þar gœrr hœrg*r*, es blót tóko til; ok þar vas Þórðr Geller leiddr í, áðr syner hans tǿke mann-virðing: sem seger í Sœgo hans.

15. 1. AUÐR gaf land skipverjom sínom ok leysingjom.

2. Cetill hét maðr es hon gaf land frá Skraumo-hlaups-ǿ til Hœrðadals-ár. Hann bió á Cetils-stœðom; hann vas faðer Vestliða, ok Einars, fœðor Cleppiarns, ok Þórbiarnar, es Styrr vá; ok Þórdísar, móðor Þórgestz.

3. Hœrðr hét skipvere Auðar; hónom gaf hon Hœrða-dal. Hans son vas Ásbiœrn, es átte Þórbiœrgo, dóttor Miðfiardar-Skeggja: þeirra bœrn, Hnake; hann átte Þórgerðe, dóttor Þórgeirs Hœggvin-kinna; ok Ingebiœrg, es Illoge enn Svarte átte.

4. Vívill hét leysinge Auðar. Hann spurðe þess Auðe, hví hon gaf hónom œngan bústað sem œðrom mœnnom. Hon kvað þat œngo skipta, kvað hann þar gœfgan mundo þickja sem hann være.

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second blank in H; see Introduction], at the inward of the friths, from Day-meal-ness to Scram-leap-water. She dwelt at Hwam, on the Trout-water-oyce, at a place called Aud's-tofts. She had her prayer-place *or* oratory at Cross-hillocks. There she had crosses set up, for she was baptized and of the true faith. Her kinsmen afterwards used to hold these hillocks holy, and a barrow *or* high-place was made there and sacrifice offered. They believed that they should die into these hillocks; and there was Thord-Gelle buried, ere that his sons succeeded to the chieftaincy [after him], as it is told in the history of him [Thord-Gelli's Saga].

15. 1. AUD gave land to her shipmates and freedmen.

2. CETIL [Cathal] was the name of a man to whom she gave land from Scram-leap-water to Haurd-dale-water. He dwelt at Cetil-stead. He was the father of West-lide, and of Einar, the father of Clamp-iron, and of Thor-beorn, whom Styr slew, and of Thor-dis, the mother of Thor-gest.

3. HAURD was the name of a shipmate of Aud. To him she gave Haurd-dale. His son was As-beorn, who had to wife Thor-borg, the daughter of Mid-frith Sceg. Their children *were* Hnace, who had to wife Thor-gerd, daughter of Thor-gar Scar-cheek, and Inge-borg, whom Illuge the Black had to wife. [Blank for a line.]

4. WIVIL *or* WEEVIL was the name of a freedman of Aud's. He asked her why she did not give him a homestead as she had to others. But she said that it did not matter, because he would always be held

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5. þar gœrr hœrg*r*] þá gor haurg, S. 6. áðr syner hans tǿke m.] emend.; áðr h̄ tok, S (aðr . ss . h̄ . tœke, Archetype); S* omits the clause. 13. Spelt Haurdr and Haurdadal, S. 16. átte] blank for a line left in S. 17. Vifill, S here. 19. œngo] S*; eigi, S.

[112: ii. 17.]

Hónom gaf hon Vívils-dal. Þar bió hann, ok átte deilor við Hœrð: son Vívils vas Þorbiœrn, faðer Goðríðar es átte Þorsteinn son Eiriks ens Rauða, en síðarr Þórfinnr Carls-emne. [Frá þeim ero byscopar komner, Biœrn, Þórlákr, Brandr.] Annarr son Vívils vas Þórgeirr, es átte Arnóro, dóttor Lón-Einars. Þeirra dótter Yngvilldr, es átte Þórsteinn son Snorra Goða.

5. Hunde hét leysinge Auðar, Skotzkr; hónom gaf hon Hunda-dal. Þar bió hann lenge.

6. Sœckolfr hét leysinge Auðar; hónom gaf hon Sœckolfs-dal: hann bió á Breiða-bólstað, ok es mart manna frá hónom komet.

7. Erpe syne Mellduns iarls, es fyr vas geteð, gaf Auðr frelse, ok Sauðafellz-lœnd.—Frá hónom ero Erplingar komner. Ormr het son Erps: annarr Gunnbiœrn, faðer Arnóro es átte Kolbeinn Þórðar son: þriðe Ásgeirr, faðer Þórœrno, es átte Sumarliðe Hrapps son: dótter Erps vas Halldís, es átte Alfr í Dœlom: Dufnall vas enn son Erps, faðer Þórkels, fœðor Hiallta, fœðor Beines: Skate vas enn son Erps, faðer Þórðar, fœðor Gísla, fœðor Þórgerðar.

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a gentleman wherever he was. She gave him Weevil's-dale. There he dwelt, and had a feud with Haurd. The son of Weevil was Thor-beorn, the father of Gud-rid, whom Thor-stan, the son of Eiric the Red, had to wife [*part of line missing, which probably ran*], 'and afterwards Thor-fin Man-promise.' [*Later add.*] From him are the bishops come—Beorn, Thor-lac, Brand.

Another son of Weevil's was Thor-gar, who had to wife Arn-ora, the daughter of Lon-Einar. Their daughter *was* Yngw-held, whom Thor-stan, the son of Snorre *gode*, had to wife.

5. Hound [Cu] was the name of a freedman of Aud's, a Scottish man. To him she gave Hound-dale, and there he dwelt a long while.

6. Sunk-wolf was the name of a freedman of Aud's. To him she gave Sunk-wolf-dale. He dwelt at Broad-bowster, and many a man is come from him.

7. To Erp [Welsh Yrp], the son of earl Mel-dun [Mael-duin], who was spoken of above, Aud gave his freedom and Sheep-fells-land. From him the Erp-lings are come. Worm was the name of a son of Erp's. Another was called Gund-beorn, the father of Arn-thora, whom Col-beorn, Thord's son, had to wife. The third, As-gar, the father of Thor-orna, whom Summer-lide Hramp's son, had to wife. A daughter of Erp's was Hall-dis, whom Alf-a-Dale had to wife. Duf-nall [Dubh-nall] was yet another son of Erp's. *He was* the father of Thor-kell, the father of Shelty [the Shetlander], the father of Beine. Scate was yet another son of Erp's. *He was* the father of Thord, the father of Gisle, the father of Thor-gerd.

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2. son Vívils] hann átte þá kono es het (blank); þeirra syner, etc., S* (Eric Red's Saga). 5. Lón-Einars] thus S; read Laugar-brecko-Einars. 9. S*; Saud-kolfr, S (badly); spelt *au* in S. 10. komet] the last line of the paragraph left blank in S. 17. Skate] thus S, as it seems.

[113: ii. 18.]

8. Þórbiærn hét maðr es bió at Vatne; hann átte . . . . ok vas þeirra dótter Hallfríðr es átte Hæscolldr í Laxár-dale; þau ǽtto mærg bærn: Bárðr vas son þeirra; ok Þórleikr, faðer Bolla, es átte Goðrúno Osvifs dóttor. Þeirra syner vóro þeir Þórleikr, ok Hæsculldr, Surtr ok Bolle: Herdís ok Þórgerðr dœ́ttr þeirra. Þórðr Ingunnar son átte fyrr Goðrúno, ok vóro þeirra bærn, Þórðr Kættr ok Arnkatla: Þórkell Eyjolfs son átte Goðrúno síðast; þeirra bærn Geller ok Riúpa. Bárðr Hæscullz son vas faðer Hallbiargar, es átte Hallr son Víga-Styrs: Hallgerðr Snuin-bróc vas dótter Hæscullz, ok Þórgerðr, ok Þórríðr.

9. [Collr son Veðrar-Gríms nam Laxár]dal allt til Haukadals-ár. Hann vas kallaðr Dala-Collr; hann átte Þórgerðe dóttor Þorsteins Rauðs; bærn þeirra vóro þau Hæsculldr ok Groa, es átte Véleifr enn Gamle; ok Þórkatla, es Þórgeirr Goðe átte. Hæskulldr átte Hallfríðe, dóttor Þórbiarnar frá Vatne; Þórleikr vas son þeirra; hann átte Þórríðe, dóttor Arnbiarnar, Sleito-Biarnar sonar: þeirra son vas Bolle. Hæscolldr keypte Melcorco dóttor Myrceartans Íra konungs. Þeirra son vas Óleifr Páe, ok Helge. Dœ́ttr Hæscullz, Þórríðr, ok Þórgerðr, ok Hallgerðr Snuin-bróc. Óleifr átte Þórgerðe, dóttor Egils Skalla-Gríms sonar; þeirra son Ceartan, ok Halldórr, Steinþórr, ok Þorbergr: Dœ́ttr Óleifs. Þórríðr, Þórbiærg Digra, ok Bergþóra. Ceartan átte Hrefno, dóttor Ásgeirs Æðecollz: þeirra syner, Ásgeirr, ok Scúmr.

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8. THOR-BEORN was the name of a man that dwelt at Mere in Hawkdale. He had to wife [*blank of half a line*], and their daughter was Hall-frid, whom Hos-coll of Lax-water-dale had to wife. They had many children. Bard *or* Barrod was their son, and Thor-lac, the father of Bolle, who had to wife Gud-run, Os-wif's daughter. Their sons were these: Thor-lac and Hos-coll, Swart and Bolle; Her-dis and Thor-gerd *were* their daughters.

Thord, Ing-unn's son, was Gud-run's first husband, and their children were Thord Cat and Arn-katla *or* Erne-katla.

Thor-kell, Ey-wolf's son, was Gud-run's *third and* last husband. Their children were Gelle and Riupa [Caper-cailzie].

Bard, Hos-coll's son, was the father of Hall-borg, whom Hall, the son of Slaughter-Styr, had to wife. Hall-gerd Turn-breech was a daughter of Hos-coll, and [also] Thor-gerd and Thur-rid.

9. There was a man whose name was COLL, the son of Wether-Grim. He took in settlement all Lax-water-dale all up to Hawk-dale-water. He was called Coll o' the Dales. He had to wife Thor-gerd, daughter of Thor-stan the Red. Their children were these: Hos-coll and Gruoch, whom We-laf the Old had to wife, and Thor-katla, whom Thorgar-gode had to wife. Hos-coll had to wife Hall-frid, the daughter of Thor-beorn of Mere. Thor-lac was their son. He had to wife Thor-rid, the daughter of Arn-beorn, the son of Sleight Beorn. Their son was Bolle.

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1. . . . .] blank for half a line in S. 11. Collr . . . Laxárdal] by emendation; left blank in S. 16. Slettu-, S. 18. Oláfr, S, here and below. 20. Ceartan] Egill, adds S*. 23. syner] son (s. for ss.), S.

[114: ii. 18.]

9. b. [Laxd. S. ch. 31: Þórríðe átte Guðmundr Solmundar son í Ásbiarnar-nese; Hallr hét son þeirra, ok Barðe, Steinn ok Steingrímr: Guðrún hét dótter þeirra, ok Álof: Þorbiærg Digra vas gift vestr í Vatzfiærð Ásgeire Knattar syne; hann vas gæfugr maðr: þeirra son vas Ceartan, faðer Þórvaldz, foðor Þórðar [f. Snorra, f. Þorvaldz. Þaðan es komet Vatzfirdinga-kyn]. Síðan átte Þórbiærgo Vermundr Þórgríms son; þeirra dótter Þórfinna, es átte Þorsteinn Cugga son: Bergþóra, dótter Óleifs vas gift vestr í Diúpafiærð Þórhalle Goða Odda syne. Þeirra son vas Ceartan, faðer Smið-Sturlo; hann vas fóstre Þórðar Gils sonar.]

10. Heriolfr, son Eyvindar Ellz, feck síðar Þórgerðar dóttor Þórsteins Rauðs. Hrútr vas son þeirra; hónom gallt Hæsculldr í móðor-arf sínn Cam-nes land miðle Haukadals-ár, ok hryggjar þess es gengr or fialle ofan í sió: Hrútr bió á Hrútz-stæðom; hann átte Hallveigo, dóttor Þórgríms or Þyckva-skóge, systor Ar*n*móðs ens Gamla; þau ǽtto mærg bærn; þeirra son vas Þórhallr, faðer Halldóro, móðor Goðlaugs, fæðor Þórdísar, móðor Þórðar [f. Sturlo í Hvamme]: Grímr vas sonr Hrútz, ok Márr, Endriðe, ok Steinn, Þórliótr, ok Iærundr, Þorkell, Steingrímr, Þórbergr, Atle, Arnórr, Márr, Carr, Cugallde: en dæt*r*r, Bergþóra, Steinunn, Riúpa, Finna, Ástríðr.

11. Auðr gaf dóttor Þórsteins Rauðs, Þórhilde, Eysteine Meinfret, syne Alfs or Osto: þeirra son vas Þórðr, faðer Kolbeins,

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Hos-coll bought Mel-corca [Mael- . . . .], the daughter of Myrceartan [Muir-certach], king of the Irish. Their sons were Anlaf Peacock and Helge. Hos-coll's daughters were Thor-rid and Thor-gerd, and Hall-gerd Turn-breech. An-laf had to wife Thor-gerd, daughter of Egil Bald Grimsson. Their sons were Ceartan and Hall-dor, Stan-thor and Thor-berg. The daughters of An-laf were Thor-rid, Thor-berg the Fat, and Berg-thora. Ceartan had to wife Raven, the daughter of As-gar Eider-duck. Their sons were As-gar and Scum.

9. b. *The scribe of S has here skipped a whole §, which we have put in from Laxdæla, but not translated here.*

10. Here-wolf, the son of Eywind Eld, afterwards had to wife Thorgerd, daughter of Thor-stan the Red. Their son was Hrut *or* Ram. To him Hos-coll paid, as his heritage from his mother, Cam-ness-land, between Hawk-dale-water and the Ridge which goes from the fell down to the sea. Ram dwelt at Ram-stead. He had to wife Hall-weig, the daughter of Thor-grim of Thick-shaw, the sister of Arn-mod the Old. They had many children. Their son was Thor-kell, the father of Halldora, the mother of Gud-laug, the father of Thor-dis, the mother of Thord, [*add.*] the father of Sturla of Hwam. Grim was the son of Ram and Mar, Endride and Stan, Thor-leot and Eor-wend, Thor-kell, Stangrim, Thor-berg, Atle, Arnor, Mar, Car, Cugalde; and daughters Bergthora, Stan-unn, Riupa [Caper-cailzie], Finna, Ast-rid.

11. Aud gave Thor-hild, daughter of Thor-stan the Red, to wife to Ey-stan Mein-fret, the son of Alf of Osta. Their son was Thord *or* Thor-rod, the father of Colban, the father of Thord the poet, and of

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9. Odda syne] add. Egils Saga. 11. þórgerðar] add. from Laxdæla Saga. 18. Mar, S.

faðor Þórðar Skallz: ok Alfr í Dœlom; hann átte Halldíse, dóttor Erps; þeirra son vas Snorre, faðer Þórgils Hœllo sonar: Dœtr Alfs í Dœlom vóro þær Þórgerðr, es átte Are Mars son; ok Þórelfr, es átte Havarr, son Einars, Cleps sonar; þeirra son Þórgeirr: Þórolfr Refr vas ok son Eysteins, es fell á Þingnes-þinge or liðe Þórðar Gelliss, þá es þeir Tungo-Oddr bœrðosk; Hrappr hét enn fiórðe Eysteins son.

12. Auðr gaf Osc, dóttor Þórsteins, Hallsteine Goða; þeirra son vas Þorsteinn Surtr.

13. Vígdíse Þórsteins dóttor gaf Auðr Campa-Gríme; þeirra dótter Arnbiœrg, es Ásolfr Flose átte í Hœfða; þeirra bœrn Oddr, ok Vígdís, es átte Þorgeirr Caðals son.

14. Auðr fœdde Óleif Feilan, son Þorsteins Rauðs. Hann feck Aldísar ennar Barreysko, dóttor Conals, Steinmóðs sonar, Olves sonar Barna-karls. Sonr Conals vas Steinmóðr, faðer Halldóro, es átte Eilífr, son Ketils Einhenda.

Þeirra bœrn, Þórðr Geller [es átte Hroðnýjo dóttor Miðfiarðar-Skeggja. Þeirra syner vóro, Eyjolfr (enn) Grae, Þórarenn Fylsenne, Þórkell Cugge. *Eyjolfr enn Grae átte . . . Þeirra syner Þórkell ok Bolverkr . . . .*

Alf-a-Dale. He had to wife Hall-dis, the daughter of Erp. Their son was Snorre, the father of Thor-gils Halla's son. The daughters of Alf-a-Dale were these: Thor-gerd, whom Are Mar's son had to wife, and Thor-elfa, whom Ha-were, the son of Einar, the son of Clepp *or* Clemp, had to wife. Their son *was* Thor-gar. Thor-wolf fox was also a son of Ey-stan's. He fell at Thing-ness-moot in the company of Thord Gelle, when he and Ord o' Tongue fought. Hrapp was the name of the fourth son of Ey-stan.

12. Aud gave Osc, Thor-stan's daughter, to Hall-stan-gode to wife. Their son was Thor-stan Surt [blank].

13. Aud gave Wig-dis, Thor-stan's daughter, Campa-Grim to wife. Their daughter [was] Arn-borg *or* Erne-borg, whom As-wolf Flose of Head had to wife. Their children *were* Ord, and Wig-dis, whom Thorgar Cadall's son [pr. Cathal's son] had to wife.

14. Aud brought up ANLAF-FEILAN, the son of Thor-stan the Red. He took to wife Al-dis, the Barrey woman [Barra in the Hebrides], the daughter of Conal, the son of Stan-mod, the son of Aulwe Bairn-carle. The son of Conal was Stan-mod, the father of Hall-dora, whom Eilif, son of Cetil One-hand, had to wife.

Their [viz. An-laf and Al-dis'] children were Thord-Gelle and Thora. [*A blank here, though none in MS., but it can be filled up as follows from the text as given in Laxdæla Saga*, thus:] Thord-Gelle had to wife Hrod-ny, the daughter of Mid-frith Sceg. Their sons were Ey-wolf the Grey, Thor-arin Fyls-enni, and Thor-kell Cog.

Ey-wolf the Grey had to wife . . . . . Their sons were Thor-kell [Ari the historian's great-grandfather] and Balework . . . .

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5. Emend.; þorsnes-þ., S. 13. See v. 13. 1, Asdísar, S. 16. es átte . . . Feilans vas] supplied from Laxdæla Saga; for here the scribe of S must have skipped a whole paragraph, containing a set of pedigrees; the bits in italics are filled in from other sources.

[117: ii. 19.]

Þórarenn Fylsenne átte Friðgerðe, dóttor Þórðar frá Hofða; þeirra son Skegge ok dótter Vígdís, es Hrafn Hlymreks-fare átte . . . .: Þorkell Cugge átte Þórríðe, dóttor Ásgeirs æðe-collz, þeirra son Þorsteinn. Dótter Óleifs Feilans vas] Þóra, móðer Þórgríms, faðor Snorra Goða; hon vas ok móðer Barkar ens Digra, ok Mars, Hallvarðz sonar: Vígdís hét (œnnor) dótter Óleifs Feilans . . . .: Helga hét en þriðja dótter Óleifs; hána átte Gunnarr Hlífar son; þeirra dótter Iófríðr, es Þóroddr Tungo-Oddz son átte, en síðarr Þorsteinn Egils son; Þórunn vas œnnor dótter Gunnars es Hersteinn Blund-Cetils son átte; Rauðr ok Haugud' vóro syner Gunnars: Þórríðr hét en fiórða dótter Óleifs Feilans; hána átte Þórarenn Raga-bróðer; þeirra dótter vas Vígdís, es Steinn Þórarins son átte at Rauða-mel.

15. Auðr vas vegs-kona mikil. Þá es hon vas elle-móð, bauð hon til sín frændom sínom ok mágom, ok bió dýrliga veizlo. En es þriár nætr hafðe veizlan staðet, þá valðe hon giafar vinom sínom, ok réð þeim heilræðe. Sagðe hon, at þá skyllde standa veizlan enn þriár nætr; hon kvað þat vesa skyldo erbe sítt. Þá nótt efter andaðesk hon, ok vas grafen í flœðar-mále, sem hon hafðe fyrer

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Thor-arin Fyls-enni had to wife Frid-gerd, the daughter of Thord of Head. Their son was Sceg *or* Beardie [and their daughter Wig-dis, whom Raven Limerick-farer had to wife.

Thor-kell Cog had to wife Thor-rid, the daughter of As-gar Eider-duck. Their son was Thor-stan, ...]

Thora was the daughter of Anlaf Feilan, whom Thor-stan Torsk-biter, the son of Thor-wolf Moster-beardie, had to wife. She was the mother of Thor-grim, father of Snorre-gode, and of Borc the Fat, and of Mar, Hall-ward's son. Ingiold and Grim were [other] sons of Anlaf Feilan.

Wig-dis was the name of the second daughter of Anlaf Feilan. [. . . . .]

Helga was the name of the third daughter of Anlaf [Feilan]. Gun-here, Hlif's son, had her to wife. Their daughter *was* Iofrid, whom Thor-ord, the son of Ord o' Tongue, had to wife, and afterwards Thor-stan, Egil's son. Thor-unn *or* Thor-wen was another daughter of Gun-here, whom Her-stan, Blund-ketil's son, had to wife. Red and Haugud *or* Haug-wandel were the sons of Gun-here.

Thor-rid was the name of the fourth daughter of Anlaf Feilan. Thor-arin, Rage's brother, had her to wife. Their daughter was Wig-dis, whom Stan Thor-arin's son of Red-mell had to wife.

15. Aud was a worshipful lady. When she was well stricken in years, she bade to her house her kinsmen and sons-in-law, and prepared a costly feast for them. And when three nights of the feast were gone, then she gave gifts to her kinsfolk, and counselled them wise counsels; and she said that the feast should last other three nights, declaring that this should be her funeral feast *or* arval. The next night she died, and was buried on the shore, below high-water mark, as she had ordered it herself; for she did not wish to lie in unhallowed ground, seeing that she

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6. Blank in S. 11. þórríðr] þórdis, Laxd. Saga, ch. 12.

sagt; þvi at hon vilde eige liggja í óvígðre moldo, es hon vas skírð.—Efter þat spilltesk trua frænda hennar.

16. 1. CEALLACR hét maðr, son Biarnar ens Sterka, bróðer Giaflaugar, es átte Biærn enn Austrœne. Hann fór til Íslannz, ok nam land frá Dægurðar-ǽ til Klofninga; ok bió á Ceallacs-stæðom; hans syner vóro Helge Hrogn; ok Þórgrímr Þaungull under Felle; Eilífr Prude; Ásbiærn Vodve á Ara-stæðom; Biærn Hvalmage í Túngarðe; Þorsteinn þynning; Gizurr Glade í Skora-vík; Þorbiærn Skrofuðr á Cetils stæðom; (*en dótter*) Æsa í Svíney, móðer Eyjolfs ok Tinforna.

2. Liótolfr hét leysingi Ceallacs; hónom gaf Ceallacr bústað á Liótolfs-stæðom inn frá Kalda-kinn. Hans syner vóro (þeir) Þorsteinn, ok Biorn, ok Hrafse—hann vas Risa ættar at móðerne. Liótolfr vas iarn-smiðr. Þeir réðosk út í Fellz-skóga á Liótolfs-staðe; ok Vífill vin þeirra es bió á Vífils-toftom. Þórunn at Þórunnar-toftom vas móðer Oddmars ok fóstra Ceallacs, sonar Biarnar Hvalmaga. Álof dótter Þórgríms under Felle tók œrsl. Þat kendo menn *H*rafsa; en hann tók Oddmar hiá hvílo hennar, ok sagðe hann sig valda: þá gaf Þorgrímr hónum Deildar-ey: Hrafse kvazk mundo hœggva Oddmar á henni, eðr hann bœtte

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was a baptized woman. But after this the faith of her kinsfolk went wrong [i. e. they turned heathens].

16. 1. CEALLAC was the name of a man *who was* the son of Beorn the Strong, the brother of Gib-leach, whom Beorn the Eastron had to wife. Ceallac went out to Iceland, and took land in settlement from Dæg-meal-ness to Clovening, and dwelt at Ceallac-stead. His sons were Helgi Roe and Thor-grim Tangle, under Fell; Eilif Prude [Brude], As-beorn Vodve of Ara-stead, Beorn Whale-maw of Toun-garth, Thor-stan Thynning, Gizar Glad of Scorra-wick, Thor-beorn Scro Fod of Cetil-stead; but his daughter *was* Asa of Swiney, the mother of Ey-wolf and Tin-forna [Tin . . .].

2. LEOT-WOLF was the name of a freedman of Ceallac; Ceallac gave him a homestead at Leot-wolf-stead, inside Cold-cheek-[hill]. His sons were Thor-stan, and Beorn, and Hrafse. He was of giant-race on the mother's side. Leot-wolf was an iron-smith. They went out into Fell-shaw by Leot-wolf-stead, and Weevil, a friend of theirs, who dwelt at Weevil's-toft. Thor-unn of Thor-und's-toft was the mother of Ord-mere and the foster-mother of Ceallac the son of Beorn Whale-maw.

Olof, the daughter of Thor-grim under Fell, became possessed with frenzy. Mar charged Rafse with having brought about this, but he [Rafse] took Ord-mere in her bed, who told him that he was the cause of it. Then Thor-grim gave him Feud-isle. Rafse said that he would smite Ord-mere upon her unless he gave the island in ransom; but

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6. syner vóro] son var, S (s. v̄. for ss. v̊). 7. ORastoðum, S (badly); see Sturl. vii. ch. 330. 11. leysingi Ceallacs] thus, Cirialaci libertus, Spec. (H*) maðr, S. 12. Kadda kiɴ, S. 15. ok Vífill vin þ.] M*; V. var v. þeirra, S. 19. þá gaf . . . ey] entered in a wrong place. 20. henni] emend.; birne, S. eðr] áðr?

fyrer eyna. Eige vilde Ceallacr láta eyna. Hrafse tók skip þeirra or torf-nauste. Ceallacs syner fóro efter ok náðo eige: efter þat sótto þeir Eilífr Hrafsa í eyna. †Or kom i þanen Eilíjfs i Gras ok hamaðest hann†. Biaorn Hvalmage vá Biaorn Lióìolfs son at leik. Þeir Liótolfr keypto at Oddmare, at hann kœme Bírne í fœ́re Ceallacs syne. Ceallacr unge rann efter hónom. Eige varð hann sóttr áðr þeir tóko sveinenn. Ceallac vógo þeir á Ceallacs-hóle; hann vas þá vii vetra. Efter þat sótto Ceallacs syner Liótolb ok Þorstein í iarð-hús í Fellz-skógom, ok fann Eilífr annan munna; geck hann á bak þeim, ok vá þá báða. Hrafse geck inn á Ara-staoðom, es Ceallacr sat við elld at heim-boðe. Hrafse vas í kven-klæðum; hann hió til Ceallacs, en hann kastaðe yfer sik skilde sínom, ok geck sundr hand-leggr hans; en varð eige sárr. Hrafse geck um dyrr þær es á veggnom vóro, ok vá Ásbiaorn; ok komzk hann síðan braut. Ceallacs syner keypto at Þórðe Vívils syne, at koma Hrafsa í fǽre við þá. Hann sagðe Hrafsa, at oxe hans læge í keldo; Þórðr bar skiaold hans; ok es hann sá Ceallacs-

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Ceallac would not part with the island. Rafse took their boat out of a turven ship-shed. Ceallac's sons went after them, and could not get up to them, upon which Eilif and his brothers attacked Hrafse in the island. [The text is here all broken up, and unintelligible.] Beorn Whale-maw slew Beorn, Leot-wolf's son, at the games. Leot-wolf and his son bribed Ord-mere that he should bring Beorn, Ceallac's son, within their reach. Ceallac the boy [Beorn's son] tripped along with him [his father], and he [Beorn] was not overcome till they caught the boy. They slew Ceallac [the boy] at Ceallac's-hillock; he was then seven years old. After this Ceallac's sons set upon Leot-wolf and Thor-stan [father and son] in the underground house [Ir. *úaim éleaid*] at Fell-shaw; and Eilif found the other outlet, and thus got behind them and slew them both.

M: Hrafse went indoors at Ara-stead, when Ceallac was sitting over against the fire at a feast. Hrafse was in woman's clothes. He cut at Ceallac, but he cast his shield over him, and his arm broke, but he was not wounded. Hrafse went out by a door that was in the wall, and slew As-beorn, and then got away. The sons of Ceallac bought over Thord, Weevil's son, to bring Hrafse within their reach. He told Hrafse that his ox was lying in a pit. Thord was carrying his shield for him, and when he saw Ceallac's sons, he cast away the shield over to them; upon

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1. eyna] emend.; hann, S. skip] emend.; fe, S. 3. sótto . . . Hrafsa] emend.; stucku þeir Eilifr ok Hrafsi, S. Or kom . . . Liótolfs son] add. M* (from H*, though corrupt); read, Hr(afsi) kom í gegn Eilífi pruda, ok . . .? 5. Ceallacs syne] add. M* (H*). 7. hann vas þá vii vetra] add. M* (H*). 10. Hrafse geck inn . . . sótto hann] according to H* (M*). Much shorter and dilapidated in S—Hrafse gekk inn á Arastauðum at boðe, hann var í kvenn fötum. Kiallakr sat á palle með skiolld[1]. Hrafse hió hann Asbiorn bana haugg ok gekk út um veg. Þórðr Vifelsson sagðe Hrafsa at yxin (!) hans lægi í keldu; hann bar skiold huns. Hrafse fleygðe honum fyrir kleif er hann sá Kiallaks sonu; eigi gátu þeir hann (*sic*) áðr þeir feldu vidu at honum. Eilífr sat hiá er þeir hann (!).

[1] First written *felld*, and since underlined.

sono, kastaðe hann skildenom til þeirra. Hrafse greip Þórð, ok kastaðe hónom ofan fyr kleifena, ok varð þat bane hans. Eige gǽto Ceallacs syner sótt hann, fyr an þeir felldo at hónom viðo. Eilífr sat hiá meðan þeir sótto hann.

17. 1. HIORLEIFR HORÐA-KONUNGR, es kallaðr vas enn Kven-same; hann átte Æso ena Lióso; þeirra son vas Útryggr, faðer Úblauðs, fǫðor Hǫgna ens Hvíta, fǫðor Ulfs ens Skiálga. Annarr son Hiǫrleifs vas Hálfr konungr es réð Hálfs-reckom; hans móðer vas Hildr en Mióva, dótter Hǫgna í Niarðey. Hálfr konungr vas faðer Hiǫrs konongs, es hefnde fǫðor síns með Solva Hǫgna-syne.

2. Hiǫrr konungr herjaðe á Biarma-land; hann tók þar at herfange Liuvinu, dóttor Biarma-konungs. Hon vas efter á Rogalande þá es Hiǫrr konungr fór í hernað. Þá ól hon sono tvá; hét annarr Geir-mundr, en annarr Há-mundr; þeir vóro svarter miok. Þá ól ambótt hennar son, sá hét Leifr son Loðhattar þræls. Leifr vas hvítr: því skifte dróttning sveinom við ambóttena, ok eignaðe ser Leif. En es konungr kom heim, vas hann ílla við Leif, ok kvað hann vesa smá-mannligan. Nest es konungr fór í víking, bauð dróttning heim Braga skálde, ok bað hann skynja

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which Hrafse grappled with Thord and cast him over the cliff, and that was the death of him. Then Ceallac's sons did not get the better of him till they knocked him down with long poles. Eilif sat by while they overcame him. [Here the great blank ends in H.]

17. 1. HEOR-LAF, king of the Hords, who was called the man of Quin [the county], had to wife Asa the Light. Their son was Utryg *or* Untrow, the father of U-blaud, the father of Hagene the White, the father of Wolf the Squinting. The second son of Heor-laf was king Half [Heah-wolf], that commanded the Champions o' Half. His mother was Hilda the Slender, the daughter of Hagene of Niard-ey. King Half was the father of king Heor, who avenged his father upon Solwe, Hagene's son.

2. King Heor harried in the land of the Bearms [Perms]. There he took as his booty Liu-wine, the daughter of the king of the Bearms. She was left behind in Roga-land, while king Heor went forth to war; and it was then that she bore two sons, the one called Gar-mund, the other Heah-mund. They were very dark. At the same time her bond-woman bore a son; he was called Laf, the son of Shag-hood the thrall. Laf was white of skin, wherefore the queen changed children with the bond-woman, and took Laf as her own. But when the king came home, he did not like Laf, saying that he was puny. Next time the king went off on a wicking voyage, the queen asked Brage the poet to her house, and bade him to see what he thought of the boys. They were at that

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5. Here H resumes the text. 9. Alfs-reckom, S. 13. Liufvinu, S.
20. skynja] S; skoða, Cd.

um sveinana—þá vóro þeir þre-vetrer; hon byrgðe þá í stofo hiá Braga, en fal sik í pallenom. Brage kvað þetta:

Tveir 'ro inne, true ek bǿðom vel,
Hámundr ok Geirmundr Hiǫrvi borner:
En Leifr þriðe Loðhattar son;
Fædde þýr þann; manat þræll in verre!

Hann laust sprota á pallenn þann es dróttning vas í. Þá *es* konungr kom heim, sagðe hón hónom þetta, ok sýnde hónom sono sína. Hann kvazk eige slík Heljar-skinn séð hafa—þeir vóro svá kallaðer síðan báðer brǿðr.

3. Geirmundr Heljar-skinn vas her-konungr. Hann herjaðe í vestr-víking, en átte ríke á Roga-lande. En es hann kom or hernaðe es hann hafðe lenge braut vereð, þá hafðe Haraldr konungr Hárfagre barizk í Hafr*s*-firðe við Eirek Hærða-konung, ok Sulka konung af Roga-lande, ok Ceotva-enn-Auðga, ok fenget sigr. Hann hafðe þá lagt under sik allt Roga-land, ok reket þar marga menn af óðlom sínom. Sá þá Geirmundr einge sínn kost at fá þar sǿmðer. Hann tók þá þat ráð, at fara at leita Íslannz. Til ferðar rézk með hónom Ulfr enn Skiálge frænde hans; ok Steinolfr enn Láge, son Hrólfs Hersiss af Ogðom, ok Ondóttar systor Olvess Barna-karls.

Þeir Geirmundr hofðo sam-flot, ok stýrðe síno skipe hverr þeirra.

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time three winters old. She shut them up in the hall with Bragi, and hid herself in the daïs. Bragi repeated these words:—

Twain are here whom I trust well,
Heah-mund and Gar-mund, Heor's children;
But Laf the third, Shag-hood's son,
A bondwoman bore him: no greater craven will there be.
[See Corpus Poet. Bor. i. 360, No. 15.]

He struck with his staff the daïs where the queen was. When the king came home she told him this, and showed him her own sons. He said he had never seen such Hell-skins, and both brothers were ever afterwards so called.

3. GAR-MUND HELL-SKIN was a host-king. He used to harry west on wicking cruises, and he had a kingdom in Roga-land. But at the time when he left off the way of warfare in which he had long been, king Harold Fairhair had fought a battle in Hafr's-frith against Eiric, king of the Hords, and Sulce, king of Roga-land, and Ceotwa the Wealthy, and had gotten the victory, and laid all Roga-land under himself, and drove out therefrom many men away from their heritage. And Gar-mund could see no way to get any honour there; wherefore he took counsel to go out to Iceland. On the voyage with him were Wolf-squint, his cousin, and Stan-wolf the Low, the son of Hrod-wolf the herse *or* lord of Agd, and of Andott sister of Aulwe Bairn-carle.

Gar-mund and Wolf and Stan-wolf kept company at sea, each com-

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6. Fædde þýr . . . verre] emend.; fæðat þu þann kona, faer munu verri, S; fæd þu kona feordr man hann verri, H. 7. þann es] þann, S; þar, Cd. 9. sono sina] sveinana, S. 22. Þeir G. hofðo] S; þeir þrondr miobeinn þeir hofðu, Cd.

Þeir tóko Breiða-fiœrð, ok lágo við Elliða-ey. Þá spurðo þeir, at fiœrðrenn vas bygðr et syðra, en lítt eða ecki et vestra. Geirmundr hélt inn at Meðal-fellz-strœnd, ok nam land frá Fábeins-ǽ til Klofa-steina. Hann lende í Geirmundar-vág*e*, ok vas enn fyrsta vetr í Búðar-dale. Steinolfr nam land inn frá Klofa-steinom, en Ulfr fyr vestan fiœrð,—sem enn mun sagt verða. Geirmunde þótte land-nám sítt lítið, es hann hafðe rausnar-bú ok fiœlmennt, svá at hann hafðe átta tige frelsingja. Hann bió á Geirmundar-stœðom under Skarðe.

4. Maðr hét Þróndr Mió-beinn; hann for til Íslannz með Geirmunde Heljar-skinne; hann vas ættaðr af Ogðom. Þróndr nam eyjar fyr vestan Biarneyja-floa, ok bió í Flatey. Hann átte dóttor Gils Skeiðar-nefs: þeirra son vas Hergils Hnapp-raz es bió í Hergils-ey. Dótter Hergils vas Þórkatla, es átte Marr á Reykja-hólom. Hergils átte Þórœrno, dóttor Ketils Ilbreiðs. Ingialldr vas son þeirra, es bió í Hergils-ey ok veitte Gísla Súrs syne; fyrer þat gœrðe Bœrkr enn Digre af hónom eyjarnar; en hann keypte Hlíð í Þorska-firðe. Hans son vas Þórarenn, es átte Þórgerðe, dóttor Glúms Geira sonar; ok vas þeirra son Helgo-Steinarr. Þórarenn vas með Ceartan í Svína-dale þá es hann fell.

5. Þá bió Þróndr Mió-beinn í Flatey, es þeir Oddr Skraute ok

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manding his own ship. They made Broad-frith, and lay off Ellida-ey, and then they heard that the south of the frith was settled; but the west part little or not at all. Gar-mund put in to Middle-fell-strand, and took land in settlement from Fa-ban's-river to Cloven-stone. He landed at Gar-mund's-voe, and stayed the first winter at Booth-dale.

Stan-wolf took land in settlement from Cloven-stone, and Wolf on the west of the frith, as shall be told.

Gar-mund thought his settlement too small. He kept up a great estate, and many men about him, so that he had eighty freedmen. He dwelt at Gar-mund-stead, under Sheard [Pass].

4. There was a man called THROWEND SLIM-LEG. He went out to Iceland with Gar-mund Hell-skin. His race came out of Agd.

Throwend took in settlement the islands to the west of Bearney-floe, and dwelt at Flat-ey. He had to wife the daughter of Gils Galley-neb. Their son was Her-gils Napp-raz, who dwelt in Hergils-ey. The daughter of Her-gils was Thor-katla, whom Mar of Reek-hillock had to wife. Her-gils had to wife Thor-erna, the daughter of Cetil Broad-sole. Ingiald was their son. He dwelt at Hergils-ey, and sheltered Gisle, Sour's son; for which Borc the Fat got the islands from him by law; but he bought Lither in Torsk-frith. His son was Thor-arin, that had to wife Thor-gerd, the daughter of Glum, Gara's son; and their son was Helga Stan-here. Thor-arin was with Ceartan in Swine-dale when he fell.

5. Throwend Slim-leg was dwelling in Flat-ey when Ord-scraute

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4. Klofsteina, S. 6. Geirmunde . . . Skarðe] add. S. 10. Maðr hét þróndr . . . Ogðom] add. S. 13. Napp-, Cd. 15. Ingialldr] Ingiallz s. var s., Cd.

Þórer son hans kómo út. Þeir nǫ́mo land í Þorska-firðe. Bió Oddr í Skógom; en Þórer fór útan, ok vas í hernaðe. Hann feck goll mikit á Finn-mǫrk. Með hónom vas sonr Hallz af Hof-stǫðom. En es þeir kómo til Íslannz, kallaðe Hallr til gollzens; ok urðo þar um deilor miklar.—Af því gœrðesk Þorskfirðinga Saga. Goll-Þórer bió á Þóris-stǫðom ok vas et mesta afar-menne: hann átte Ingibiǫrgo dóttor Gils Skeiðar-nefs. Þeirra son (vas) Guðmundr.

6. Geirmundr fór vestr á Strander, ok nam land frá Ryta-gnúp vestan til Horns; en þaðan austr til Straum-ness. Þar gœrðe hann fiogor bú: eitt í Aðal-vík; þat varð-veitte ármaðr hans: annat í Cearans-vík; þat varð-veitte Cearan þræll hans: þriðja á Almenningom enom Vestrom; þat varð-veitte Biǫrn þræll hans es sekr varð um sauða-tǫko þá es Geirmundr vas allr. Hans sekðar-fé urðo almenningar: fiórða bú átte Geirmundr í Barz-vík; þat varð-veitte Atle þræll hans, ok hafðe hann tolf þræla under ser. En es Geirmundr fór á meðal bua sínna, þá hafðe hann iamnan átta tige manna. Hann vas stór-auðigr at lausa-fé, ok hafðe of kvik-feár. Svá segja menn, at svín hans genge á Svína-nese; en sauðer á Hiarðar-nese; en hann hafðe sel-fǫr í Bitro. Sumer segja, at hann hafe ok bú átt í Selár-dale á Geir-mundar-stǫðom í Steingríms-firðe. Þat segja vitrer menn, at

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[pie-bald] and Thore, his son, came out to Iceland. They took land in settlement in Torsk-frith. Ord dwelt at Shaw; but Thore went abroad again, and was a warring. He won much gold in Fin-mark. With him was the son of Hall of Temple-stead. And when they came to Iceland Hall summoned him over the gold, and there arose great feuds over it, wherefrom the *History of the Torsk-frith-folk* is made.

Gold Thore dwelt at Thore-stead and was a very mighty man of valour. He had to wife Inge-borg, the daughter of Gils Galley-neb. Their son was Gud-mund.

6. Gar-mund went westward to the Strands, and took land in settlement from Gull-peak west to the Horn, and thence east to Stream-ness. There he set up four homesteads: one in Ethel-wick, which his reeve looked after: another in Cearan's-wick, which Cearan, his thrall, took care of: the third at the West-commons, which his thrall Beorn took care of; which Beorn was outlawed for sheep-stealing when Gar-mund was dead and gone, and his property was taken as a fine and made Commons: a fourth homestead Gar-mund had at Bard's-wick, which Atle, his thrall, took care of, and he had twelve thralls under him. And when Gar-mund went about between his homesteads, he always had eighty men with him. He was very wealthy in chattels, and also in live stock. Men say that his swine walked in Swine-ness, and his sheep on Herd-ness, and he had his shielings at Bitter. Some say that he had also a homestead in Shiel-river-dale at Gar-mund's-stead in Stan-grim's-frith. Wise men say that he was the most nobly-born of all the settlers

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3. vas sonr] vóro syner, S. 6. ok v. et m. afar-m.] add. S. 7. Guðmundr] S; Sigmundr, Cd. 15. tolf] xii, Cd.; xiiii, S.

hann hafe gœfgastr veret allra land-náms-manna á Íslande. En lítt átte hann her deilor við menn, þvi at hann kom heldr gamall út. Þeir Ceallacr deildo um land þat es vas meðal Klofninga ok Fábeins-ár, ok bœrðosk á ekronom fyr útan Klofninga. Þar vildo hvárer-tveggjo sá. Veitte Geirmunde betr. Þeir Biœrn enn Austrœne ok Vestarr af Eyre sætto þá. Þá lende Vestarr í Vestarsnese, es hann fór til fundarens.

Geirmundr fal fé mikit í Andar-keldo under Skarðe. Hann átte Herríðe dóttor Gautz Gautreks sonar ens Orva; þeirra dótter Ýr, es átte Cetill; þeirra son Þórhallr, ok Odde, faðer Hallvarar, es átte Bœrkr Þormotz (son) Þióstars sonar. Síðan átte hann Þórkœtlo dóttor Óffeigs Þorolfs sonar, þeirra bœrn Geirríðr ok . . . Geirmundr andaðesk á Geirmundar-stœðom, ok vas hann lagðr í skip í skógenn þar út frá garðe. Geirmundr gaf Hrolfe Ceallacs syne, vin sínom, bústað at Ballar-á: hans son vas Illoge enn Rauðe; ok Solve, faðer Þórðar [f. Magnuss, f. Solva, f. Pals prestz í Reykjaholte].

18. 1. STEINOLFR enn LÁGE, son Hrólfs hersiss af Ogðom, nam land inn frá Klofa-steinom til Grióc-vallar-múla, ok bió í Fagra-dale á Steinolfs-hialla. Hann geck þar inn á fiallet; hann sá þar fyr innan dal mikinn ok vaxinn allan viðe; hann sá eitt rióðr í dale þeim; þar lét hann bœ́ gœra ok kallaðe

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in Iceland. But he had little feud or war with other men, because he was old when he came to Iceland. Ceallac and he had a quarrel over the land that lies between Cloven-ing and Faban's-river. Both wished to have it, but Gar-mund had the best of it. Beorn the Eastron, and West-here of Eyre, set them at one. West-here landed in West-here's-ness when he went to meet Gar-mund.

Gar-mund hid much treasure in Duck-pit under Sheard. He had to wife Here-rid, daughter of Geat, Geat-ric's son, the open-handed. Their daughter was Yr [?], whom Cetil [Cathal] had to wife. Their sons were Thor-hall and Orde, father of Hall-were, whom Borc, the son of Thor-mod, Thiost-here's son, had to wife.

But afterward Gar-mund had to wife Thor-catla, daughter of U-fey, Thor-wolf's son. Their children were Gar-rid and [blank in MS. for name].

Gar-mund died at Gar-mund-stead, and there he is howed in a ship in a wood there, a little way out from the house.

Gar-mund gave Hrod-wolf, Ceallac's son, his friend, a homestead at Ballar-water. His sons were Illuge the Red, and Solwe, the father of Thord.

18. 1. STAN-WOLF THE LOW, the son of Hrod-wolf, the herse of Agd, took land in settlement inward up from Cloven-stone to Grit-field-mull, and dwelt in Fair-dale at Stan-wolf's-shelf. He walked inland, then up on to a mountain, and saw inland there a great dale all grown with wood. He could perceive one clearing in the dale; and

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5. sá] þar, add. Cd. 11. Síðan átte hann . . . Geirríðr ok (blank)] add. S.
13. lagðr . . . garðe] S; heygðr í skipe þar út frá garde, Cd.

Saur-bœ́; þvi at þar vas mýr-lent miok; ok svá kallaðe hann allan dalenn—þat heiter nú Torf-nes es bœ́renn vas gœrr. Steinolfr átte Eirnyju, Þiðranda dóttor; Þórsteinn boande vas son þeirra; en Arndís en Auðga vas dótter þeirra, móðer Þórðar, faðor Þórgerðar, es Oddr átte. Þeirra son vas Hrafn Hlymreks-fare, es átte Vígdíse dóttor Þórarens Fyls-ennis. Þeirra son vas Snærtr, faðer Iódísar, es átte Eyiolfr Hallbiarnar son; þeirra dótter Halla, es átte Atle Tanna son [þeirra dótter Yngvilldr es átte Snorre Húnboga son].

Steinolfe hurfo svín þriú: þau fundosk tveimr vettrom síðarr í Svína-dale, ok vóro þá þrír teger saman.

Steinolfr nam ok Steinolfs-dal í Króks-firðe.

2. Sleito-Biærn hét maðr, hann átte Þórriðe dóttor Steinolfs ens Lága. Hann nam land með ráðe Steinolfs enn vestra dal í Saur-bœ́; hann bió á Sleitu-Biarnar-stæðom upp frá Þverfelle. Hans son Þióðrekr, es átte Arngerðe, dóttor Þórbiarnar, Skialda-Biarnar sonar; þeirra son vas Víga-Sturla, es bœ́enn reiste at Staðar-hóle: ok Cnættr, faðer Ásgeirs: ok Þórbiærn; ok Þióðrekr, es borgen es við kend á Colla-fiarðar-heiðe. Þióðreke Sleito-Biarnar syne þótte of þrœng-lent í Saurbœ́; því rézk hann til Ísa-fiardar. Þar gœrisk saga þeirra Þórbiarnar ok Hávarðar ens Halta.

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there he built him a homestead, and called it Sower-by; for it was very swampy, and he called the whole dale by that name—Sower-by. It is now called Turf-ness where the homestead was made. Stan-wolf had to wife Erny [?], Thidrand's daughter. Thor-stan the franklin was their son, and Ern-dis the Wealthy was their daughter, the mother of Thord, the father of Thor-gerd, whom Ord had to wife. Their son was Raven the Hlymrec-farer [Limerick-farer], who had to wife Wigdis, daughter of Thor-arin Fyls-enni. Their son was Snort, the father of Iodis, whom Ey-wolf, Hall-beorn's son, had to wife. Their daughter was Halla, whom Atle, Tanne's son, had to wife. Their daughter was Yng-unn, whom Snorre, Hun-bow's son, had to wife.

Stan-wolf lost three swine, and they were found two winters later in Swine-dale, and they were then thirty together.

Stan-wolf also took in settlement Stan-wolf's-dale in Crook's-frith.

2. There was a man called SLEIGHT-BEORN. He had to wife Thorrid, the daughter of Stan-wolf the Low. He took in settlement by Stan-wolf's rede the West-dale in Sower-by. He dwelt at Slight Beorn-stead, up above Thwart-fell. His son was Theod-ric, that had to wife Arn-gerd, daughter of Thor-beorn, Shield-beorn's son. Their son was Slaughter Sturla, who set up a homestead at Stead-hillock; and [also] Cnot, the father of As-gar, and Thor-beorn, and Theod-ric, after whom the borg *or* bury is called on Coll-frith's-heath. Theod-ric, Sleight Beorn's son, thought it was too crowded in Sower-by; so he went off to Ice-frith, whence comes the *History of Thor-beorn and Ha-ward the Halt.*

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3. Ernyju, S. 7. þeirra d. Halla . . . Húnboga s.] add. S. 10. tveimr] ij, Cd. 13. Rather than Sletto-? 17. at] aa, Cd. 21. geriz, Cd.; gœrdiz, S.

3. Óláfr Belgr, es Ormr enn Mióve rak braut or Óláfs-vík, nam Belgs-dal, ok bió á Belgs-stæðom áðr þeir Þióðrekr ráko hann braut. Síðan nam hann inn frá Griótvallar-múla, ok bió í Óláfs-dale. Hans son vas Þórvaldr, sá es sauða-tæko sæk selðe á hendr Þórarne Giallanda Ogmunde Volo-Steins syne. Fyrer þat vá hann Ogmund á Þorskafiarðar-þinge.

4. Gils Skeiðar-nef nam Gils-fiærð miðle Óláfsdals ok Króks-fiarðar-múla; hann bió at Kleifom. Hans son vas Heðinn, faðer Halldórs Garpsdals-goða, fæðor Þórvallz í Garpsdal, es átte Goð-rúno Osvifrs dóttor.

5. Þórarenn Krókr nam Króks-fiærð til Hafra-fellz, frá Króks-fiarðar-nese. Hann deilðe um Steinolfs-dal við Steinolf enn Lága; ok rœre efter þeim við tottogo menn, es hann fór or sele með siaunda mann. Þeir bærðosk við Fagradals-ár-ós á eyronom. Þá kvómo menn til frá húse at hialpa Steinolfe. Þar fell Þórarenn Krókr ok þeir fiórer, en siau menn af Steinolfe: þar ero kum*b*l þeirra.

6. Ketill Ilbreiðr nam Bero-fiærð, son Þórbiarnar Talkna; hans dótter vas Þórarna es átte Hergils Hnappraz: sem fyrr es ritið.

7. [S: Þróndr Mió-beinn átte dóttor Gils Skeiðar-nefs: þeirra dótter vas Þórarna, er átte Hrólfr, son Helga ens Magra: Þórbiærg

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3. An-laf Bag, whom Worm the Slim drove abroad out of An-laf's-wick, took in settlement Bag-dale, and dwelt in Bag-stead, before Theod-ric and his fellows drove him away. Then he took land in settlement inland from Grit-field-mull, and dwelt at An-laf-dale. His son was Thor-wald, who, by reason of an action for sheep-stealing brought by Thor-arin Giallandi [?], gave it over by covenant to Og-mund, Wala-Stan's son, wherefore Thor-arin slew Og-mund at the Torsk-frith's moot.

4. Gils Galley-neb took in settlement Gils-frith, between Anlaf's-dale and Crook's-frith-mull. He dwelt at Cliffs. His son was Hedin, the father of Hall-dor, the Garp-dale gode, the father of Thor-wald of Garp's-dale, who had to wife Gud-run, Os-wif's daughter.

5. Thor-arin Crook took in settlement Crook's-frith up to Hafr-fell [He-goat-fell] from Crook-frith's-ness. He had a feud with Stan-wolf the Low over Stan-wolf's-dale, and rowed after him with twenty [ten] men as he was going away from his shielings with seven men. They fought by Fair-dale-water-mouth on the eyre; and while they were fighting there came men up from the house to help Stan-wolf; and Thor-arin Crook fell there and four of his men, and seven of Stan-wolf's men. Their barrows are there.

6. Cetil Broad-sole took in settlement Bear-frith. *He was* the son of Thor-beorn Talcni [gills]. His daughter was Thor-arna, whom Her-gils Hnapp-raz had to wife; as it is written before.

7. Throw-end Slim-leg had to wife the daughter of Gils Galley-neb. Their daughter was Thor-arna, whom Hrod-wolf, the son of Helge the Lean, had to wife. Thor-berg Cog-breast was another daughter of Gils

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10. Osvifs, S. 13. tottogo] x, S. 14. eyrinne, S. 20. This paragraph added from S.

Knarrar-bringa vas ænnor dótter Gils Skeiðar-nefs. Herfiðr hét son hans, es bió í Króksfirðe.]

19. I. ULFR enn Skiálge, son Hægna ens Hvíta, nam Reykja-nes allt miðle Þorskafiarðar ok Hafra-fellz. Hann átte Biærgo, dóttor Eyvindar Aust-mannz, systor Helga (ens) Magra. Þeirra son vas Atle enn Rauðe, es átte Þórbiærgo, systor Steinolfs ens Lága. Þeirra son vas Márr á Hólom, es átte Þórkætlo, dóttor Hergils *H*nappraz. Þeirra son vas Are.

2. Hann varð sæ-hafe til Hvítra-manna-lannz—þat kalla sumer Írland et Mykla: þat liggr vestr í haf ner Vínlande eno Góða:—þat es kallat sex dœgra sigleng vestr frá Írlande.—Þaðan náðe eige Are braut at fara, ok vas þar skírðr. Frá þesso sagðe fyrst Hrafn Hlymreks-fare, es lenge hafðe veret í Hlymreka á Írlande. Svá kvað Þorkell Gellis-son segja Íslenzka menn, þá es heyrt hæfðo frá segja Þórfinn iarl í Orkneyjom, at Are hefðe kendr veret á Hvítramanna-lande, ok næðe eige braut at fara; en vas þar vel virðr.

3. Are átte Þórgerðe dóttor Alfs í Dælom. Þeirra son vas Þórgils, ok Goðleifr, ok Illoge—þat es Reyknesinga-kyn.

4. [S: Iorundr hét son Ulfs ens Skiálga; hann átte Þorbiærgo

Galley-neb. Here-fin was the name of his son, and he dwelt in Crook's-frith.

19. I. WOLF SQUINT, the son of Hagene the White, took in settlement all Reek-ness between Torsk-frith and Hafr-fell. He had to wife Borg, the daughter of Ey-wind Eastron, the sister of Helge the Lean. Their son was Atle the Red, who had to wife Thor-berg, the sister of Stan-wolf the Low. Their son was Mar of Reek-hillock, who had to wife Thor-katla, the daughter of Her-gils Hnapp-raz. Their son was Are.

2. He was drifted by the sea to WHITE-MAN-LAND, which some call Great Ireland. It lies west of the main [ocean], near WINE-LAND THE GOOD. It is said to be six days' sail west from Ireland. Are could not get away from there, and he was baptized there. The first who told this story was Raven the Limerick-farer, who had long been in Limerick in Ireland. Thor-kell Gelleson said that an Icelander told [him] that he had heard from Thor-fin, earl in the Orkneys, that Are had been recognised in WHITE-MAN-LAND, but could not get away thence, although he was held in great esteem there.

3. Are had to wife Thor-gerd, daughter of Alf-a-Dale. Their son was Thor-gils, and [also] Guth-laf and Illugi. This is the family of the *Reek-ness-folk*.

4. IORUND *or* EOR-WEND was the name of a son of Wolf Squint. He had to wife Thor-berg Cog-breast. Their daughter was Theod-hild,

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9. sæ-hafe] S; sæfare, Cd. 10. Vínlande] Vindlande, Cd. 12. þessa sogo sagðe fyrst, S. 14. Gellis-son] S; Geitis-s., Cd. (badly). 15. frá segja] add. S. 16. néðe, S. 18. í] or, S.

Knar*r*ar-bringo; þeirra dótter vas Þióðhildr es átte Eirikr Rauðe. Þeirra son Leifr enn Heppne á Grœn*a*-lande.]

5. [S: Iærundr hét son Atla ens Rauða; hann átte Þórdíse dóttor Þórgeirs Suðo; þeirra dótter vas Oddkatla es átte Þórgils Collz son. Iærundr vas ok faðer Snorra.]

20. 1. HALLSTEINN, son Þórolfs Mostrar-skeggs, nam Þorskafiarðar-strænd; ok bió á Hallsteins-nese. Hann blótaðe Þór til þess at hann sende hónom ændoges-súlor; ok gaf þar til son sínn. Efter þat kom tré á land hans; þat vas lx alna langt, ok tveggja faðma digrt. Þat vas haft til ændoges-súlna, ok vóro þar af gœrvar ændoges-súlor nær á hverjom bœ́ um þver-fiærðo.—Þar heiter nú Grene-trés-nes, es tréið kom á land.

Hallsteinn hafðe herjat á Skotland, ok tók þar þá præla es hann hafðe út. Þá sende hann till salt-gœrðar í Svefn-eyjar. †Þar hæfðo þeir Hallsteins þrælar hagfarm.†

Hallsteinn átte Oscu dóttor Þorsteins Rauðs. Þeirra son vas Þórsteinn es fann sumar-auka. Þorsteinn Surtr átte . . . Þeirra son vas Þórarenn, en dótter Þórdís, es átte Þórkell Trefill; ok Osc es átte Steinn Miok-siglande; Þórsteinn Hvíte hét son þeirra. Sámr

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whom Eric the Red had to wife. Their son was Laf the Lucky of Greenland.

5. Iorund or Eor-wend was the name of a son of Atle the Red. He had to wife Thor-dis, daughter of Thor-gar Seethe. Their daughter was Ord-katla, whom Thor-gils Coll's son had to wife. Iorund was the father of Snorre.

20. 1. HALL-STAN, the son of Thor-wolf Moster-beardie, took in settlement Torsk-frith-strand, and dwelt at Hall-stan-ness. He sacrificed to Thunder for him to send him a pair of porch-pillars, and offered his son therefore; and afterward there came a tree [drifted ashore] to his land that was 60 [MS. 63] ells long and two fathoms thick. It was used for porch-pillars, and there were made out of it porch-pillars for every homestead in the Thwart-friths. The place is now called Pine-tree-ness where this tree came ashore.

Hall-stan had harried in Scotland, and there he took the thralls which he brought out to Iceland. He sent them to salt-working in the Sweveneys. There Hall-stan's thralls had . . . [corrupt, and something missing; the thralls ran away, and he came upon them sleeping and slew them].

Hall-stan had to wife Osc, the daughter of Thor-stan the Red. Their son was Thor-stan Swart, who discovered the Summer-Eking [intercalation]. Thor-stan Swart had to wife [blank]. Their son was Thorarin, and their daughters Thor-dis, whom Thor-kell Trefil had to wife, and Osc, whom Stan the far-sailor had to wife. Thor-stan White was

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7. þorskafiord, S. 10. lx] lxiii, Cd. 14. þá sende . . . hagfarm] H omits this clause; it is corrupt, and can only partly be mended—'þar haufdu þr. Hallsteins hæla hagfarm,' S. 17. þorsteinn Surtr átte . . . bæruom Þórarens] add. S. átte . . .] blank for name in S.

hét son Þorsteins Surtz óskil-getenn; hann deilðe um arf Þorsteins við Trefil, þvi at hann vilde halda í hendr bœrnom Þórarens.

2. Þorbiœrn Loke hét maðr, son Bœðmóðs or Skut; hann fór til Íslannz ok nam Diúpa-fiœrð, ok Gró-nes til Gufu-fiarðar. Hans son vas Þórgils á Þórgils-stœðom í Diúpa-firðe, faðer Collz es átte Þóríðe Þóris dóttor, Hallaðar sonar iarls, Rognvallz sonar iarls. Þórgils son þeirra átte Otkotlo, dóttor Iœrundar, Atla sonar ens Rauða; þeirra son vas Iœrundr; hann átte Hallveigo, dóttor Oddz, Ýrar sonar ok Cetils Gufo. Snorre vas Iœrundar son, es átte Ásnýjo, dóttor Víga-Sturlo; þeirra son vas Gils, es átte Þórdíse Goðlaugs dóttor, ok dóttor Þórkœtlo, Halldórs dóttor, Snorra sonar Goða. En son Gils vas Þórðr, es átte Vígdíse Svertings dóttor [þeirra son var Hvamm-Sturla].

3. Cetill Gufa hét maðr, son Œrlygs, Bœðvars sonar, Vígsterks sonar; Œrlygr átte Signýjo, Óblauðs dóttor, systor Hœgna ens Hvíta. Cetill son þeirra kom út síð land-náma-tíðar: hann hafðe veret í vestr-víking, ok haft af Írlande þræla Írska: hét einn Þormodr, annarr Flóke, Core, ok Svartr, ok Scorar tveir. Cetill tók Rosmhvala-nes; sat hann þar enn fyrsta vetr at Gufu-skálom. En um váret fór hann inn á Nes, ok sat at Gufo-nese annan vetr.

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the name of their son. Sam [Saomi, i.e. Fin] was the son of Thor-stan Swart, a bastard. He had a feud with Trefil over the heritage of Thor-stan, because he [Trefil] tried to get hold of the heritage for Thorarin's children.

2. THOR-BEORN LOKE was the name of a man, the son of Bead-mod of Scut. He went to Iceland, and took in settlement Deep-frith and Gruoch-ness, up to Gowe-frith. His son was Thor-gils of Thor-gils-stead in Deep-frith, the father of Coll, who had to wife Thor-rid, the daughter of Thore, the son of earl Hallad, the son of Rogn-wald earl of More. Their son was Thor-gils, who had to wife Ot-katla, daughter of Ear-wend, the son of Atle the Red. Their son was Iorund. He had to wife Hall-weig, the daughter of Ord, the son of Yra and Cetil Gowe. Snorre was a son of Iorund, who had to wife Asny, daughter of Slaughter-Sturla. Their son was Gils, who had to wife Thor-dis, the daughter of Gud-laug and of Thor-katla, the daughter of Hall-dor, the son of Snorre *gode*; but the son of Gils was Thord, that had to wife Wig-dis, Swerting's daughter.

3. CETIL GOWE [Cathal Gobhan] was the name of a man *who was* the son of Aurlyg, the son of Bead-were, the son of Wig-stark. Aurlyg had to wife Signy, Oblaud's [Un-blate] daughter, the sister of Hagene the White. Cetil their son came out late in the times of the Settlement. He had been west on wicking cruises, and had gotten Irish thralls in Ireland. The one was called Thor-mod [Diarmaid]; the second Floce; the others Core and Swart [Dubh], and two named Score. Cetil took in settlement Walrus-ness, and abode there the first winter at Gowe-hall, but when the spring came he went inward to a ness, and abode there at Gowe-ness the second winter.

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6. Rognvallz s. iarls] add. S. 11. ok dóttor] thus. 12. vas Þórðr] S; om. Cd.

[133: ii. 24.]

Þá hliópo þeir Skore enn ellre ok Flóke á braut með konor tvær ok fé mikit; þeir vóro á laun í Skorra-holte; en þeir vóro drepner í Flóka-dale ok Skora-dale.

4. Cetill feck œngan bú-stað á Nesjom, ok fór þaðan inn í Borgar-fiœrð; ok sat enn þriðja vetr á Gufu-skǿlom við Guf-ǿ: enn fiórða vet*r* vas hann á Snæfellz-nese at Gufu-skǿlom. Snemma um váret fór hann inn í Breiða-fiœrð at leita ser at bústað. Þá vas hann í Geirmundar-stœðom, ok bað Ýrar dóttor Geirmundar, ok feck hennar. Vísaðe Geirmundr þá Catle til landa fyr vestan fiœrð.

5. Þrælar Cetils Gufu hliópo braut af Snæfellz-nese, ok kvómo fram um nótt á Lamba-stœðom: þar bió þá Þórðr, son Þórgeirs Lamba ok Þórdísar Yngvars dóttor systor Egils Skalla-Gríms sonar. Þrælarner bǿro þar eld at húsom, ok brendo Þórð inne ok hiún hans œll. Þeir bruto upp gœrve-búr, ok tóko vœro mikla ok lausa-fé. Síðan rǿko þeir heim hesta ok klyfjoðo ok snœro á leið til Alftaness. Lambe enn Sterke, son Þórðar, kom af þinge um morgonenn þá es þeir vóro ný-farner braut; hann fór efter þeim ok menn með hónom. En es þrælarner siá þat, hlióp sínn veg hverr þeirra. Þeir tóko Cora í Cora-nese; en sumer gengo á sund. Svart tóko þetr í Svartz-skere; en Scora í Scor-ey; en Þormod í Þormods-skere—þat es vika undan lande.

Score the elder and Floce ran away with two women and much chattels. They were in hiding in Score's-holt; but they were slain in Floce-dale and Score-dale.

4. Cetil found no place for a homestead in the Ness, but went east into Borg-frith, and abode the third winter at Gowe-hall. Early in the spring he went east into Broad-frith to seek him a place for a homestead; and there he stayed at Gar-mund-stead, and asked for Yra, the daughter of Gar-mund, to wife, and took her to wife. And then Garmund showed Cetil land west of the Frith.

5. Cetil's thralls ran away out of Snow-fells-ness, and reached Lambstead in the dead of the night. Thord, the son of Thor-gar Lambe and of Thor-dis, the daughter of Ynga-here, the sister of Egil, Scald Grim's son, was living there at that time. The thralls set fire to the house, and burnt to death Thord and all his household. Moreover they broke into an out-house *or* store-house there, and took out great stores of money and chattels, and got the horses home and loaded them with their packs, and turned up the path to Elfet's-ness. Lambe the Strong, the son of Thord, was coming back from the Moot early the next morning, just after they had got away. He set out after them, and his men with him; but when the thralls perceived this, they ran every man his own way. Cetil and his men took Core in Core's-ness, and some took to swimming. They caught Swart [Dubh] on Swart's-reef, and Score in Scor-ey, and Thor-mod [Diarmaid] on Thor-mod's-reef, a mile from land.

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6. Snió-fellz, Cd. 11. þrælar . . . kvómo] En meðan Ketill var vestr hliópu þrælar hans á braut ok kvómu, S. 13. ok þórdísar . . . sonar] add. S. 15. S; eitt búr, Cd. S; mikla í, Cd. 16. Síðan . . . klyfjoðo] add. S.

6. Cetill Gufa nam Gufu-fiærð, ok Skála-nes til Colla-fiarðar. Cetill ok Yre ǽtto tvá sono: vas Þórhallr annarr, faðer Hallvarar, es átte Bærkr son Þórmóðar Þióstars sonar. Odde vas [annarr] son þeirra Cetils ok Ýrar, es átte Þórlaugo, Hrólfs dóttor frá Ballara-ǽ ok Þóríðar dóttor Valþiófs, Œrlygs sonar frá Esjoberge.

7. Hof-Colle Hroallz son nam Colla-fiærð ok Cvíganda-nes, ok Cvígandis-fiærð, ok selde ymsom mænnom land-nám sítt; en hann fór í Laxár-dal á Hæscullz-staðe. Hann vas kallaðr Dala-Collr. Hans son vas Hæsculldr es átte Hallfríðe, dóttor Biarnar, es nam Biarnar-fiærð fyr norðan Steingríms-fiærð. Þeirra son vas Þórleikr, faðer Bolla es átte Goðrúno Osvifrs dóttor.

8. Cniúcr, son Þórolfs Sparrar, es kallaðr vas Nesja-Cniúcr; hann nam nes æll til Barða-strandar frá Cvíganda-firðe, ok bió . . . . Hann átte Eyjo, dóttor Ingiallz, Helga sonar ens Magra; þeirra bærn, Einarr, faðer Steinolfs Birtings, fæðor Salgerðar, móðor Bárðar ens Svarta; ok Eyjolfr, es vas stiúp-faðer Þórbiargar Colbrúnar, Glúms dóttor, es Þormóðr orte um. Þórgrímr vas ok Eyjolfs son, faðer Yngvilldar es átte Ulfheðinn á Víðe-mýre; ok Þóra móðer Mýra-Cniúcz í Dýra-firðe. Hann vas faðer Þórgautz, fæðor Steinolfs, fæðor Þorkels [f. Hællo, m. Steinunnar, m. Hrafns

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6. Cetil-Gowe took in settlement Gowe-frith and Hall-ness up to Coll-frith. Cetil and Yra had two sons; one was Thor-hall, the father of Hall-ware, whom Borc, the son of Thor-mod, Thiost-here's son, had to wife; and another was Orde, who had to wife Thor-laug, daughter of Hrod-wolf of Ballar-water, and Thor-rid, daughter of Wal-theow, the son of Aur-lyg of Eisa-berg.

7. Coll o' Temple, the son of Hrod-wald, took in settlement Coll's-frith and Quigand-ness and Quigand-frith, and sold his settlement to divers men; but he went into Lax-water-dale to Hos-Coll-stead. He was called Coll-a-Dale. His son was Hos-Coll, who had to wife Hall-frid, the daughter of Beorn, who took Beorn-frith in settlement to the north of Stan-grim's-frith. Their son was Thor-laic, father of the Bolle that had to wife Os-wif's daughter, Gud-run.

8. Cniuc, the son of Thor-wolf Sparrow, was called Cniuc o' the Nesses. He took in settlement all the ness to Bard's-strand from Quigand-frith, and dwelt at [blank]. He had to wife Eyą [Ewia], the daughter of Ingi-ald, the son of Helge the Lean. Their children were Einar, the father of Stan-wolf Birting, the father of Sal-gerd, the mother of Bard the Black; and Ey-wolf, who was step-father of Thor-borg Coal-brow, the daughter of Glum, whom Thor-mod made verses on. Thor-grim was also Ey-wolf's son, the father of Yngw-hild, whom Wolf-hedin of Wood-moor had to wife, and Thora, the mother of Cniuc o' Mires in Deer-frith. He was the father of Thor-geat, the father of Stan-wolf, the father of Thor-kel [*lat. add.*], the father of Halla, the

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2. Cetill ok Y. . . . þióstars sonar] add. S. 3. Odde] Egils Saga, ch. 80, calls him Vale. 7. ok Cvíganda-nes] add. S. 11. þórlakr, Cd. 13. S; Knutr, Cd. (badly). 14. ok bió] add. S, leaving a blank for the name.

Sveinbiarnar sonar, ok Herdísar, es átte Hallr Gizorar s. Logmaðr].

[S: Annarr son Cniúcs vas Einarr, faðer Steinolfs, fæðor Salgerðar, móðor Bárðar Svarta. Þóra hét dótter Cniúcs, es átte Þórvaldr, son Þórðar Víkings sonar. Þeirra son vas Mýra-Cniúcr, faðer Þórgautz, fæðor Steinolfs [f. Hællo, m. Steinunnar, m. Hrafns á Eyre]. Cniúcr átte Eviu, dóttor Ingiallz, Helga sonar Magra. Þeirra son var Eyjolfr, faðer Þórgríms Kotlo sonar. Glúmr átte fyrr Kotlo, ok var þeirra dótter Þórbiærg Colbrún es Þormóðr orte um. Steingrímr hét son Þórgríms, faðer Yngvildar, es átte Ulfheðinn á Viðe-mýre.]

9. Geirsteinn Cialke nam Cialka-fiærð ok Hiarðar-nes með ráðe Cniúcs; hans son vas Þórgils, faðer Steins ens Danska [f. Vígdísar, m. Þórunnar, m. Þórgeirs, f. Þorfinnz ábóta].

[S: Hans son vas Þórgils es átte Þóro, dóttor Vestars af Eyre; þeirra son Steinn enn Danske; hann átte Hallgerðe Ornolfs dóttor, Ar*nm*óðs-sonar ens Rauða: Ornolfr átte Vígdíse, dóttor (*blank*). Vígdís hét dótter Steins ens Danska, ok Hallgerðar es átte Illoge Steinbiarnar son. Þeirra dótter vas Þórunn, móðer Þorgeirs Langhæfða.]

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mother of Stein-unn, the mother of Raven, Swegen-Beorn's son, and of Her-dis, that Hall Gizor's son, the Law-speaker, had to wife.

S: Another son of Cniuc's was Einar, the father of Stan-wolf, the father of Sal-gerd, the mother of Bard the Black. Thora was the name of Cniuc's daughter, whom Thor-wald, the son of Thord Wicking's son, had to wife. Their son was Cniuc o' Mires, the father of Thor-geat, the father of Stan-wolf, the father of Halla, the mother of Stein-unn, the mother of Raven of Eyre. Cniuc had to wife Evia, daughter of Ingiald, the son of Helge the Lean. Their son was Ey-wolf, the father of Thor-grim, Catla's son. Grim had Catla to wife first, and their daughter was Thor-borg Coal-brow, whom Thor-mod made verses on. Stan-grim was the name of Thor-grim's son; he was the father of Yngw-hild, whom Wolf-hedin of Wood-moor had to wife.

9. Gar-stan Cealce [jaw-bone] took in settlement Cealce's-frith and Herd-ness, by counsel *or* rede of Cniuc. His son was Thor-gils, the father of Stan the Danish, [*lat. add.*] the father of Wig-dis, the mother of Thor-unn, the mother of Thor-gar, the father of abbot Thor-fin.

S: His [Cealce's] son was Thor-gils, who had to wife Thora, the daughter of West-here of Eyre. Their son *was* Stan the Danish. He had to wife Hall-gerd, the daughter of Arn-ulf, the son of Arn-mod the Red. Arn-ulf had to wife Wig-dis, the daughter of [space of ten letters]. Wig-dis was the name of the daughter of Stan the Danish and of Hall-gerd, whom Illuge, Stan-beorn's son, had to wife. Their daughter was Thor-unn, the mother of Thor-gar Long-head.

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1. logm̃, Cd.; S om. ok Herdísar . . . Logmaðr. 7. Thus S; Eyjo?

[137: ii. 25.]

21. 1. GEIRLEIFR, son Eiriks, Hœgna sonar ens Hvíta, nam Barða-strœnd miðle Vatz-fiarðar ok Berg-hlíða. Hann vas faðer þeirra Oddleifs ok Helga Skarfs. Oddleifr vas faðer Gestz ens Spaka, ok Þórsteins, ok Æso, es átte Þórgils, son Gríms í Gríms-nese; þeirra syner vóro þeir Iœrundr í Mið-enge, ok Þórarenn at Búrfelle. Bœrn Gestz vóro þau Þórðr, ok Halla, es Snorre Dala-Alfs son átte; Þórgils vas son þeirra. Onnor dótter Gestz vas Þórey, es Þórgils átte; Þórarenn vas son þeirra, faðer Iódísar, móðor Illoga, fœðor Birno, móðor Arnórs ok Eyvindar. Geirleifr átte Ióro, dóttor Helga. Þórfiðr hét þriðe son Geirleifs; hann átte Goðrúno Ásolfs dóttor. Þórsteinn Oddleifs son vas faðer Ísgerðar, es átte Bœlverkr, sonr Eyjolfs ens Grá; þeirra son Geller Lœg(sogo)-maðr. Vény vas enn dótter Þórsteins, móðer Þórðar Kráko-nefs. Þaðan ero Krákneflingar komner.

[S: (Arnórs ok Eyvindar.) Helge Skrápr [skarfr] vas faðer Þórbiargar, móðer Kotlo es átte Þórsteinn Solmundar son; þeirra syner, Refr í Brynjo-dale, ok Þórðr, faðer Illoga, fœðor Hroðnýjar es Þórgrímr Sviðe átte. Þórdís hét œnnor dótter Helga Skraps, es átte Þórsteinn Ásbiarnar son or Kirkjo-bœ́ austan. Þeirra son vas Surtr, faðer Sigvatz Lœgsœgo-mannz. Geirleifr

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21. 1. GAR-LAF, the son of Eiric, the son of Hagene the White, took in settlement Bard-strand, between Water-frith and Berg-lithe. He was father of Ord-laf and of Helge Scarf. Ord-laf was the father of Guest the Sage, and of Thor-stan, and of Asa, whom Thor-gils, the son of Grim of Grim-ness, had to wife. Their sons were Ior-wend of Mid-eng and Thor-arin of Bur-fell. The children of Guest were these: Thord and Halla, whom Snorre, the son of Alf-a-Dale, had to wife. Their son was Thor-gils. Another daughter of Guest's was Thor-ey, whom Thor-gils had to wife. Thor-arin was their son, the father of Iodis, the mother of Illuge, the father of Birna, the mother of Arn-thoror and Ey-wind.

Gar-laf had to wife Iora, the daughter of Helge. The third son of Gar-laf was called Thor-fin. He had to wife Gud-run, the daughter of As-wolf. Thor-stan, Ord-laf's son, was the father of Is-gerd, whom Bale-werk, the son of Ey-wolf the Grey, had to wife. Their son was Gelle the Law-speaker. We-ny was yet another daughter of Thor-stan. *She was* the mother of Thord Crow-neb. Thence the CROW-NEBLINGS are come.

S: Helge Scrap was the father of Thor-borg, the mother of Katla, whom Thor-stan, Sal-mund's son, had to wife. Their sons were Ref [Fox] of Brynie-dale, and Thord, the father of Illuge, the father of Hrod-ny, whom Thor-grim Burner had to wife.

Thor-dis was the name of another daughter of Helge Scrap. Thor-stan, As-beorn's son of Kirkby in the East, had her to wife. Their son was Swart, the father of Sigh-wat the Law-speaker.

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5. þeirra syner . . . felle] add. S (writing Berufelli). 9. Arnórs ok] add. S. 14. þaðan ero . . .] add. S; thus, M. Kotlo, S. 19. skarfs?

átte Ióro Helga dóttor. Þórfinnr hét enn þriðe son Geirleifs; hann átte Goðrúno Ásolfs dóttor. Ásmundr hét son þeirra; hann átte Hallkætlo, dóttor Biarnar, Mars sonar, Ásmundar sonar; Hlenne hét son þeirra; hann átte Ægi-leifu, dóttor Þórsteins Croflosonar; Þórfiðr vas son þeirra, faðer Þórgeirs Lang-hæfða. Þórsteinn Oddleifsson, &c.]

2. Gróa en Cristna vas dótter Geirleifs, móðer Helga, fæðor Ósvifrs, fæðor Goðrúnar, móðor Bolla, fæðor Herdísar, móðor Coðrans.

3. Ar*n*móðr enn Rauðe, Þórbiarnar son, fóstr-bróðer Geirleifs, nam Rauða-sand. Hans syner vóro þeir Ornolfr, ok Þórbiærn, faðer Hrólfs ens Rauð-senzka.

4. Þórolfr Spærr kom út með Œrlyge, ok nam Patrecs-fiærð fyr vestan, ok Víkr fyr vestan Barð; nema Collz-vík: þar bió Collr fóst-bróðer Œrlygs. Þórolfr nam Kefla-vík fyr sunnan Barð, ok bió at Hval-lætrom. Þeir Nesja-Cniúcr ok Ingolfr enn Sterke, ok Geirþiófr vóro syner Þórolfs Sparrar. Þórarna vas dótter Ingolfs, es Þórsteinn Oddleifs son átte.

5. Þórbiærn Talcne ok Þórbiærn Scúma, syner Bæðvars Bloðroskalla, kómo út með Œrlyge. Þeir nǽmo Patrecs-fiærð halfan, ok Talcna-fiærð allan til Kópa-ness.

6. Cetill Il-breiðr, son Þórbiarnar Talcna, nam Dala alla frá

Gar-laf had to wife Iora, Helge's daughter. Thor-fin was the name of the third son of Gar-laf. He had to wife Gud-run, As-wolf's daughter. As-mund was the name of their son. He had to wife Hall-catla, the daughter of Beorn, the son of Mar, the son of As-mund. Hlenne was the name of their son. He had to wife Egi-leiva, the daughter of Thor-stan, Crapla's son. Their son was Thor-fin, the father of Thor-gar Long-head.

2. M: GROA [Gruoch] THE CHRISTIAN was the daughter of Gar-laf, the mother of Helge, the father of Os-wif, the father of Gud-run, the mother of Bolle, the father of Her-dis, the mother of Codran.

3. ARN-MOD THE RED, Thor-beorn's son, the foster-brother *or* sworn brother of Gar-laf, took in settlement Red-sand. His sons were these: Ern-ulf and Thor-beorn, the father of Hrod-wolf the Red-sand-man.

4. THOR-WOLF SPARROW came out with Aurlyg, and took in settlement Patrick's-frith on the west, and Wick on the west of Bard, save Coll's-wick, where Coll, Aurlyg's sworn brother, dwelt. Thor-wolf also took in settlement Kevel-wick to the south of Bard, and dwelt at Whale-lair. Cniuc o' Nesses, and Ing-wolf the Strong, and Gar-theow were the sons of Thor-wolf Sparrow. Thor-arna, whom Thor-stan, Ord-laf's son, had to wife, was a daughter of Ing-wolf's.

5. THOR-BEORN TALCNE and THOR-BEORN SCUMA, sons of Bead-were Bladder-pate, came out to Iceland with Aurlyg. They took in settlement half Patrick's-frith and all Talcne-frith to Cub-ness.

6. CETIL BROAD-SOLE, the son of Thor-beorn Talcne, took in settle-

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4. Æsi-, S. 7. Gróa . . .] this paragraph is only preserved in M. 10. fostr-f., S. 16. ok bió at Hval-lætrom] add. S. 19. Bæðvars] add. S.

Kópa-nese til Dufans-dals. Hann gaf Þórærno dóttor sína Hergilse Hnappraz: rézk Cetill þá suðr í Breiða-fiærð, ok nam Bero-fiærð hiá Reykja-nese.

22. 1. ORN hét maðr ágætr, hann vas frænde Geirmundar Heljar-skinnz. Hann fór af Roga-lande fyr ofríke Harallz konungs. Hann nam Arnar-fiærð allan. Hann sat um vetrenn á Tialda-nese; þvi at þar geck eige sól af um skamm-dege.

2. Ánn Rauðfeldr, son Gríms Loðin-kinna or *H*rafnisto, ok sonr Helgo, dóttor Ánar Bog-sveigiss, varð mis-sáttr við Harald konung; ok fór því ór lande í vestr-víking. Hann herjaðe á Írland, ok feck þar Greladar, dóttor Biartmars iarls. Þau fóro til Íslannz, ok kómo í Arnar-fiærð vettre síðarr an Orn. Orn vas enn fyrsta vettr í Dufans-dale; þar þótte Grelodo ílla ilma or iærðo. Orn spurðe til Hámundar Heljar-skinnz norðr í Eyja-firðe, frænda síns, ok fýstesk hann þangat. Því selde hann Áne Rauðfelld lænd æll miðle Langa-ness ok Stapa. Hann gœrðe bú á Eyre; þar þótte Grelodo hunangs-ilmr or grase.

3. Dufane þræle sínom gaf Án Dufans-dal. Biartmár vas son Ánar, faðer Végesta tveggja, ok Helga, foðor Þóríðar, móðor Arnkotlo,

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ment all the dales from Cub-ness to Dufan's-dale. He gave Thor-erna his daughter to Her-gils Hnapp-raz. Then Cetil went south into Broad-frith, and took in settlement Bear-frith beside Reek-ness.

22. 1. ERNE was the name of a nobleman. He was a kinsman of Gar-mund Hell-skin. He came out from Roga-land because of the oppression of king Harold. He took in settlement all Erne-frith. He abode at Tilt-ness through the winter, because the sun did not set in the short days there.

2. AN RED-CLOAK, the son of Grim Hairy-chin of Ravenist, and the son of Helga, the daughter of An the Bow-swayer, fell out with king Harold Fairhair, and therefore he went out of the country west on a wicking cruise. He harried in Ireland, and took to wife there Grelad [Gré-liath], the daughter of earl Beart-mar [Great-deed ?]. He and his wife went to Iceland, and put into Arne-frith a winter later than Erne. An stayed the first winter in Dufan's-dale. Grelad thought the earth smelt bad there. Erne got news of High-mund Hell-skin, his kinsman, north in Ey-frith, and yearned to go thither. So he sold An Red-cloak all his land between Lang-ness and Steep, and he set up a homestead at Eyre; and there Grelad thought she could smell the honey in the grass.

3. DUFAN [Dubhan] was a [thrall] freedman *or* thrall of An's. He gave him Dufan's-dale. Beart-mar was the son of An, and the father of the two We-guests and of Helge, the father of Thor-rid, the mother of Arn-katla, whom Helge, Ey-wolf's son, had to wife.

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4. hann vas . . . skinnz] add. S. 6. Hann nam land í Arnarfirðe svá vítt sem hann vilde, S. 11. enn Harfagra, add. S. 16. ok f. h. þangat] add. S. 19. Dufane . . . -dal] Dufan var leysingi Anarr hann bió eptir í Dufans-dal, S. 20. móðor] emend.; z (z = ꝏ), Cd.; om. S.

es átte Helge Eyþjófs son. Þórhildr vas dótter Biartmárs, es átte Vésteinn Végeirs son. Auðr ok Vésteinn vóro bœrn þeirra.

4. Hiallcar vas leysinge Ánar; hans sonr vas Biœrn þræll Biartmárs. Hann gaf Birne frelse: þá grœ́dde hann fé. Végestr vandaðe um, ok lagðe hann spióte í gœgnom; en Biœrn laust hann með grefe til bana.

5. Geirþiófr Valþiófs son nam enn land í Arnar-firðe, Fors-fiœrð, Reykjar-fiœrð, Trostans-fiœrð, Geirþiófs-fiœrð, ok allt til Langa-ness, ok bió í Geirþiófs-firðe. Hann átte Salgerðe, dóttor Ulfs ens Skiálga; þeirra son Hœgne, faðer Atla, fœðor Hœscullz, fœðor Atla, fœðor Bárðar Svarta [f. Sveinbiarnar, f. Hrafns, f. Steinunnar, m. Herra Rafns].

[S: (Þeirra son Hœgne.) Hann átte Auðe, dóttor Óláfs Iafna-collz ok Þóro Gunnsteins dóttor. Atle vas son þeirra; hann átte Þóríðe, Þórleifs dóttor, Eyvindar sonar Cnés ok Þóríðar Rúm-gyltu. Þórleifr átte Gró, dóttor Þórolfs Brækis. Hœsculldr vas son Atla, faðer Bárðar ens Svarta.]

6. Eirekr hét maðr, es nam Keldo-dal fyr sunnan Dýra-fiœrð, ok Slétta-nes til Stapa í Arnar-firðe; en til Hals ens ýtra í Dýra-firðe. Hann vas faðer Þórkels, fœðor Þórðar, fœðor Þorkels, fœðor Steinolfs, fœðor Þórðar [f. Þórleifar, m. Þóru, m. Guðmundar Gríss, er átte Solveigo dóttor Ións Loptz sonar. Þeirra born vóro,

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Thor-hild was a daughter of Beart-mar, whom We-stan, Wegar's son, had to wife. Ead *or* Aud and We-stan were their children.

4. HEALLCAR [Ealcmhar?] was a freedman of An's. His son was Beorn, Beart-mar's thrall. Beart-mar gave Beorn his freedom; then he grew rich. We-gest had a quarrel with him over it, and thrust a spear through him; but Beorn dealt him his death blow with a spade.

5. GAR-THEOW, Wal-theow's son, further took in settlement land in Erne-frith, Force-frith, Reek-frith, Trostan's-frith, Gar-theow's-frith, and all up to Lang-ness, and dwelt in Gar-theow's-frith. He had to wife Sal-gerd, daughter of Wolf Squint. Their son was Hagene, the father of Atle, the father of Hos-Coll, the father of Atle, the father of Bard the Swarthy, [*lat. add.*] the father of Swegen-Beorn, the father of Raven, the father of Stein-unn, the mother of sir Raven.

S: Their son was Hagene. He had to wife Aud *or* Ead, the daughter of An-laf Even-Coll and of Thora, Gund-stan's daughter. Atle was their son. He had to wife Thor-rid, the daughter of Thor-laf, the son of Ey-wind Cnee and Thor-rid Ram-sow. Thor-laf had to wife Gro [Gruoch], the daughter of Thor-wolf Breech.

Hos-Coll was the son of Atle [and] the father of Bard the Swarthy.

6. EIRIC was the name of a man that took in settlement Well-dale on the south of Deer-frith and Sletta-ness to Steep in Erne-frith, and up to the Upper Neck in Deer-frith. He was the father of Thor-kel, the father of Thord, the father of Thor-kel, the father of Stein-wolf, the father of Thord, [*lat. add.*] the father of Thor-leva, the mother of Thora, the mother of Gud-mund Gris, who had to wife Sol-weig, daughter of

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1. es átte . . . Eyþ. son] add. S. 9. Valgerde, S. 22. er átte . . . iarls] om. S.

Magnus Goðe, ok Þorlákr f. Arna byscops, ok Þóra m. Gizorar iarls].

[S: (Gudmundar Gríss.) Þórleif var m. Liny, m. Ceciliu, m. Bárðar ok Þórgerðar er átte Biorn enn Enske. Þeirra born vóro þau Arnis ábóte ok Þóra er átte Ámunde Þórgeirs son.]

7. Vésteinn, son Végeirs, bróðer Vébiarnar Sygna-kappa, nam land miðle halsa í Dýra-firðe ok bió í Hauka-dale; hann átte Þórhilde Biartmárs dóttor. Þeirra bœrn Vésteinn ok Auðr.

8. Þórbiœrn Súrr kom út at albygðo lande; hónom gaf Vésteinn halfan Hauka-dal. Hans bœrn vóro þau Gísle, es átte Auðe Vésteins dóttor; ok Þorkell, es átte Sígríðe Sleito-Biarnar dóttor; ok Þórdís, es átte Þórgrímr Þorsteins son: þeirra son Snorre Goðe. Síðan átte Þórdíse Borkr enn Digre; þeirra dótter Þórríðr, es átte Þórbiœrn Digre, en síðarr Þóroddr Skatt-kaupande: þeirra son vas Ceartan at Fróð-áó.

23. I. DÝRE hét maðr ágætr es fór af Sunn-mœ́re til Íslannz, at ráðe Rœgnvallz iarls. Hann nam Dýra-fiœrð, ok bió at Halsom. Hans son vas Hrafn, es bió á Cetils-eyre, faðer Þóríðar es átte Vésteinn Vésteins son; þeirra syner Bergr ok Helge.

2. Þórðr hét maðr Víkings son, es flester kalla veret hafa son

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John Loptsson. Their children were Magnus *gode* and Thor-lac, the father of bishop Arne and Thora, the mother of earl Gizor.

S: [*lat. add.*] Thor-laf was the mother of Liny, the mother of Cecilia, the mother of Bard and of Thor-gerd, whom Beorn the English had to wife. Their children were these: Arnis the abbot, and Thora, whom Amund Thor-garsson had to wife.

7. WE-STAN, the son of We-gar, the brother of We-beorn the Sogns-champion, took land in settlement between the Halses *or* Necks in Deer-frith, and dwelt in Hawk-dale. He had to wife Thor-hild, Beart-mar's daughter. Their children were We-stan and Aud.

8. THOR-BEORN SOUR came out when the land was all settled. We-stan gave him half Hawk-dale. His children were these: Gisle, who had to wife We-stan's daughter; and Thor-kell, that had to wife Sigrid, Sleight-Beorn's daughter; and Are; and [daughter] Thor-dis, whom Thor-grim, Thor-stan's son, had to wife. Their son was Snorre *gode*.

S: Afterwards Barc the Fat had Thor-dis to wife. Their daughter *was* Thor-rid, whom Thor-beorn the Fat had to wife, and afterwards Thor-ord the Tribute-buyer. Their son was Ceartan of Frod-water.

23. I. DEER was the name of a man, a noble, that came out from South-Moor to Iceland by the counsel of earl Rogn-wald. He took in settlement Deer-frith, and dwelt at the Necks. His son was Raven, that dwelt at Cetil's-eyre, the father of Thor-rid, whom We-stan, We-stan's son, had to wife. Their sons were Berg and Helge.

2. THORD was the name of a man, the son of Wicking, whom most

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8. þeirra bœrn . . . Auðr] add. S. 10. Gísli, ok þorkell, ok Are, S. 13. Síðan átte þ. . . . at Fróð-áó] add. S. 16. ágætr] add. S. 21. þ. h. m. V. s. eðr s. H. ks. Hárf.; hann fór til Isl. ok nam land milli þúfu, etc., S.

Harallz konungs Hárfagra. Hónom gaf Dýre land miðle á Þúfo á Hialla-nese, ok Iarð-fallz-gils; ok bió í Alviðru. Hann átte Þióð*h*ilde, dóttor Eyvindar Austmannz, systor Helga (ens) Magra. Þeirra son vas Þórkell Kappe enn Auðge, es þar bió síðan. Hans son vas Þórðr Orvond; ok Eyjolfr, faðer Gísla es átte Hallgerðe, dóttor Vermundar ens Mióva; þeirra son Brandr, faðer Goðmundar prestz í Hiarðar-holte, fœðor Magnus prestz, en dótter Þóra, es átte Brandr Þórhaddz son. Þeirra bœrn, Steinvœr, móðer Rannveigar; móðor Sæhildar es Gizorr [byscop] átte. Helge hét annarr son Eyjolfs; hans bœrn vóro þau Óláfr, ok Goðlaug es Firska-Fiðr átte. Þórvaldr Hvíte hét annarr son Þórðar Víkings sonar; hann átte Þóro Cniúcs dóttor. Þeirra son Þórðr Hvíte eða Orvond es átte Ásdíse Þormoðs dóttor, móðor Ulfs Stallara. Dótter Þórðar Orvandar (vas) Oddkatla, es átte Sturla Þióðreks son; þeirra son Þórðr, es átte Hallbero, dóttor Snorra Goða. Ásný vas dótter Sturlo, es Snorre Iorundar son átte. [Þeirra dótter Þórdís, m. Hoscullz lækniss, f. Margretar, m. Þorfinnz Ábóta.]

[S: (Þóro d. Nesja-Cniucs.) Þeirra son vas Mýra-Cniúcr, faðer Þórgautz, fœðor Steinolfs, es átte Herdíse Tinnz dóttor; þeirra

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men declare to have been the son of king Harold Fairhair. To him Deer gave land between Mound in Hiallc-ness and Earth-fall-gill, and he dwelt at All-weather. He had to wife Theod-hild, the daughter of Ey-wind Easterling, and the sister of Helge the Lean. Their son was Thor-kell Champion the Wealthy, who dwelt there afterwards. His sons were Thord Left-hand and Ey-wolf, father of Gisle, who had to wife Hall-gerd, daughter of Wer-mund the Slim. Their son was Brand, the father of Gud-mund the priest of Herd-holt, the father of Magnus the priest; and their daughter was Thora, whom Brand, Thor-hard's son, had to wife. Their children were Stan-wor, the mother of Rand-weig, the mother of Sea-hild, whom Gizer the bishop had to wife. Helgi was the name of another son of Ey-wolf. His children were these: Olaf and Gud-leva, whom Firth- *or* Fish-Fin had to wife.

Thor-wald the White was the name of another son of Thord-Wicking's son. He had to wife Thora, Cniuc's daughter. Their son was Thord the White *or* Left-hand, who had to wife As-dis, Thor-mod's daughter, the mother of Wolf the Marshal *or* Staller. The daughter of Thord Left-hand was Ord-catla [MS. Ott-katla], whom Sturla, Theodrec's son, had to wife. Their son was Thord, who had to wife Hall-bera, the daughter of Snorre *gode*. Asny was a daughter of Sturla, whom Snorri, Iorund's son, had to wife. [*Lat. add.*] Their daughter was Thor-dis, the mother of Hos-Coll the Leech, the father of Margaret, the mother of abbot Thor-finn.

S: Cniuc o' the Nesses. Their son was Cniuc o' the Fens *or* Mires, the father of Thor-geat, the father of Stan-wolf, who had to wife Her-dis, Tinn's daughter. Their children were these: Thor-kell

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3. dóttor Eyv. Austmannz] add. S. 4. síðan] Hann átte, add. S, leaving blank for the name. 7. en dótter þóra . . . Fiðr átte] add. S. 8. bœrn] thus, S. 12. dóttor Nesja-kniuks, S. 14. Ottk., Cd.

bœrn vóro þau Þorkell á Mýrom, ok Halla es átte Þórðr Oddleifs son. Annarr son Þórvallz Hvíta vas Þórðr ǫr*u*ǫndr, es átte Ásdíse, Þórgríms dóttor Harðrefs sonar. Móðer Ásdísar vas Rannveig, dótter Griótgarðar Hlaða-iarls. Ásdís vas móðer Ulfs Stallara, en syster Liótz ens Spaka, ok Halldísar es Þórbiœrn Þióðreks son átte. Dótter þeirra Þórðar Orvandar vas Ottkatla, es átte Sturla Þióðreks son: þeirra son Þórðr, es átte Hallbero, dóttor Snorra Goða: þeirra dótter Þóríðr, es átte Hafliðe Márs son. Snorre vas son Þórðar Sturlo sonar, es átte Oddbiœrgo, dótter Gríms Loðmundar sonar: þeirra bœrn vóro þau Flugo-Grímr ok Hallbera, es Mág-Snorre átte. Dœ́tr Sturlo vóro sex; ein vas Asný, es Snorre Iœrundar son átte; þeirra dótter Þórdís, móðer Hoscullz læknis. Son þeirra Snorra ok Ásnýjar vas Gils, faðer Þórðar [fœðor Sturlo í Hvamme].]

3. Ingialldr Brúna son nam Ingiallz-sand, á miðle Hialla-ness ok Úfœ́ro. Hann vas faðer Harðrefs, fœðor Þórgríms, fœðor þeirra Liótz, sem áðr vas ritið.

24. I. LIÓTR enn Spake bió at Ingiallz-sande, son Þórgríms Harðrefs sonar; en móðer hans vas Rannveig, dóttor Griótgarðar iarls. Þórgrímr Gagarr vas son Liótz. Halldíse, systor Liótz, átte Þórbiœrn Þióðreks son; en Ásdíse, aðra

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o' Mire and Halla, whom Thord, Ord-laf's son, had to wife. Another son of Thor-wald the White was Thord Left-hand, who had to wife As-dis, the daughter of Thor-grim, Hardref's son. The mother of As-dis was Rand-weig, the daughter of Grit-gard, earl of Lathe. As-dis was the mother of Wolf the Staller, and the sister of Leot the Sage, and of Hall-dis, whom Thor-beorn, Theod-rec's son, had to wife. The daughter of her and of Thord Left-hand was Ott-katla, whom Sturla, Theod-rec's son, had to wife. Their son was Thord, who had to wife Hall-bera, the daughter of Snorre *gode*. Their daughter was Thor-rid, whom Haf-lide, Mar's son, had to wife. Snorri was the son of Thord, Sturla's son, who had to wife Ord-borg, the daughter of Grim, Lod-mund's son. Their children were Fly-Grim and Hall-bera, whom Mac-Snorri had to wife. The daughters of Sturla were six. One was Asny, whom Snorre, Iorund's son, had to wife. Their daughter was Thor-dis, the mother of Hos-Coll the Leech. The son of Snorre and As-ny was Gils, the father of Thord.

3. INGIALD, Bruni's son, took in settlement Ingiald's-sand, between Shelf-ness and Un-fare [i. e. Impasse]. He was the father of Hardref, the father of Thor-grim, the father of Leot the Sage (and his sisters), as was written above.

24. I. LEOT THE SAGE dwelt at Ingold's-sand, the son of Thor-grim, Hard-ref's son, but his mother was Rand-weig, the daughter of earl Grit-gard. Thor-grim Gagar [hound] was the son of Leot. Hall-dis, one of Leot's sisters, Thor-beorn Theod-ric's son had to

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16. ok Úfœ́ro] til Úfæro, S. Hann vas faðer . . . Liótz] S; hann var f. þorgríms f. þorbiarnar Skumo, f. Liótz, H. 18. Chapter 24. 1–2 is taken from S; H omits it.

systor Liótz, nam Óspakr Osvifs son. Um þá sœk sótte Liótr Óspak til sekðar. Ulfr hét son þeirra: þann fœ́dde Liótr.

2. Grímr Kœgor bió á Brecko: hans syner vóro þeir Sigurðr ok Þorkell, lítler menn ok smáer. Þórarenn hét fóstr-son Liótz. Liótr kauper slátr at Gríme til tottogo hundraða, ok galt veite-enge, es hét Gersœme. Lœ́kr fell meðal landa þeirra: Grímr veitte hónom á eng sína, ok gróf land Liótz; en hann gaf sœk á því; ok vas fátt með þeim.

Liótr tók við Austmanne í Vaðle; sá lagðe hug á Ásdíse. Gestr Oddleifs son sótte haust-boð til Liótz. Þá kom þar Egill Volo-Steins son, ok bað Gest, at hann legðe ráð til at fœðor hans bœ́ttesk hel-stríð, es hann bar um Ogmund son sínn. Gestr orte upphaf at Ogmundar-drápo.

Liótr spurðe Gest, hvat manna Þórgrímr Gagarr monde verða. Gestr kvað Þórarenn fóstra hans frægra mondo verða; ok bað Þórarenn við siá, at eige vefðesk hár þat um hœfot hónom es lá á tungo hans. Óvirðing þótte Lióte þetta; ok spurðe um morgonenn hvat fyr Þórgríme læge. Gestr kvað Ulf systor son hans mondo frægra verða. Þá varð Liótr reiðr, ok reið þó á leið með Geste; ok spurðe: 'Hvat mon mer at bana verða?' Gestr kvezk

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wife; and As-dis, Leot's other sister, Ospac Os-wif's son carried off, for which crime Leot got Ospac outlawed. Wolf was the name of their son. Leot brought him up.

2. Grim Quiver dwelt at Brink. His sons were these: Sigurd and Thor-kell, manikins and small. Leot's foster-son was named Thor-arin. Leot bought butcher's meat of Grim for twenty hundred, and paid for them with a meadow watered by the brook that ran between their lands, and was called *Gersemi* [Jewel]. Grim turned the brook on his own meadow, and trenched through Leot's lands; and he brought an action against him therefore, and there was anger between them.

Leot took up with an Eastman at Waddle, who had set his heart upon As-dis. Guest Ord-lafsson came to a harvest-feast at Leot's. Thither came Egil, Sibyl-stan's son, and prayed Guest to give him some helping counsel, whereby his father might be lightened of the deadly grief that he was in for his son Ag-mund. [*Something missing.*] Guest made the beginning of The Praise of Ag-mund. [See Corpus Poet. Bor. ii. 62, ll. 17–20.]

Leot asked Guest what kind of man Thor-grim Gagar [hound] would turn out. Guest answered that his foster-son Thor-arin would be the most famous man; and he bade Thor-arin to take care, lest the hair that lay on his tongue should coil about his head. Leot thought these slighting words; but next morning he asked what was to come to Thor-grim. Guest said that Wolf, his sister's son [Wolf the Staller],

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6. Gersœme. Lœ́kr . . .] thus emend. according to Havarðar Saga; ok galt læk er fell meðal landa þeira, sá hét osóme, S; see notes. Havarðar Saga—'Þeir Liótr ok Þorbiorn [Grímr] átto eitt veite-enge báðer saman, var þat et (!) mesta gerseme . . . En sa lœ́kr féll fyrir neðan bœ Liótz er fell á engit á vórit; vóro þar í stíflur ok vel um buit.' The *meadow*, not the brook, took the name *Jewel.*
13. at] af, S. 15. frægra] frægan, S.

eige siá œrlœg hans; en bað hann vesa vel við nábua sína. Liótr spurðe: 'Mono iarð-lýsnar, syner Gríms Kœgors, verða mer at bana?' 'Sárt bítr solten lús,' kvað Gestr. 'Hvar mon þat verða?' kvað Liótr. 'Heðra nær,' kvað Gestr.

Austmaðr reidde Gest á heiðe upp, ok studde Gest á bake, es hestr rasaðe under hónom. Þá mælte Gestr: 'Happ sótte þik nú; en brátt mon annat. Gættú, at þer verðe þat eige at óhappe.' Austmaðr enn fann graf-silfr; en hann fór heim ok tók af tottogo penninga, ok ætlaðe, at hann mœnde feta til síðarr; en es hann leitaðe, fann hann eige. En Liótr feck teket hann es hann vas at grefte; ok gœrðe af hónom þriú hundrað fyr hvern penning.

Þat haust vas vegenn Þórbiœrn Þióðreks son.

Um várit sat Liótr at þrælom sínom á hæð einne; hann vas í kœpo, ok vas hœttrenn lerkaðr um halsenn, ok ein ermr á. Þeir Kœgors-syner hlióрo á hæðena, ok hioggo til hans báðer senn. Efter þat snaraðe Þorkell hœttenn at hœfðe hónom. Liótr kvað þá láta lítt í bú-sifjom sínom; ok hrœpoðo þeir af hæðenne á gœto þá es Gestr hafðe riðet. Þar dó Liótr. Þeir Gríms-syner fóro til Hávarðar Hallta. Eyjolfr Gráe veitte þeim œllom, ok Steingrímr son hans.

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would be the more famous man. Then Leot grew wroth; but yet he rode out and put Guest on his way, and asked him, 'What will be my death?' Guest said that he could not forestall his doom, but bade him keep on good terms with his neighbours. Leot asked, 'Shall these earth-lice, the sons of Grim-Quiver, be the death of me?' 'Sore bites the starving louse,' quoth Guest. 'Where will it be?' asked Leot. 'Near here,' said Guest.

The Eastman was helping Guest up to the Heath, and holding him steady on his horse, and the horse stumbled under him. Then said Guest, 'A piece of luck hath befallen thee now, and very soon another shall befall thee; but take heed that it turn not to thy unluck.' The Eastman found buried money, upon which he went home, and took twenty pennies of it, and meant to go and fetch the rest later; but when he sought for it again, he could not find it; but Leot caught him as he was digging, and made him pay 300 for every penny [he had found].

That harvest-tide Thor-beorn, Theod-ric's son, was slain.

In the spring Leot was sitting on a mound watching his thralls at work; he was in a cloak, and the hood thereof was strung about his neck, and one sleeve on. The sons of Quiver sprang up on the hillock, and both cut at him together, and after that Thor-kell pulled the hood over his head. Leot said they were wicked neighbours; and they tumbled off the hillock on to the path by which Guest had ridden, and there Leot died. The sons of Grim went to Haward the Halts. Ey-wolf the Gray and Stan-grim his son sheltered them[1].

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8. en] er, S. 16. at hœfðe] emend.; af h., S. kvað . . . lítt] emend.; bað þá láta gott, S.

[1] The writer of the second half of Haward Saga, who must have had before him a better text than ours, gives this account of Leot and Thorbeorn's quarrel:—Thorbeorn was the name of a man that lived at the place called Eyre. He was a wealthy

3. Hallvarðr Súgande vas í orrosto á móte Haralde konunge í Hafrs-firðe. Hann fór af Sætrom af Hǫrða-lande til Íslannz, ok nam Súganda-fiǫrð ok Skála-vík til Stiga, ok bió þar.

4. Onundr Víkings son, bróðer Þórðar í Alviðro, nam Onundar-fiǫrð allan, ok bió á Eyre.

5. Þórríðr Sunda-fyller, ok Volo-Steinn son hennar, fór*o* af Háloga-lande til Íslannz, ok nǫ́mo Bulungar-vík, ok bioggo í Vatz-nese. Hon vas því kǫlloð Sunda-fyller, at hon seið til þess í hallære á Háloga-lande, at hvert sund vas fullt af síld; hon sette ok Kviar-mið á Ísafiarðar-diúpe, ok tók til ǽ kollótta af hverjom bo*a*nda í Ísa-firðe. Syner Volo-Steins vóro þeir Ogmundr ok Egill.

6. Helge hét son Hrólfs or Gnúpo-felle, ok vas Upplenzkr at móðor ætt, ok vóx þar upp. Hann fór til Íslannz at vilja frænda sinna. Hann kom í Eyja-fiǫrð, ok vas þar þá al-bygt. Efter þat vill hann útan, ok varð aftr-reka í Súganda-fiǫrð. Hann vas of vetr með Hallvarðe; en of váret fór hann at leita ser bústaðar; hann fann fiǫrð, ok hitte þar skutel í flœðar-mále. Þar kallaðe

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3. HALL-WARD SOUGHER was in battle against king Harold at Hafrs-frith. He came from Shielings in Hæreda-land to Iceland, and took in settlement Sougher-frith and Hall-wick as far as Stig [Sty], and dwelt there.

4. EAN-WEND, Wicking's son, the brother of Thord of Al-weather, took in settlement all Ean-wend's-frith, and dwelt at Eyre.

5. THURID *or* Thor-rid Sound-filler, and SIBYL-STAN, her son, came from Haleygo-land to Iceland, and took in settlement Waterlogs-wick, and dwelt at Water-ness. She was called Sound-filler, because she wrought by spells in a famine in Haleygo-land, that every sound should be full of herring. She also established the Fold-bank in Ice-frith-deep, and took for so doing an humble ewe from every franklin in Ice-frith. The sons of Sibyl-Stan were Ag-mund and Egil.

6. HELGE was the name of a man, the son of Hrod-wolf of Peak-fell. He was of Upland kin, on his mother's side, and there he grew up. He came to Iceland by the wish of his kinsmen. He put into Ey-frith, but it was by that time all settled; and with that he wished to go back to Norway, but he was driven back to Sougher-frith. He stayed through the winter there with Hall-ward, and in the spring he went forth to seek him a place for a homestead. He discovered a frith, and hit upon

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man in chattels and was fallen into the decline of years, and a close man in his disposition. He had two sons; the one named Grim, the other Thorstan. It is told so, that Leot and Thorbeorn owned in common [lit. both together] a water-meadow [trenched and watered artificially]. It was the greatest jewel *or* treasure. It was so shared between them that each man had it summer about; but the brook fell down below Leot's homestead, which ran over the meadow in the spring. There were dams in it, and it was cared for. It went ever so, that when Thorbeorn had to have the meadow he could not get at the brook, and so it went that Leot got to letting the words fall that Thorbeorn had no right to the meadow, and should not dare to claim it, etc.—Ch. 14, ***History of Haward the Icefrith-man.***

3. til Stiga, ok b. þar] add. S. 4. S interchanges §§ 3 and 4. 8. seið] seidde, S. 9. síld] fiskom, S. 13. -fialle, Cd.

hann Skutils-fiærð. Þar bygðe hann síðan. Hans son vas Þórsteinn Úgæfa; hann fór útan, ok vá hirð-mann Hákonar iarls Griótgarðz sonar; en Eyvindr ráðgiafe iarls sende hann til Vébiarnar Sygna-trausta; hann tók við hónom; en Védís syster hans latte þess. Fyrer þat selðe Vébiærn eigner sínar, ok fór til Íslannz, es hann treysti*sk* eige at halda mannenn.

7. Þórolfr Bræker nam suman Skutils-fiærð, ok Skála-vík, ok bió þar.

8. Eyvindr Cné fór af Ogðom til Íslannz, ok Þórríðr Rúm-gylta kona hans. Þau námo Alfta-fiærð, ok Seyðis-fiærð, ok bioggo þar. Þeirra son Þórleifr, es fyrr vas geteð; ok Valbrandr, faðer Hallgríms, ok Gunnars, ok Biargeyjar es átte Hávarðr Halte: þeirra son vas Óláfr.

25. I. GEIRR hét maðr ágætr í Sogne. Hann vas kallaðr Vé-Geirr; þvi at hann vas blót-maðr mikill. Hann átte mærg bærn: Vébiærn Sygna-kappe vas ellztr sona hans; en Vésteinn, ok Véþormr, ok Vémundr, ok Végestr, Veþærn, en Védís dótter. Efter andlát Végeirs varð Vébiærn ósáttr við Hákon iarl, sem fyrr vas getið; því fóro þau systkin til Íslannz. Þau hæfðo úte-vist harða ok langa: þau tóko um haust Hlæðo-vík fyr vestan Horn. Þá feck Vébiærn at blóte miklo; ok kvað Hákon iarl blóta þann dag þeim til úþurftar. En es hann vas at bióteno, eggjoðo brœðr hans hann til braut-farar, ok gáðo þeir eige

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a harpoon lying on the tide-mark [between high and low water marks], and called the place Harpoon-frith, and there he afterwards settled. His son was Thor-stan the Luckless. He went abroad, and slew a henchman of earl Hacon, Grit-gard's son; but Ey-wind, the earl's counsellor, sent him to We-beorn, the Trust-of-the-Sogners, for shelter. He took him in, though We-dis, his sister, dissuaded him from doing so. For this cause We-beorn sold his lands and went to Iceland, because he was not strong enough to keep the man.

7. THOR-WOLF, Bræce's son, took in settlement part of Harpoon-frith and Hall-wick, and dwelt there.

8. EAN-WEND KNEE came from Agd to Iceland with Thu-rid Rum-gylt, his wife. They took in settlement Elfet's-frith and Cook-place-frith, and dwelt there. Their son was Thor-laf, who was spoken of before, and Wal-brand, the father of Hall-grim and of Gun-nere, and of Bearg-ey, whom Haward Halt had to wife. Their son was An-laf.

25. I. GAR was the name of a nobleman in Sogn. He was called We-gar [Weoh-gar], for he was a great sacrificer. He had many children. We-beorn, the Sogners' champion, was his eldest son, and [further] We-stan and We-thorm and We-mund and We-gest and Weth-erne, and We-dis his daughter. After the death of We-gar, WE-BEORN was at odds with earl Hacon, as was spoken of before. The brothers and

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6. es hann . . . mannenn] add. S. 9. S; Onundr, Cd. 11. faðer Hallgr., ok Gunnars] add. S. 12. Biargeyjar] S; Biargey, Cd. 16. Vebiorn, S; om. Cd. Svigna-, S. 18. Efter . . . fóro] add. S; þau systkin fóro, H.

blótzens; ok léto þeir út. Þeir bruto enn sama dag skip sítt under hæmrom miklom í ill-viðre. Þar kómosk þau nauðoliga upp, ok geck Vébiœrn fyrir. Þat es nú kœlloð Sygna-kleif. En um vetrenn tók við þeim œllom Atle í Flióte, þræll Geirmundar Heljar-skinnz, ok bað þau œngo launa vistena; sagðe Geirmund eige vanta mat. En es Atle fann Geirmund, spurðe Geirmundr, hví hann vas svá diarfr, at taka slíka menn upp á kost hans. Atle svaraðe: 'Þvi at þat man uppe meðan Ísland es byggt, hverso mikils-háttar sá maðr mœnde vesa, at einn þræll þorðe at gœra slíkt útan hans orlofs.' Geirmundr svarar: 'Fyrer þetta þítt við-tœke skaltú þiggja frelse, ok bú þetta, es þú hefer varð-veitt.' Ok varð Atle síðan mikil-menne.

2. Vébiœrn nam um váret land miðle Skoto-fiarðar ok Hest-fiarðar, svá vítt sem hann genge um á dag; ok því meirr se*m* kallaðr es Fola-fótr.

Vébiœrn vas víga-maðr mikill; ok es saga mikil frá hónom. Hann gaf Védíse, systor sína, Grímolfe í Unaðs-dale: þeir urðo mis-sátter, ok vá Vébiœrn hann hiá Grímolfs-vœtnom. Fyrer þat vas Vébiœrn vegenn á Þingeyrar-þinge í Dýra-firðe, ok þrír menn aðrer.

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their sister came to Iceland. They had a hard and long passage out. At harvest-tide they made Lathe-wick west of Horn.

Then We-beorn made a great sacrifice, saying that earl Hacon was making a sacrifice that day to their destruction. But when he was at his sacrifice, his brothers egged him to go to sea; and they paid no heed to the sacrifice, and put to sea. That same day their ship was wrecked under great cliffs in a gale, and they hardly got up the cliff [and saved themselves]; and the first to get up was We-beorn. It is now called the Sogners-cliff. But through the winter, Atle of Fleet, the thrall of Gar-mund Hell-skin, took and kept them all at his house, and would take no pay for their guesting, saying that Gar-mund did not lack meat. But when Atle went to Gar-mund, Gar-mund asked him how he was so bold as to take and keep such men at his cost. Atle answered, 'Because it shall be known, as long as Iceland is inhabited, how great an estate that man must have kept up, when one of his thralls dared to do such a thing without asking his leave.' Gar-mund answered, 'For this thing that thou hast done thou shalt receive thy freedom, and the homestead that thou wast reeve over.' And Atle afterward became a man of substance.

2. In the spring We-beorn took in settlement land between Scate-frith and Horse-frith, as far as a man could walk in a day, and that piece over which is called Foal-fort.

We-beorn was a great fighting man, and there is a great history of him. He gave his sister We-dis in wedlock to Grim-wolf of Unad's-dale. They fell into quarrel, and We-beorn slew him hard by Grim-wolf's-mere, wherefore We-beorn was slain at Theng-eyre-moot in Deer-frith, and three men beside.

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4. í Flióte] add. S. 14. S; gengr, Cd. 19. á fiorðungs-þingi á Þórsnese, S (erroneously ?).

[150: ii. 30.]

26. 1. GUNNSTEINN ok Halldórr héto syner Gunnbiarnar, es Gunnbiarnar-sker 'ro við kend. Gunnbiærn vas son Ulfs Kráko. Þeir námo Skoto-fiærð, ok Laugar-dal, ok Ogurs-vík til Mióva-fiarðar. Berse vas son Halldórs, faðer Þórmóðar Colbrúnar-skallz. Þar í Laugar-dale bió síðan Þórbiærn Þióðreks son, es vá Óláf, son Hávarðar Halta ok Biargeyjar Valbranz-dóttor.—Þar af gœrðesk Saga Ísfirðinga, ok víg Þórbiarnar.

2. Snæbiærn, son Eyvindar Austmannz, bróðer Helga Magra, nam land miðle Mióva-fiarðar ok Langa-dals-ár, ok bió í Vatz-firðe. Hans son vas Holmsteinn, faðer Snæbiarnar Gallta, es vá Hallbiærn, son Oddz at Kiðja-berge, hiá Hallbiarnar-værðom. Hann hafðe áðr veget Hallgerðe kono sína, dóttor Tungo-Oddz. Móðer Snæbiarnar Galltar vas Ceolvor, ok vóro þeir Tungo-Oddr systra-syner. Snæbiærn vas fóstraðr í Þingnese með Þórodde, en stundom vas hann með Tungo-Odde eða móðor sínne.

3. Hallbiærn, son Oddz frá Kiðja-berge, Hallkels sonar, bróðor Ketilbiarnar ens Gamla, feck Hallgerðar, dóttor Tungo-Oddz. Þau vóro með Odde enn fyrsta vetr. Þá vas Snæbiærn Gallte þar. Óástugt vas með þeim hiónom. Hallbiærn bió ferð sína um váret at Far-dœgom. En es hann vas í búnaðe, fór Oddr frá húse til laugar í Reykja-holt.—Þar vóro sauða-hús hans—ok vilde hann

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26. 1. GUND-STAN and HALL-DOR were the names of the sons of that Gund-beorn after whom GUND-BEORN'S-REEF is called. Gund-beorn was the son of Wolf-crow. They took in settlement Scate-frith, and Bath-dale, and Wash-wick up to Slim-frith. Berse was the son of Hall-dor, *and* the father of Thor-mod, Coal-brow's poet. There in Bath-dale dwelt afterwards Thor-beorn, Theod-rec's son, who slew An-laf, the son of Haward the Halt and of Bearg-ey, Wal-brand's daughter, whereof is made the History of the Ice-frith-folk and the Slaughter of Thor-beorn.

2. SNOW-BEORN, the son of Ey-wind the East-man, the brother of Helge the Lean, took land in settlement between Slim-frith and Lang-dale-water, and dwelt at Water-frith. His son was Holm-stan, the father of Snow-beorn-Galte [boar], who slew Hall-beorn, Ord's son, at Kid-rock, hard by Hall-beorn's-ward *or* Hall-beorn's-cairn. He had before slain Hall-gerd, his wife, the daughter of Ord o' Tongue.

[*According to Hawk's directions now followeth.*]

The mother of Snow-beorn Boar was Ceol-ware, and they were first cousins [on the sister side] of Ord o' Tongue. Snow-beorn was fostered at Thing-ness with Thor-ord; but sometimes he would be with Ord o' Tongue or his mother.

3. HALL-BEORN, the son of Ord of Kid-rock, the son of Hall-kel, the brother of Cetil-beorn the Old, took to wife Hall-gerd, Ord o' Tongue's daughter. They stayed with Ord the first winter [after their marriage], and Snow-beorn Boar was there at the time.

There was little love between the husband and wife. Hall-beorn made ready to depart by the flitting-days in the spring. But while he was getting ready to go, Ord went from his house to bathe at Reek-holt,

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3. Augrs-vík, H; Augr-vík, S.

eige vesa við es Hallbiærn fœre; þvi at hann grunaðe, at Hallgerðr mœnde eige fara vilja með hónom. Oddr hafðe iamnan um bœtt með þeim. Þá es Hallbiærn hafðe lagt á hesta þeirra, geck hann í dyngjo; ok sat Hallgerðr á palle, ok kembðe ser; háret fell um hána alla ok á golfet.—Hon hefer kvenna bazt hærð vereð á Íslande með Hallgerðe Lang-brók. Hallbiærn bað hána upp standa ok fara; hón sat ok þagðe. Þá tók hann til hennar, ok lyptisk hon ecke. Þrimr sinnom fór svá. Hallbiærn nam stað fyrer henne ok kvað:

Olkarma lætr arma*n*, eik, etc.

Hann snaraðe háret of hænd ser, ok vill kippa henne af pallenom; en hón sat ok veiksk eige efter. Þá brá hann sverðe, ok hió af henne hæfoðet. Síðan geck hann út, ok reið braut. Þeir vóro fiórer saman, ok hæfðo tvau klyfja-hross. Fátt vas manna heima. Þegar vas sent at segja Odde. Oddr seger: 'Segið ér Snæbirne á Ceol-varar-stæðom; en ecke mon ek efter þeim ríða.' Snæbiærn reið efter þeim með tolfta mann. En es þeir Hallbiærn siá efter-reið, bǽðo færo-nautar Hallbiarnar hann undan ríða; en hann vilde þat eige. Þeir Snæbiærn kómo efter þeim við hæðer þær, es nú heita Hallbiarnar-værðor. Þeir Hallbiærn fóro á hæðena ok værðosk þaðan. Þar fello þrír menn af Snæbirne, en báðer færo-nautar Hallbiarnar. Snæbiærn hió þá fót af Hallbirne í ristar-lið; þá

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where his sheep-house was, for he did not wish to be at home when Hall-beorn went away, for he suspected that Hall-gerd would not be willing to go away with him. Ord had ever been a peace-maker between them. When Hall-beorn had saddled the horses, he went into the parlour *or* bower, and there sat Hall-gerd on the daïs combing her hair. The hair fell all over her and down on the floor, for she had the best hair of any woman that have ever been in Iceland (save Hall-gerd Long-breeks). Hall-beorn bade her stand up and come. She sat still and held her peace. Then he took hold of her, but she would not stir; and this happened three times. Then Hall-beorn stood up in front of her, and said [this verse]:—

The linen-veiled lady lets me stand as a beggar, etc.
[See Corpus Poet. Bor. ii. 79.]

He twisted her hair round his hand, and tried to drag her off the daïs, but she sat still, and never budged a whit the more. Then he drew his sword, and hewed off her head. Then he walked out and rode away. There were three men with him, and they had two pack-horses. There were few folk at home, and news was sent at once to Ord. Says Ord, 'Go tell Snow-beorn at Ceol-ware-stead, for I will not ride after them.' Snow-beorn rode after them with twelve men; but when Hall-beorn's men saw men riding after them, they prayed Hall-beorn to ride off, but he would not. Snow-beorn and his men came up with them at the hillocks that are now called Hall-beorn's-cairns. Hall-beorn and his

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6. Snuinbroc, S. 8. ecke] S; upp, Cd. 13. fiórer] þrír, S. 21. þrír (iii)] S; iiij, Cd., see below.

hnekðe hann á ena syðre hæð, ok vá þar enn tvá menn áðr hann fell—því ero þriár vørðor á þeirre hæð, en fimm á hinne. Síðan fór Snæbiørn aptr.

4. . . . Snæbiørn átte skip í Grímsár-óse; ok keypte halft, Hrólfr enn Rauðsenzke: þeir vóro tolf hvárir. Með Snæbirne vóro þeir Þorkell (ok) Sumarliðe syner Þórgeirs Rauðs, Einars sonar Stafhyltings. Snæbiørn tók við Þórodde or Þingnese, fóstra sínom, ok kono hans; en Hrólfr tók við Styrbirne, es þetta kvað efter draum sínn:

Bana sé-ek ockarn, beggja tveggja,
Allt amorlegt út-norðr í haf:
Frost ok kulða, feikn hvers-konar,
Siámk af svikom Snæbiørn vegenn.

Þeir fóro at leita Gunnbiarnar-skerja, ok fundo land. Eige vilde Snæbiørn kanna láta um nóttena. Styrbiørn fór af skipe, ok fann fé-sióð í kum*b*le, ok leynðe. Snæbiørn laust hann með œxe; þá fell sióðrenn niðr. Þeir gœrðo skála, ok lagðe hann í fønn. Þorkell Rauðs son fann at vatn vas á forke es út stóð í skála-gluggenn. Þat vas um Gœ. Þá grófo þeir sik út. Snæbiørn gœrðe

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men went up on the hillocks, and defended themselves therefrom. There fell four [three] men of Snow-beorn's, and both Hall-beorn's companions. Then Snow-beorn hewed the foot off Hall-beorn at the ankle; then he hobbled into the southernmost hillock, and there he slew two more men ere he fell. There are three cairns on the hill there, but five on the other. Upon which Snow-beorn went back.

[*Here something is missing. Snow-beorn was no doubt sought to be outlawed by the kinsmen of Hall-beorn, hence he determines to go abroad.*]

4. Snow-beorn had a ship in Grim's-river-oyce, and Hrod-wolf of Red-sand bought half of her. There were twelve men with each of them. With Snow-beorn were Thor-kell and Summer-lid, the sons of Thor-gar the Red, the son of Einar the Staf-holting. Snow-beorn took with him Thor-ord of Thing-ness, his foster-son, and his wife; and Hrod-wolf took Styr-beorn, who made this verse after his dream:—

The bane I see of both of us
(It is dreary all) north-west in the main:
Frost and cold, horrors of all kinds:
I see Snow-beorn slain by treason.

[See Corpus Poet. Bor. ii. 361, No. 20.]

They went forth to seek GUND-BEORN'S-REEF, and discovered the land. Snow-beorn would not explore the land in the night. Styr-beorn went ashore, and found a bag of money in a cairn, and hid it. Snow-beorn struck him senseless with an ax, and the bag fell down. They made a hall, and it was all covered with snow. Thor-kell, the son of Red, found water on a fork, which was pushed out at the hall-luffer; that was in Goe [c. Feb. 10–March 10]. Then they dug themselves out.

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2. Síðan . . . aptr] add. S. Here a whole paragraph seems missing. 13. Siámk af svikom] conject.; fœs mek af sliki, Cd.; se ek af sliku, S. 19. Gœ] gie, Cd.

at skipe; en þau Þóroddr vóro at skála af hans hende; en þeir Styrbiœrn af hende Hrólfs; en aðrer fóro at veiðom. Styrbiœrn vá Þórodd; en þeir Hrólfr báðer Snæbiœrn. Rauðs-syner ok aller aðrer sóro eiða til lífs sér.

Þeir tóko Háloga-land, ok fóro þaðan til Íslannz, ok kómo í Vaðel. Þorkell Trefill gat sem faret hafðe fyrer Rauðs-sonom. Hrólfr gœrðe virke á Strandar-heiðe. Þorkell Trefill sende Sveinung til hœfuðs Hrólfe: fór hann fyrst á Mýre til Hermundar; þá til Óláfs at Drœngom; þá til Gestz í Haga; hann sende hann til Hrólfs vinar síns. Sveinungr vá Hrólf ok Styrbiœrn: þá fór hann í Haga. Gestr skifte við hann sverðe ok œxe, ok feck hónom hesta tvá, *h*nockótta, ok lét mann ríða um Vaðel, ok allt í Kolla-fiœrð: hann sende Þorbiœrn enn Sterka at heimta hestana; Þórbiœrn vá hann á Sveinungs-eyre, því at sverðet Sveinungs brotnaðe under hiœltonom. Því hœ́ldesk Trefill við Gest, þá es saman vas iamnat vite þeirra, at hann hefðe því komet á Gest, at hann sende sialfr mann til hœfuðs vin sínom.

5. Óláfr Iamna-collr nam land frá Langa-dals-ǽ til Sandeyrar-ár, ok bió í Unaðs-dale; hann átte Þóríðe Gunnsteins dóttor: þeirra son Grímolfr, es átte Védíse, systor Vébiarnar.

6. Þórolfr Fasthalde hét maðr ágætr í Sogne. Hann varð úsáttr

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Snow-beorn repaired the ship; but Thor-ord and his wife were at the hall on his behalf; and Styr-beorn and his men on behalf of Hrod-wolf; and the others were out hunting and fishing. Styr-beorn slew Thor-ord; and Hrod-wolf and he together slew Snow-beorn. Red's sons and all the others swore oaths to them to save their own lives.

They made Heleygo-land, and thence came to Iceland, and put in at Waddle. Thor-kell Trefil guessed what had happened to the sons of Red. Hrod-wolf built a work *or* fort on Strand-heath. Thor-kell Trefil sent Swegenung to take the head of Hrod-wolf [to slay him]. He went first to Her-mund at Mire; then to Anlaf at the Drongs; then to Guest at Hayes. He sent him to his friend Hrod-wolf. Swegenung slew Hrod-wolf and Styr-beorn; then he went to Hayes.

Guest exchanged sword and ax with him, and lent him two horses, white and black-maned, and sent a man to ride over Waddle as far as Coll's-frith, to tell Thor-beorn the Strong to fetch back the horses. He slew Swegenung at Swegenung's-eyre, because Swegenung's sword broke off at the hilt. Trefil used to boast against Guest wherever their wits were compared together, that he had out-witted Guest when he made him send a man for the head of his own friend.

5. ANLAF EVEN-COLL took land in settlement from Lang-dale-water to Sand-eyre-water, and dwelt at Unad's-dale. He had to wife Thor-rid [S: Thora], Gund-stan's daughter. Their son was Grim-wolf, who had We-dis to wife, the sister of We-beorn.

6. THOR-WOLF FAST-HOLDER was the name of a nobleman in Sogn.

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2. af hans hende Rolfs, Cd. 12. hnauckotta, S. 14. þorb.] S; hann, Cd. 19. þóríðe] þóru, S. 20. systor V.] add. S. 21. þórhrolfr, S.

við Hákon iarl Griótgarðz son, ok fór hann til Íslannz; ok nam hann land frá Sandeyrar-ǿ til Gygjar-spors-ár í Hrafns-firðe, ok bió at Snæfiǫllom. Hans son vas Ufeigr, faðer Otkotlo.

27. 1. ŒRLYGR, son Bǫðvars Vígsterks (sonar); hann fór til Íslannz fyr ofríke Harallz konungs Hárfagra, ok vas enn fyrsta vetr með Geirmunde Heljar-skinn. En um váret gaf Geirmundr hónom bústað í Aðal-vík, ok lǫnd þau sem þar lǿgo til. Œrlygr átte Signýjo, dóttor Óblauðs, systor Hǫgna ens Hvíta: þeirra son vas Cetill Gufa es átte Yre Geirmundar dóttor. Œrlygr eignaðesk Slétto ok Iokul-fiorðo.

2. Nú taka til land-nǿm Geirmundar [*es nú ero almenningar*], sem fyrr es ritað, allt til Straum-ness fyr austan Horn.

28. 1. HELLA-BIORN, son Herfinnz ok Hǫllo, vas víkingr mikill: hann vas iamnan úvin Harallz konungs. Hann kom til Íslannz í Biarnar-fiǫrð með alskiǫldoðo skipe—síðan vas hann Skialda-Biǫrn kallaðr. Hann nam land frá Straum-nese til Dranga: hann bió í Skialda-Biarnar-vík; en átte annat bú í Biarnar-nese—þar sér miklar skála-tofter hans.—Son hans vas Þórbiǫrn, faðer Arngerðar, es átte Þióðrekr Sleito-Biarnar son. Þeirra syner Þórbiǫrn, ok Sturla, ok Þióðrekr.

He was at odds with earl Hacon, Grit-gard's son, and came to Iceland [*al.* by the counsel of king Harold], and took land in settlement there from Sand-eyre-water to Giantess-step-water in Raven's-frith, and dwelt at Snow-fells. His son was Un-fey, the father of [*al.* who had to wife] Ot-katla.

27. 1. AUR-LYG [was] the son of Bead-were Wig-stark's son [O' S . . .?]. He came to Iceland by reason of the oppression of king Harold Fairhair, and stayed the first winter with Gar-mund Hell-skin. But in the spring Gar-mund gave him a place for a homestead in Ethel-wick, and the lands that appertained thereto. Aur-lyg had to wife Sig-ny, daughter of Un-blate, sister of Hagene the White. Their son was Cetil Gufa [Cathal Gobha], who had to wife Yra, Gar-mund's daughter. Aur-lyg owned Sletta and Iockle-friths.

2. And now beginneth the tale of that Settlement of Gar-mund [which was turned into commons], as was written before, as far as Stream-ness from the east of Horn.

28. 1. SLATE-BEORN, the son of Her-fin and Halla, was a great wicking. He was ever a foe of king Harold. He came to Iceland, and put into Beorn's-frith with his ship, all set with shields; and ever after he was called Beorn o' the Shields. He took land in settlement from Stream-ness to Drong. He dwelt at Shield-Beorn-wick, and had another homestead in Beorn's-ness, where are to be seen the great foundation-marks of his hall. His son was Thor-beorn, the father of Arn-gerd, whom Theod-rec, Sleight-Beorn's son, had to wife. Their sons were Thor-beorn, and Sturla, and Theod-rec.

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1. Íslannz] með ráðe Harallz konungs, add. S. 3. faðer] es átte, S. 8. dóttor Ó., systor] S; H om. systor. 11. Geirmundar] something is missing here. Nú . . . Horn] add. S. es nú ero alm.] added by conject., ch. 17. 6 above.

2. Geirolfr hét maðr, es braut skip sítt við Geirolfs-gnúp: hann bió síðan under gnúpenom at ráðe Biarnar.

3. Þórvaldr Ásvallz son, Ulfs son, Yxna-Þóris sonar nam Dranga-land ok Dranga-vík til Engi-ness, ok bió at Drœngom alla æve. Hans son vas Eirikr Rauðe, es bygðe Grœn*a*-land, sem fyrr seger.

4. Herrœðr Hvika-timbr vas gœfogr maðr; hann vas drepenn at rǽðom Harallz konungs. En syner hans þrír fóro til Íslannz, ok nǽmo land á Strœndom: Eyvindr Eyvindar-fiœrð. Ófeigr Ófeigs-fiœrð, en Ingolfr Ingolfs-fiœrð. Þar bioggo þeir síðan.

5. Eirikr Snara hét maðr, es land nam frá Ingolfs-firðe til Veiðe-lauso, ok Trékyllis-vík. Hann átte Álofo dóttor Ingolfs or Ingolfs-firðe. Þeirra son vas Flose, es bió í Vík þá es Austmenn bruto þar skip sítt; ok gœrðo or hrænom skip þat es þeir kœlloðo Tré-kylli. Á því fór Flose útan, ok varð aftr-reka í Œxar-fiœrð— þaðan af gœrðesk Saga Bœðmóðs Gerpis ok Grímolfs.

29. 1. ONUNDR TRÉFÓTR, son Ufeigs Burlu-fótar, Ívars sonar Beytils: Onundr vas á móti Harallde konunge í Hafrs-firðe, ok lét þar fót sínn. Efter þat fór hann til Íslannz, ok nam land frá Kleifom til Úfœ́ro, Kallbaks-vík, Kolbeins-vík,

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2. GAR-WOLF was the name of a man that wrecked his ship on Gar-wolf's-peak, and afterwards dwelt beneath this peak by the rede *or* counsel of Beorn.

3. THOR-WALD, the son of Os-wald [blank], the son of Wolf, the son of Oxen-Thoro, took in settlement Drong-land and Drong-wick up to Eng-ness [Meadow-ness or Hanger-ness], and dwelt at Drongs all his life. His son was Eiric the Red, who settled Greenland, as is said before.

4. HERE-ROD HWIC-TIMBER [*al.* White-sky] was a man of birth. He was slain by the contrivance of king Harold; and his three sons came to Iceland, and took land in settlement in the Strands—Ey-wind Ey-wind's-frith, Un-fey Un-fey's-frith, and Ing-wolf Ing-wolf's-frith, and there they dwelt afterwards.

5. EIRIC-SNARE was the name of a man that took land in settlement from Ing-wolf's-frith to Fish-lease and Bag o' Wood. He had to wife O-lof, the daughter of Ing-wolf of Ing-wolf's-frith. Their son was Flose, that dwelt at Wick, where the Eastmen wrecked their ship, and built another ship out of the wreck, which was called Tree-bag or Bag o' Wood, on board of which Flose set out to go abroad, but was driven back into Ax-frith, whereby arose the HISTORY OF BEAD-MOD GERPE AND GRIM-WOLF.

29. 1. EAN-WEND TREE-FOOT, the son of Un-fey Barb-foot, the son of Ing-were Beitel [Mare's tail, *Equisetum*]. Ean-wend was against king Harold at Hafr's-frith, and lost his foot there. After that he came to Iceland, and took in settlement land from Cliff to Un-fare, Cold-back-wick, Colban's-wick, Burge's-wick, and dwelt at Cold-back till his old age. He was the

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3. This § is taken from S; om. H. Ásvallz son] a blank left for a name in S, but nothing is missing. 7. Hvita-ský, S. 14. hrænom] S; brotunom, H. 16. Gerpis ok Grímolfs] add. S.

Byrgis-vík; ok bió í Kallbak til elle. Hann vas bróðer Goðbiargar, móðor Goðbrannz Kúlo, fœðor Ásto, móðor Óláfs konungs ens Helga. Onundr átte feóra sono; einn vas Grettir: annarr Þorgeirr Flosco-bak: þriðe Asgeirr Æðe-kollr, faðer Kalfs, ok Hrefno es Ceartan átte; ok Þóríðar, es Þorkell Cugge átte, en síðarr Steinþórr Óláfs son Pá: enn fiórðe son Onundar vas Þórgrímr Hæro-kollr, faðer Ásmundar, fœðor Grettiss ens Sterka.

2. Biœrn hét maðr, es nam Biarnar-fiœrð; hann átte Liúfo. Þeirra son vas Svanr at Svans-hóle, es þar bió síðan ok drucknaðe á firðenom, ok geck þar inn í fiallet at sýn.

3. Steingrímr Trolle nam Steingríms-fiœrð allan, ok bió í Trolla-tungo. Hans son vas Þórer, faðer Halldórs, fœðor Þorvallz Orgoða, fœðor Bitro-Odda, fœðor Oddz [f. Há-Snorra, f. Oddz munks, ok Þorláks ok Þorarens Rosta].

4. Colle hét maðr, es nam Colla-fiœrð, ok Skriðins-enne; ok bió under Felle meðan hann lifðe.

5. Þórbiœrn Bitra hét maðr; ok vas mikill víkingr ok ill-menne; hann fór til Íslannz með skullda-lið sítt. Hann nam fiœrð þann es nú heiter Bitra, ok bió þar. Nockoro síðarr braut Goðlaugr, bróðer Gils Skeiðar-nefs, skip sítt þar út við hœfða þann es nú heiter Goðlaugs-hœfðe. Goðlaugr komsk á land, ok kona hans

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brother of God-borg, the mother of God-brand Cula, the father of Asta, the mother of king Anlaf the Saint. Ean-wend had four sons: one was Grette; another Thor-gar Flask-back; a third Asgar Eider-duck, the father of Calf and of Raven, whom Ceartan had to wife, and of Thor-rid, whom Thor-kel Cug had to wife [first], but afterwards Stan-thor, the son of Anlaf Peacock, had her to wife; and the fourth son of Ean-wend was Thor-grim Hoar-pate, the father of Os-mund, the father of Grette the Strong.

2. BEORN was the name of a man that took in settlement Beorn-frith. He had to wife Leva. Their son was Swan of Swan's-hill, and dwelt there afterwards, and was drowned in the frith, and was seen to go into the fell, i. e. Swan's-hill.

3. STAN-GRIM TROLL took in settlement Stan-grim's-frith, and dwelt at Troll-tongue. His son was Thore, the father of Hall-dor, the father of Thor-wald Or-gode, the father of Ord of Bitter, the father of Stan-thor, the father of Ord, the father of High-Snorre, the father of Ord the monk, and of Thor-lac [S: Thor-hrolf] and Thor-arin Rosti [Tosti].

4. COLL was the name of a man that took in settlement Coll's-frith and Scridin's-brow, and dwelt under the Fell as long as he lived.

5. THOR-BEORN BITTER was the name of a man that was a great wicking, and a wicked man. He came to Iceland with his household, and took in settlement the frith that is now called Bitter, and dwelt there. Somewhat later Gud-laug, the brother of Gils Galley-neb, wrecked his ship there on the west over against the headland that is now called Gud-laug's-head. Gud-laug got ashore with his wife and

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6. Steinmóðr Olafsson, S. 9. at] aa, Cd. es þar bió . . . at sýn] add. M*. 11. Trolle] add. by conj. 14. þorhrolfs ok þór. Tosta (better?), S. 20. Gisl, S. 21. kom, Cd.; komz, S.

ok dótter; en aðrer menn aller týndosk. Þá kom til Þórbiærn Bitra ok myrðe þau bæðe; en tók meyna ok fœdde upp. En es þessa varð varr Gils Skeiðar-nef, fór hann til ok hefnde bróðor síns, ok drap Þórbiærn Bitro, ok enn fleire menn aðra.—Við Goðlaug es kend Goðlaugs-vík.

30. 1. BALKE hét maðr, son Blœings, Sóta sonar. Hann fór til Íslannz fyr ofríke Haralllz konungs, ok nam Hrúta-fiærð allan, ok bió á Balka-stæðom hváॅrom-tveggjom; ok síðarst í Bœ́, ok dó þar. Hans son vas Berse Goðlauss, es fyrst bió á Bersa-stæðom í Hrúta-firðe; en síðan nam hann Langavatz-dal, sem fyrr es ritið, ok átte þar annat bú, áðr hann feck Þórdísar dóttor Þórhaddz or Hitár-dale, ok tók með Holms-land. Þeirra son vas Arngeirr, faðer Biarnar Hitdœ́la-kappa. Geirbiærg vas dótter Balka, móðer Véleifs ens Gamla.

2. Arndís en Auðga, dótter Steinolfs ens Lága, nam síðan land í Hrúta-firðe, út frá Borð-eyre. Hon bió í Bœ́: hennar son vas Þórðr es bió fyrr í Múla í Saur-bœ́.

3. Greniaðr ok Þrostr, syner Hermunder Holkins, nǿmo land í Hrúta-firðe, inn frá Borð-eyre, ok bioggo at Melom. [Frá Grenjaðe vas komenn Hesta-Geller prestr, en Ormr frá Þreste.] Sonr Þrastar vas Þórkell á Cers-eyre, faðer Goðrúnar, es átte Þórbiærn

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daughter, but all the other folk aboard were lost. There Thor-beorn Bitter found them, and he murdered them both, and took the child and brought her up. But when Gils Galley-neb was aware of this, he went forth thither and avenged his brother, and slew Thor-beorn Bitter and other men beside. Gud-laug's-wick is called after Gud-laug.

30. 1. BALCE is the name of a man, the son of Clong, the son of Sote of Sote's-ness. He was against king Harold at Hafr's-frith, and after that he came to Iceland, and took in settlement all Ram-frith, and dwelt at both Balce-steads, and afterwards at By, and there he died. His son was Bearse God-leas [Temple-tenant?], who first dwelt at Berse-stead in Ram-frith, but afterwards he took in settlement Langmere-dale (as above is written); and they had another homestead before he took to wife Thor-dis, the daughter of Thor-hard of Hot-dale, and got Holm's-land as her portion. Their son was Arn-gar, the father of Beorn the Hot-dale champion. Gar-borg was the daughter of Balce, the mother of We-laf the Old.

2. ARN-DIS THE WEALTHY, daughter of Stan-wolf the Low, afterwards took land in settlement in Ram-frith out from Bord-eyre. She dwelt at By. Her son was Thord, that dwelt before at Mull in Sower-by.

3. GRENIAD and THROST, the sons of Her-mund Holcin, took land in settlement in Ram-frith inward from Bord-eyre, and dwelt at Mells. From Greniad was come Horse-Gelle the priest, but from Throst came Orm. The son of Throst was Thor-kell of Cears-eyre, the father of

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6. S; Klæings, Cd. Hann var á mót Haralde konunge í Hafrs-firðe; efter þat fór hann til Ísl. ok nam, S. 11. sem fyrr es ritið] (II. 4. 3) om. S, putting instead the clause, en síðan nam . . . Gamla. 18. Greniuðr, S. Hokins, S. 19. Frá Gren. . . . frá Þreste] add. S.

[161 : ii. 33.]

Þynna, son Hrómundar Hallta. Þeir bioggo at Fagra-brecko. Þórleifr Hrómundar-fóstre vas son þeirra. Hásteinn hét enn son Hrómundar, þeir vóro aller um eitt ráð. Þórer hét son Þórkels Þrastar sonar: hann bió at Melom: Helga hét dótter hans.

4. Í þenna tíma kom Sleito-Helge út á Borð-eyre, ok Iorundr bróðer hans. Þeir vóro víkingar; þeir fóro aller til Mela; tolf vóro þeir, útan sveinar. Þá feck Helge Helgo Þóris dóttor. Þeim Hrómunde hurfo stóð-hross: þat kendo þeir þeim Helga, ok stemnde Miðfiarðar-Skegge þeim um stulð til Alþingiss; en þeir Hrómundr skyldr gæta héraðs, ok hæfðo virke gótt á Brecko. Austmenn bioggo skip sítt.

Þat vas einn morgin at hrafn kom á lióra á Brecko, ok gall hátt. Þá kvað Hrómundr:

Út heyr-ek svan sveita . . . .

Þórbiœrn kvað:

Hlackar hagle . . . .

Í þenna tíma kómo Austmenn í virket; þvi at verkmenn hæfðo eige aftr láteð. Þeir brœðr gengo út. Konor sægðo Hrómund of gamlan, en Þórleif of ungan at ganga út—hann vas xix vetra. Hann hlióp út ok Þórleifr með vǽpnom sínom ok kvað:

God-run, whom Thor-beorn Thynna [ax], the son of Hrod-mund the Halt, had to wife. They dwelt at Fair-brink. Thor-laf Hrod-mund's foster-son was their son.

Heah-stan was the name of another son of Hrod-mund. They were all of one mind. Thore was the name of a son of Thor-kell, Throst's son. He dwelt at Mells. Helga was the name of his daughter.

4. At that time Sleight Helge came out to Bord-eyre, and Eor-wend his brother. They were wickings. They all went to Mells; they were twelve together without their servants. At that time Helge took to wife Helga, Thore's daughter. Hrod-mund and his fellows lost a stud of horses, and charged Helge and his fellows with it, and Mid-frith Sceg summoned them to the All-Moot for theft; but Hrod-mund was to watch over the district, and make a strong work *or* fort at Brink. The Eastmen got ready their ship.

One morning it came to pass that a raven came on the luffer at Brink and croaked shrilly. Then quoth Hrod-mund:—

Outside I hear the raven in the morning:
So in times of yore when kings were doomed they screamed.

[See Corpus Poet. Bor. ii. 56, 57.]

Thor-beorn quoth—[repetition of same sentences in different words].

At that very time the Eastmen got into the work; for the workmen had not shut the work after them. The brothers went forth [to fight]. The women said that Hrod-mund was too old, and Thor-laf too young to go forth [to fight]. Thor-laf was then 19 [15] winters old. He and Hrod-mund ran out with their weapons, and Hrod-mund quoth:—

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2. enn] add. S. 3. þórkels] S; þoris, Cd. (badly). 19. xv, S (better).

[163: ii. 33.]

Vara mer í dag dauðe . . .

Austmenn fello sex í virkeno, en aðrer sex stucko í braut. En þá es Þórbiærn vilde loka aftr virket, skaut Iorundr atgeir í gegnom hann. Þórbiærn tók atgeir ór sáreno, ok sette miðle herða Iorunde, sva at út kom um bríósteð; ok fello þeir báðer dauðer á iærð. Helge greip upp Iærund, ok kastaðe hónom á bak ser, ok rann svá. Hásteinn rann efter þeim þar til es Helge kastaðe hónom af bake sér; þá hvarf hann aftr. Hrómundr vas fallenn, en Þórleifr vas sárr til ólífis. Konor spurðo tíðenda. Hásteinn kvað:

Her hafa sex þeir es sæfask . . . .

Konor spurðo hve marger þeir være. Hásteinn kvað:

Varka ek fúrs með fleire, etc.

Konor spurðo, hverso marger fallner være af víkingom. Hásteinn kvað:

Siau hafa sæki tívar . . .
Her mego hœle-borvar . . .

Þeir Helge lægðo út enn sama dag, ok týndosk aller á Helgaskere fyr Skriðins-enne. Þórleifr vas grœddr, ok bió at Brecko,

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My death day was not marked out for me to-day or yesterday.
I care not though swords play on red shields.—[See Corpus Poet. Bor. ii. 57.]

Six Eastmen fell in the work, and the other six got away; but as Thor-beorn was about to shut the work after them, Eor-wend hurled a dart [atgar] through him. Thor-beorn took the dart out of the wound and thrust it between Eor-wend's shoulders, so that it came out at his breast, and they both fell dead to the earth. Helge caught up Eor-wend, and cast him on his back, and so ran on. Heah-stan ran after them till Helge cast him off his back, and then he turned back. Hrod-mund had fallen, but Thor-laf was wounded to the death. The women asked what had happened. Ha-stan quoth:—

There are six wicking dead on the causeway.

The women asked how many there were. Heah-stan quoth:—

There were four of us kinsmen against twelve sea-rovers.

The women asked how many had fallen of the wickings, and Heah-stan quoth:—

Seven of them have struck the earth with their noses:
The greater half of them shall never launch their ship hence:
We gave the peace-breakers little peace . . . .
There was a grim clatter of stone-casting, ere the sea-men turned on their heels:
The carrion bird had his prey, when Sleight Helge got a red hood:
They brought up from the ship white helmets, but they took away bloody pates.

Helge and his mates put to sea the same day, and were all lost aboard Helge's ship off Scridin's-brow. Thor-laf was healed, and dwelt at

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2. aðrer sex] aðrer n̄i (vi), Cd. 16. tívar . . .] two strophes, to which S adds four (all manufactured stuff).

en Hásteinn fór útan ok fell á Ormenom Langa með Oláfe konunge Tryggva syne.

5. Nú ero ritoð land-nǫ́m flest í Vestfirðinga-fiórðunge, epter því sem fróðer menn hafa sagt. Má þat nú heyra, at þann fiórðung hefer mart stór-menne byggt, ok frá þeim ero margar gǫfgar ætter komnar, sem nú mátte heyra.

LIB. III.

Nú hefr upp Land-nǫ́m í Norðlendinga fiórðunge.

1. 1. EYSTEINN MEIN-FRETR, son Alfs or Osto, nam Hrúta-fiarðar-strǫnd ena Eystre næst efter Balca, ok bió þar nœkkora vetr, áðr hann fór í Dala at bua, ok feck Þórhildar, dóttor Þórsteins Rauðs: þeirra syner vóro þeir Alfr í Dǫlom, Þórðr, ok Þórolfr, ok Hrappr.

2. Þóroddr hét maðr, es nam Hrúta-fiǫrð, ok bió á Þóroddz-stǫðom: hans son vas Arnórr Hýnefr, es átte Gerðe, dóttor Bǫðvars or Bǫðvars-hólom. Þeirra syner vóro þeir, Þórbiǫrn, es Gretter vá, ok Þóroddr Drǫ́po-stúfr, es orte Ofeigs-vísor, faðer Valgerðar es átte Skegge, Gamla son, Þórðar sonar, Eyjolfs sonar,

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Brink, but Heah-stan went abroad and fell on the Long Serpent with king Anlaf Tryggwason.

5. Now are written down the most of the Settlement in the West-frith-folks' Quarter, according to what men of knowledge have told. It may now be heard that this Quarter hath been largely settled by men of rank, from whence are come many gentle families, as might now have been heard.

III. HERE beginneth the Settlement of the NORTH-COUNTRY-MEN'S QUARTER.

1. 1. EY-STAN MEIN-FRET, the son of Alf of Ost, took in settlement East Ram-frith-strand, next after Balci, and dwelt there certain winters before he went to settle in the Dales, and took to wife Thor-hild, the daughter of Thor-stan the Red. Their sons were these: Alf-a-Dale, Thord, and Thor-wolf, Ref [Fox] and Hrapp.

2. THOR-ORD was the name of a man that took land in Ram-frith in settlement, and dwelt at Thor-ord's-stead. His son was Arn-or Tuft-nose, who had to wife Gerd, daughter of Bead-ware of Bead-ware's-hills. Their sons were these: Thor-beorn whom Grette slew, and Thor-ord Pæan-stump who made Un-fey's verses, the father of Wal-gerd, whom Sceg Short-hand had to wife. *He was* the son of Gamle, the son of Thord, the son of Ey-wolf, the son of Ey-here, the son of Thor-wolf

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3. S adds this paragraph; om. H. 7. fiórðunge] es fiol-bygðastr hefir veret af ǫllo Íslande, ok stœrstar Sǫgor hafa gœrzk bæðe at forno ok nýjo, sem enn mon ritið verða, ok raun berr á, add. S: i. e. which hath been the thickest settled of all parts of Iceland, and in which the greatest histories have taken place, both old and new, which shall be written below and proof given thereof. 11. Rauðs] rauz, Cd. 13. land í Hrúta-firðe, S. 16. es orte O.-vísor] add. M*. 17. Gamla son . . . Munks] add. S; er átte Skegge Hœlge Skammhondungr, Cd. (sic).

Eyjars sonar, Þórhrolfs sonar Fasthallda frá Snæfiœllom [son Skeggja Skammhondungs var Gamle, f. Alfdísar, m. Oddz Munks].

2. 1. SKAUTAÐAR-SKEGGE hét maðr ágætr í Norege. Hans son vas Biœrn, es kallaðr vas Skinna-Biœrn; hann vas Holmgarðz-fare. Hann fór til Íslannz, ok nam Miðfiœrð, ok Línacra-dal. Hans son vas Miðfiarðar-Skegge; hann vas garpr mikill ok farmaðr.

2. Hann herjaðe í Austr-veg, ok lá í Danmœrk við Sióland: hann vas hlutaðr til at brióta haug Hrólfs konungs Kraka; ok tók hann þar or Skofnung sverð Hrólfs, ok œxe Hiallta, ok miket fé annat. En hann náðe eige Laufa; þvi at Bœðvarr vilde at hónom; en Hrólfr konungr varðe hann.

3. Hann fór til Íslannz síðan, ok bió at Reykjom í Miðfirðe, ok átte Hallbero Gríms dóttor. Syner Skeggja vóro þeir Eiðr, es átte Hafþóro, dóttor Þórbergs Corna-múla, ok Álofar Elliða-skialldar, systor Þórgeirs Gollnis. Þau átto mœrg bœrn. Annarr son Skeggja vas Collr, faðer Halldórs, fœðor þeirra Þórdísar, es Skálld-Helge átte, ok Þórkotlo. Dœttr Skeggja vóro þær Hróðný, es átte Þórðr Geller; ok Þórbiœrg, es átte Ásbiœrn enn Auðge, Harðar son: dótter þeirra vas Ingibiœrg, es átte Illoge enn Svarte

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Fast-hold of Snow-fell. The son of Sceg Short-hand was Gamle, the father of Alf-dis, the mother of Ord the monk.

2. 1. SCAUTAD SCEG *or* BEARD was the name of a nobleman in Norway. His son was Beorn, who was called Skin-Beorn, for he was a traveller to Holm-garth [*where he carried on his trade*]. He came to Iceland, and took in settlement Mid-frith and Flax-acre-dale. His son was Mid-frith Sceg; he was a great warrior [S: and merchant].

2. He harried in the Baltic, and lay in Denmark off Sea-land. He was pitched on by lot to break into the barrow of king Hrod-wolf Crake; and out of it he took Scofnung, the sword of Hrod-wolf, and the ax of Hialte [Shelty], and much other riches; but he could not get Leaf [the sword], for Bead-were was ready to make for him, but king Hrod-wolf defended him [i. e. Sceg].

3. Afterwards he went to Iceland, and dwelt at Reeks in Mid-frith, and had to wife Hall-bera, Grim's daughter. The sons of Sceg were these: Eid [Aid], who had to wife Haf-thora, the daughter of Thor-berg Cairn-mull and of A-lof Ellidi-shield, the sister of Thor-gar Gollne. These had many children. Another son of Sceg was Coll, the father of Hall-dor, the father of these,—Thor-dis, whom poet Helge had to wife, and Thor-katla. Sceg's daughters were these: Hrod-ny, whom Thord Gelle had to wife, and Thor-borg, whom Os-beorn the Wealthy, the son of Haurd, had to wife. Their daughters were Inge-borg, whom Illuge

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4. Skutaðar, S. 7. Miðf.-Sk.; hann vas] om. H. 8. ok farmaðr] add. S. 13. varðe hann] emend.; vardiz, Cd. 16. es átte . . . dóttor] add. S, leaving the name blank, which is here supplied by S* (Barð. Saga); þeir Eiðr ok Collr, H.

á Gils-backa: þeirra syner Gunnlaugr Orms-tunga, Hermundr, ok Ketill.

3. 1. HARALLDR HRINGR hét maðr ætt-stórr. Hann kom skipe síno í Vestr-hóp, ok sat enn fyrsta vetr þar nær sem hann hafðe lent, ok nú heita Hring-staðer. Hann nam Vatz-nes allt útan til Ambáttar-ár fyr vestan, allt inn til Þver-ár, ok þar yfir af þvero til Braga-óss, ok allt þeim-megin Biarga út til sióvar, ok bió at Hólom. Hans son vas Þórbrandr, faðer Ásbrannz, fæðor Solva ens Prúða á Ægis-síðo, ok Þórgeirs es bió at Hólom; hans dótter vas Ástríðr, es átte Arnmóðr Héðins son. Héðinn vas son þeirra. Onnor dótter Þórgeirs vas Þórgerðr, es átte Þórgrímr, son Pet*ar*s frá Óse.

2. Sóte hét maðr es nam Vestr-hóp, ok bió under Sóta-felle.

4. 1. HUNDA-STEINARR hét iarl á Englande; hann átte Álofo, dóttor Ragnars Loðbrókar: þeirra bærn vóro þau, Biærn, faðer Auðunnar Skækols; ok Eiríkr, faðer Sigurðar Bióða-Skalla; ok Ísgerðr, es átte Þórer iarl á Verma-lande.

Auðunn Skækoll fór til Íslannz, ok nam Víðe-dal, ok bió á Auðunnar-stæðom. Með hónom kom út Þórgils Giallande, félage hans, faðer Þórarens Goða. Auðunn Skækull vas faðer Þóro

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the Black, of Gil's-beck, had to wife. Their sons were Gund-laug Worm-tongue, Hrod-mund, and Cetil.

3. 1. HARALD RING was the name of a man of great family. He came in his ship to West-hope, and sat there the first winter near to the place where he had landed, which is now called Ring-stead. He took in settlement all Water-ness from seaward as far as Bond-maid's-river to west, all the way up [south] to Thwart-water, and over across to Brage-mouth, and on both sides of Crags north to the sea, and dwelt at Hills. His son was Thor-brand, the father of Os-brand, the father of Solwi the Proud [*or* Brude] of Egi-side, and also of Thor-gar [i.e. Thor-brand's son] that dwelt at Hills. His daughter was Ast-rid, whom Arn-mod Hedin's son had to wife. Hedin was the son of them. Another daughter of Thor-gar was Thor-gerd, whom Thor-grim, son of Peter of Oyce, had to wife.

2. SOTI was the name of a man that took in settlement West-hope, and dwelt under Soti-fell.

4. 1. HOUND STAN-HERE was the name of an earl in England. He had to wife A-lof, the daughter of Regin-here Lod-broc [Shaggy-breech]. Their children were these: Beorn, the father of Ead-wine Shackle, and Eiric, the father of Sig-rod Bladder-pate, and Is-gerd, whom earl Thore of Werm-land had to wife.

Ead-wine Shackle came to Iceland, and took Willow-dale in settlement, and dwelt at Ead-wine's-stead. With him there came out Thorgils Geller, his fellow, the father of Thor-arin *gode*. Ead-wine Shackle was the father of Thora Moss-neck, the mother of Wolf-hild, whom

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1. þeirra syner . . . Ketill] add. S. 5. þar nær . . . Hring-staðer] S; þar sem heita Hr., H. 6. útan] om. Cd. vestan] austan, S. 7. þannvegar, Cd. 9. Prúða] thus. ok Þórgeirs . . . Óse] add. S.

Mos-hals, móðor Ulfilldar, es átte Goðbrandr Kúla; þeirra dótter Ásta, móðer Óláfs konungs ens Helga. . . . Son Auðunnar Skækols vas Ásgeirr at Ásgeirs-ǽ; hann átte Iórunne, dóttor Ingimundar ens Gamla. Þeirra bœrn vóro þau, Þórvalldr, faðer Dollu, móðor Gizorar byscops: ok Auðunn, faðer Ásgeirs, fœðor Auðunnar, fœðor Egils, es átte Ulfeiðe, dóttor Eyjolfs Goðmundar sonar [ok var þeirra son Eyjolfr, es vegenn var á Alþinge, f. Orms capalíns Þorláks byscops ens Helga]. Annarr son Auðunnar Skækols vas Eysteinn, faðer Þórsteins, fœðor Helga, fœðor Þórorms [f. Oddz, f. Hallbiarnar, f. Sigvatz prestz]. Dótter Ásgeirs at Ásgeirs-ǽ vas Þórbiœrg Bœ́jar-bót.

2. Ormr hét maðr, es nam Orms-dal, ok bió þar. Hann vas faðer Oddz, fœðor Þórvallz, fœðor Helga, fœðor Harra, fœðor Ióro, móðor Þórdísar, móðor Tans, fœðor Skafta.

5. 1. KETILL RAUMR hét herser ágætr í Raums-dale í Norege: hann vas son Orms Skelja-mola, Hross-biarnar sonar, Raums sonar, Iotun-biarnar sonar norðan or Norege. Ketill átte Miollo, dóttor Ánar Bogsveigiss. Þórsteinn hét son þeirra. Hann vá á skógenom til Upplanda, af á-eggjon fœðor síns, Iœkul, son Ingimundar iarls af Gautlande ok Víg-

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God-brand Cula had to wife. Their daughter was Asta, the mother of king Olaf the Saint. [Two lines blank.] The son of Ead-wine Shackle was As-gar of As-gar-river. He had to wife Ior-unth *or* Ear-wynd, the daughter of Ingi-mund the Old. Their children were these: Thor-wald, the father of Dalla [the Blind], the mother of bishop Gizor; and Ead-wine, the father of As-gar, the father of Ead-wine, the father of Egil, who had to wife Wolf-hild, the daughter of Ey-wolf Gud-mund's son [*lat. add.*], and it was their son Ey-wolf that was slain at the All-Moot, the father of Worm the chaplain of bishop Thor-lac the Saint. Another son of Ead-wine Shackle was Ey-stan, father of Thor-stan, the father of Helge, the father of Thor-worm, the father of Ord, the father of Hall-beorn, the father of priest Sigh-wat. The daughter of As-gar of As-gar's-river was Thor-borg the Pride-of-the-Bench.

2. WORM was the name of a man that took in settlement Worms-dale, and dwelt there. He was the father of Ord, the father of Thor-wald [S: Thor-ord], the father of Helge, the father of Harre, the father of Iora, the mother of Thor-dis, the mother of Tand [Tadg], the father of Skafte [*Shafto*].

5. 1. CETIL THE REAM was the name of a noble herse *or* lord of Ream's-dale in Norway. He was the son of Worm Shell-mull, the son of Hors-beorn, the son of Ream, the son of Iotun-beorn [Ettyn-Beorn], out of the north of Norway. Cetil had to wife Miolla, the daughter of An the Bow-swayer. Their son's name was Thor-stan. He slew in a wood of the Uplands, at the egging of his father [Cetil], Iockle, the son

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1. Goðbr. K. þ. d.] left blank in Cd. 2. Helga] two lines left blank in Cd. 11. Beiar-, Cd. 13. þórvallz] þóroddz, S. 14. Tanna, S. 16. hann vas son . . . norðan or Norege] add. S.

dísar. Iaukull gaf hónom líf; síðan feck Þórsteinn Þórdísar systor hans.

Þeirra son vas Ingimundr enn Gamle. Hann vas fœ́ddr í Hefni með Þóre, fœðor Gríms ok Hrómundar: Heiðr volva spáðe þeim œllom at byggja á því lande es þá vas úfundet vestr í haf; en Ingimundr kvezk við því skyldo gœra. Volvan kvað hann þat eige mondo mega; ok sagðe þat til iartegna, at hlutr mœndi hverfa or pússe hans, ok kvað hann þá mundo finna es hann grœ́fe fyrer œndoges-súlom sínom á landeno.

2. Ingimundr vas víkingr mikill, ok herjaðe í Vestr-víking. Sæmundr hét félage hans Suðreyskr. Þeir kvómo or hernaðe í þann tíma es Haralldr konungr geck til lannz, ok lagðe til orrosto í Hafrs-firðe við þá Þóre Haklang. Ingimundr vilde veita konunge, en Sæmundr eige; ok skilðe þar félag þeirra. Efter orrostona gifte Haralldr konungr Ingimunde Vígdíse, dóttor Þóriss iarls Þegjanda. Þau Iorundr Hals vóro friðlo-bœrn hans. Ingimundr unðe hverge; því fýste Haraldr konungr hann, at leita forlaga sínna til Íslannz; en Ingimundr lézk þat eige ætlað hafa. En þó sende hann tvá Finna í ham-fœrom til Íslannz efter hlut sínom—Þat vas Freyr gœrr af silfre—Finnarner kómo aftr, ok hœfðo fundet hlutenn, ok náðo eige. Vísoðo þeir Ingimunde til í dale einom

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of earl Ingi-mund of Gaut-land and of Wigdis. Iockle gave him his life; and afterwards he took to wife Thor-dis his [Iockle's] sister.

Their son was INGI-MUND THE OLD. He was brought up in the isle Hefne with Thori, the father of Grim and Hrod-mund. Heid the Sibyl prophesied to them all that they should settle in a land that was as yet undiscovered west over the sea. But Ingi-mund said that he would not do that. But the Sibyl declared that he would not be able to help it; and also told this, as a token, that the lot *or* teraph would disappear out of his purse, saying that he would find it when he dug a place to set up his porch-pillars in that land.

2. Ingi-mund was a great wicking *or* warrior, and harried in the west on wicking cruises. SÆ-MUND was the name of his fellow *or* partner, a Southrey-man. They came back from warring at the time that king Harold was coming to the land and going forth to the battle in Hafr's-frith against Thore Long-chin and his fellows. Ingi-mund was minded to give help to the king, but not Sæ-mund; and the two partners parted there. After the battle king Harold gave in wedlock to Ingi-mund Wig-dis, the daughter of earl Thore the Silent. She and Eor-wend Halse *or* Neck were his children by his leman. Ingi-mund could find no peace, wherefore king Harold would have had him seek his fate in Iceland, but Ingi-mund said that he had never been minded to do so. Nevertheless he sent two Fins to go to Iceland to get back his lot *or* teraph, which was a Frey made of silver. The Fins came back, and they had found the teraph, but could not get it. They told that it was in

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1. Þórsteinn] S; om. Cd. 8. at þá munde horfenn hlutr or p. hans, S. finnaz, S. 9. á landeno] add. S. 10. Vestr-víking] íafnan, add. S. 12. geck til lannz ok] add. S. 21. Ingimunde] add. S.

miðle holta þriggja, ok sœgðo hónom allt lannz-leg hvé háttað vas þar es þeir skyldo byggja.

Efter þat fór Ingimundr til Íslannz, ok með hónom Iorundr Hals, mágr hans, ok Eyvindr Sœrkver, ok Ásmundr ok Hvate viner hans: ok þrælar hans, Friðmundr ok Bœðvarr ok Þórer Refskegg, ok Ulfkell. Þeir tóko Grímsár-ós fyr sunnan land, ok vóro aller um vetrenn á Hvann-eyre með Gríme fóst-bróðor Ingimundar. En um váret fóro þeir norðr um heiðar. Þeir kómo í fiœrð þann es þeir fundo hrúta tvá—þeir kœlloðo þar Hrúta-fiœrð—síðan fóro þeir norðr um hérað, ok gǽfo víða œr-nefne. Hann vas um vetr í Víðe-dale í Ingimundar-holte. Þaðan sǽ þeir fiœll snælaus í land-suðr, ok fóro þangat um váret. Þar kende Ingimundr lœnd þau es hónom vas til vísat. Þórdís, dótter hans vas alen í Þórdísar-holte.

3. Ingimundr nam Vatz-dal allan upp frá Helga-vatne ok Urðar-vatne fyr austan. Hann bió at Hofe; ok fann hlut sínn es hann gróf fyr œndogis-súlom sínom. Þórsteinn vas son þeirra Vígdísar; ok Iœkull; ok Þórer Hafrs-þió; ok Hœgne: Smiðr hét ambáttar son ok Ingimundar. En dœ́ttr hans Iórunn, ok Þórdís.

4. Iorundr Hals nam út frá Urðar-vatne, ok til Mógils-lœkjar, ok bió á Grund under Iorundar-felle. Hans son vas Márr á Márs-stœðom.

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a dale between three [two] holts, and they told him how all the land lay, and of what kind it was which he was to settle in there.

After this Ingi-mund got ready to go to Iceland, and Eor-wend Neck with him, his brother-in-law; and Ey-wind Sarcwe and As-mund and Hwate his friends; and his thralls, Frith-mund and Bead-were and Thore, Rof-sceg and Wolf-kell. They made Grim's-river-mouth in the south of the land, and stayed the winter through in Hwan-eyre with Grim, Ingi-mund's sworn brother. But in the spring they went north over the heath. They came into a frith, where they found two rams, and called it therefore Ram-frith. Then they went north over the country round, and named places far and wide. In the winter he stayed in Willow-dale at Ingi-mund's-holt: thence they could see a snowless mountain to the south-east, and went that way in the spring. Then Ingi-mund saw and knew the land that had been pointed out to him. Thor-dis his daughter was born at Thor-dis-holt.

3. Ingi-mund took in settlement all Water-dale up from Helge-mere and Wierd-mere in the east. He dwelt at Temple, and found his teraph there as he was digging to set up his porch-pillars. Thor-stan was the son of him and Wig-dis, and [also] Iockle and Thore Goat-thigh, and Hagene. Smith was the name of the son of Ingi-mund and a bond-maid, and his daughters were Eor-wynd and Thor-dis.

4. Eor-wend Halse *or* Neck took in settlement land west of Horst-mere and up to Mo-gils-beck, and dwelt at Ground under Eor-wend-fell. His son was Mar [Mór] of Mar-stead.

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1. þriggja] tveggja, S. 4. ok Hvate viner hans] S; hinn Hvate vinr hans, Cd. 6. fyr s. land] add. S. 12. S; sniólaus, Cd. þangat] þannveg, S.

[176: iii. 3.]

5. Hvate nam út frá Mógils-lœ́k til Gilj-ár, ok bió á Hvata-stœðom.

6. Ásmundr nam út frá Helga-vatne of Þingeyra-sveit, ok bió under Gnúpe.

7. Friðmundr nam Forsœ́lo-dal.

8. Eyvindr Sœrkver nam Blœndo-dal. Hans son vas Hermundr, ok Hrómundr enn Halte.

9. Ingimundr fann á vatne eino bero, ok tvá húna hvíta með henne;—þat kallaðe hann Húna-vatn. Efter þat fór Ingimundr útan, ok gaf Haralde konunge dýren.—Ecke hœfðo menn fyrr séð í Nórege hvíta-biœrno—þá gaf Haraldr konungr Ingimunde skipet Stíganda með viðar-farme, ok siglðe (hann) tveim skipom til Íslannz; ok siglðe fyr norðan land vestr um Skaga fyrstr manna, ok hélt upp í Húna-vatn—þar heiter nú Stíganda-hróf hiá Þing-eyrom.

Efter þat vas Hrafn Austmaðr með Ingimunde, ok hafðe sverð gótt; ok bar þat í hof. Því tók Ingimundr þat af hónom.

10. Hallormr ok Þórormr brœ́ðr kómo út ok váro með Ingimunde. Þá feck Hallormr Þórdísar dóttor hans, ok fylgðe henne heiman Cárns-ár-land. Þeirra son vas Þórgrímr Cárnsár-goðe. Þórormr bió í Þórorms-tungo.

11. Ingimunde hurfo svín tio, ok fundosk annat hausteð í Svína-

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5. HWATE took land west from Mo-gils-beck to Gills, and dwelt at Hwate-stead.

6. AS-MUND took in settlement land west from Helge-mere over the Thing-eyre country, and dwelt under Peak.

7. FRITH-MUND took in settlement For-sun-dale.

8. EY-WIND SORCWE took in settlement Blond-dale. His sons were Her-mund and Hrod-mund Halt.

9. Ingi-mund lit upon a white she-bear, and two cubs with her, on a mere there, and called it Cub-mere. After that Ingi-mund went abroad, and gave the bears to king Harold. White bears had never been seen before in Norway. Then king Harold gave Ingi-mund the ship *Stepper*, with a cargo of wood aboard of her, and he sailed back to Iceland with his two ships; and sailed the north-west course round the Skaw first of all men, and held on his way to Cub-mere, to a place that is now called Stepper-dock, hard by Thing-eyre.

After this Raven the Eastman stayed with Ingi-mund, and he had a good sword, and carried it into the Temple; wherefore Ingi-mund took it from him.

10. HALL-WORM and THOR-ORM, two brethren, came out and stayed with Ingi-mund. Then Hall-worm took to wife Thor-dis, Ingi-mund's daughter, and then followed her hence as her marriage portion Cairn's-water-land. Their son was Thor-grim, the Cairn's-water *gode*. Thor-orm dwelt at Thor-orm's-tongue.

11. Ingi-mund lost ten swine, and they were found the next harvest-

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1. This § from S. 3. of] ok, Cd.; um, S. 8. hvíta] add. S. 13. land] add. S. 18. kómo út ok] add. S. 22. í Svína- dale] add. S.

dale ok vóro þá saman hundrað svína. Gæltr hét Beigaðr; hann hlióp á Svína-vatn, ok svamm þar til at af gengo klaufernar: hann sprack á Beigaðar-hvále.

12. Hrolleifr enn Mikle, ok Liót móðer hans, kómo út í Borgar-firðe. Þau fóro norðr um sveiter, ok fengo œngan ráð-stafa áðr þau kómo í Skaga-fiørð til Sæmundar. Hrolleifr vas sonr Arnallz, bróðor Sæmundar; því vísaðe hann þeim norðr á Hæfða-strænd til Þórðar; en hann feck hónom (land) í Hrolleifs-dale, ok bió hann þar. Hrolleifr fiflðe Hróðnýjo, dóttor Una í Unaðs-dale. Oddr Una son sat fyrer hónom, ok vá Liót systrung hans, en særðe hann á fœte, þvi at kyrtil hans bito eige iærn. Hrolleifr vá Odd, ok tvá menn aðra; en tveir kómosk undan. Fyrer þat gœrðe Hæfða-Þórðr þau héraðs-sek, svá vítt sem vætn féllo til Skaga-fiarðar. Þá sende Sæmundr Hrolleif tíl Ingimundar ens Gamla. Hann sette hann niðr í Oddz-ás gegnt Hofe.

Hann átte veiðe í Vatzdals-ǽ við Ingimund, ok skylde ganga or ǽ fyrer Hofs-mænnom; en hann vilde eige or ganga fyrer sonom Ingimundar; ok bærðosk þeir um ǽna. Þá vas sagt Ingimunde; ok vas hann þá blindr; ok lét hann smala-svein leiða hest under ser á ǽna miðle þeirra. Hrolleifr skaut spióte í gegnom hann. Þeir fóro þá heim. Ingimundr sende sveinenn at segja Hrolleife:

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tide in Swine-dale, and there were then a hundred swine together. The boar was called Beigad [. . . .]; he leapt into Swine-mere, and swam till his hooves fell off, and he died of exhaustion at Beigad's hillock *or* knoll.

12. Hrod-laf the Big, and Leot his mother, came out and put into Borg-frith. They went north over the country side, and got no steadfast abode till they got to Sæmunds in Shaw-frith. Hrod-laf was the son of Arn-old, the brother of Sæmund, wherefore he directed them north to Thord at Head-strand, and he gave him [Hrod-laf] land in Hrod-laf's-dale, and there he dwelt. Hrod-laf beguiled Hrod-ny, the daughter of Una [Unadh] of Unad's-dale. Ord, Una's son, waylaid him, and slew Leot his sister's son; but wounded Hrod-laf himself on the foot, for iron would not bite on his kirtle. Hrod-laf slew Ord and two of his men beside, but two got away. For this Thord o' Head made him and his mother outlaws in the hundred, as far as the rivers ran into Shaw-frith. Then Sæmund sent Hrod-laf to Ingi-mund the Old; he set him down at Ord's-ridge, over against Temple.

He had a fishery in Water-dale-river with Ingi-mund; and the Temple men had the first right of going on the river to fish. But Hrod-laf would not yield the river to the sons of Ingi-mund, and they fought across the river. This was told to Ingi-mund, who was then blind, and he bade a sheep-boy lead his horse under him to the river between them [where they were fighting]. Hrod-laf cast a spear and hit him, and then he and the boy turned home. Ingi-mund sent the boy to tell Hrod-laf; and he

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9. Una-dal, S, less right, the full name being Unadh-. 13. sem vatn-föll deildo, S. 17. ganga fyrer] Hofsmm., add. Cd.

[179: iii. 4.]

en hann vas dauðr í ǫnduge þá es syner hans kómo heim. Hrolleifr sagðe móðor sínne: hon kvað þá reyna mundo hvárt meira mætte gifta Ingimundar sona, eða kunnosta hennar; ok bað hann þá fyrst í braut fara. Þórsteinn skylde reyna efter Hrolleife, ok hafa kost-grip af arfe. Eige settosk þeir í ǫndoge fǫðor síns Ingimundar-syner. (Þeir) fóro norðr til Geirmundar, ok gaf Þórsteinn hónom sex tige silfrs, at hann skyte Hrolleife braut. Ingimundar-syner rǫkðo spor hans norðan um halsa til Vatz-dals. Þórsteinn sende húskarl í Ás á niósn. Hann kvað tolf vísor áðr til dura vas genget. Hann sá fata-hrúgo á brǫndom, ok kom undan rautt klæðe. Þórsteinn kvað þar vereð hafa Hrolleif, 'ok mun Liót hafa blóteð til lang-lífiss hónom.' Þeir fóro í Ás, ok vilde Þórsteinn sitja yfer durom; ok náðe því eige fyrer Iǫkle, þvi at hann vill þar vesa. Maðr geck út ok sásk um; þá leidde annarr Hrolleif efter ser. Iǫkull brásk við, ok fellde ofan skíða-hlaða; en gat þó kastað kefle til brœðra sínna. Hann réð á Hrolleif, ok ulto þeir báðer ofan fyr breckona, ok varð Iǫkull efre. Þá kom Þórsteinn at, ok neytto þeir þá vápna. Þá vas Liót út komen ok geck ǫfog; hon hafðe hǫfoðet miðle fóta ser; en klæðen á bake ser. Iǫkull hió hǫfoð af Hrolleife, ok rak í and-lit Liótu. Þá kvazk hon of sein orðet hafa; 'Nú mœnde um snuask iǫrðen fyr siónom mínom, en ér mundot aller œrzk hafa.'

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was dead in his high seat when his sons came home. Hrod-laf told his mother; and she said it should be tried whether the luck of Ingi-mund's sons or her knowledge [magic] should prevail; but bade him first go away. Thor-stan was set to espy after Hrod-laf, for which he was to get his choice out of the heritage. Ingi-mund's sons would not sit in the high seat after their father. They went north to Gar-mund, and Thor-stan gave him sixty pieces of silver to thrust Hrod-laf away. Ingi-mund's sons tracked his slot from the north over Neck to Water-dale. Thor-stan sent his house-carle to the Ridge to spy. He said that he could say twelve verses ere they answered the door. He saw a pile of clothes by the door-posts, and from under it a red coat sticking out. Thor-stan said that must have been Hrod-laf, and that Leot must have sacrificed to get him a long life. They went up to Ridge, and Thor-stan wished to waylay the door, sitting above it; but could not, because of Iockle, who wished to sit there. A man walked out and craned about; and the second man that came out led Hrod-laf after him. Iockle sprang up, and fell down off the wood-stack, but yet was able to cast the kevel to his brethren [as a sign]. He made for Hrod-laf, and they both rolled down the slope, but Iockle was uppermost. Then Thor-stan came up, and they took to their weapons. By this time Leot had got out, and she was walking backward; she had her head between her legs, and her clothes up over her back. Iockle cut off Hrod-laf's head, and cast it in Leot's face. Then she said that she was come too late, 'and if I had come sooner, the earth would have turned over before the look of my eyes, and ye should all have gone mad.'

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5. ǫndoge] hásæte, S. 6. S; Sæmundar, Cd. 9. S; kvað kveðnar, Cd. (badly). 14. sásk] saðs, Cd.

[184: iii. 5.]

13. Efter þat kauss Þórsteinn Hofs-land; en Iaukull hafðe sverðet, ok bió í Tungo. Þórer hafðe goðorð, ok bió at Undornfelle, ok geck berserks-gang. Haugne hafðe Stíganda, ok vas farmaðr. Smiðr bió á Smiðs-staðom. Þórsteinn átte Þórríðe Gyðjo, dóttor Solmundar í Ásbiarnar-nese: þeirra son vas Ingolfr enn Fagre, ok Goðbrandr. Iaukull vas son Bárðar Iaukuls sonar, es Óláfr konungr enn Helge lét drepa.—Þat sagðe Iaukull stiga-maðr, at lenge mundo glap-víg haldask í ætt þeirre.

14. Eyvindr Auðkúla hét maðr; hann nam Svína-dal ok bió á Auðkúlo-staðom.

15. Þórgils Giallande bió at Svína-vatne, es út kom með Auðunne Skokul. Hans syner vóro þeir Digr-Ormr, es vógo Skarp-heðin Véfrœðar son í Vatz-skarðe.

16. Eyvindr Sœrkver nam Blaundo-dal, sem fyrr es ritið. Hans son vas Hrómundr Hallte, es vá Haugna Ingimundar son, þá es þeir Márr ok Ingimundar syner baurðosk um Deilðar-hialla: því vas hann gœrr or Norðlendinga-fiórðunge. Hans syner vóro þeir Þórbiaurn, ok Hásteinn, es baurðosk við Sleito-Helga í Hrúta-firðe. Annarr son Eyvindar Sœrkvess vas Hermundr, faðer Hildar, es átte Ávallde Ingiallz son: þeirra baurn vóro þau Colfinna, es átte

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13. After that Thor-stan chose Temple-land; but Iockle kept the sword, and dwelt at Tongue. Thore had the gode-ship *or* priesthood, and dwelt at Undern-fell [Afternoon-fell], and went Bearsack's-way [became mad at times]. Hagene had Stepper, and was a merchant-shipper. Smith dwelt at Smith-stead. Thor-stan had to wife Thor-rid, the priestess, the daughter of Sol-mund of Os-beorn's-ness. Their sons were Ing-wolf the Fair and Gud-brand. Iockle was the son of Bard, Iockle's son, whom king Olaf the Saint had slain. Iockle, the highway-man, had said that unkindly *or* unlucky slaughter should long hold in their family. [Space of four lines, though nothing seems to be missing.]

14. Ey-wind Aud-cula was the name of a man that took in settlement Swine-dale, and dwelt at Aud-cula-stead.

15. Thor-gils the Yeller dwelt at Swine-mere. He had come out with Ead-wine Shackle. His sons were these: Fat-Orm and his brethren, that slew Sharp-hedin We-fred's son at Water's-scard or Mere-pass.

16. Ey-wind Sorcwe took in settlement Bland-dale, as it is written before. His son was Hrod-mund the Halt, who slew Hagene, Ingi-mund's son, when Mór and the sons of Ingi-mund were fighting over Feud-shelf, wherefore he was made an outlaw in the North-country-men's Quarter. His sons were these: Thor-beorn and Heah-stan, that fought with Sleight-Helge in Ram-frith. Another son of Ey-wind Sorcwi was Her-mund, the father of Hilda, whom A-wald Ingi-ald's son had to wife. Their children were these: Col-finna, whom Gris Sæming's son had to

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2. Emend. (MS. Biorn Olsen); Undun-felle, H, S. 12. Skokle, S. 14. sem ... ritið] add. S. 18. Slettu-, Cd.

Gríss Sæmings son; ok Brandr es vá Gallta Óttars son á Húna-vatz-þinge fyrer níð Hallfrœðar.

17. Þórbiærn Colcan hét maðr. Hann nam Colco-mýrar, ok bió þar meðan hann lifðe.

6. 1. ÆVARR hét maðr, son Ketils Hello-flaga, ok Þóríðar, dóttor Harallz konungs Goll-skeggs, or Sogne. Syner Ævars vóro þeir Véfrœðr ok Carle, ok Þórbiærn Strúgr, ok Þórðr Mikill Ævarr fór til Íslannz or víking ok syner hans, aðrer an Véfrœðr, hann vas efter í víking. Með hónom fór út Gunnsteinn frænde hans, ok Auðolfr, ok Gautr.

Ævarr kom skipe síno í Blœndo-ós; þá vóro numen lœnd fyr vestan Blœndo. Ævarr fór upp með Blœndo at leita ser land-náms, ok kom þar sem heita Móbergs-breckor; sette hann (þar) niðr stœng háva, ok kvazk þar taka Véfrœðe syne sínom bú-stað. Síðan nam hann Langa-dal allan upp þaðan, ok svá þar fyr norðan hals. Þar skifte hann lœndom með skipverjom sínom. Ævarr bió í Ævars-skarðe.

2. Véfrœðr kom út síðarr í Gœngo-skarz-ár-ós, ok geck norðan til fœðor síns; ok kende Ævarr hann eige. Þeir glímðo svá at upp gengo stockar aller í húseno áðr Véfrœðr sagðe til sín. Hann gœrðe bú at Móberge sem ætlað vas: en Þórbiærn Strúgr á

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wife, and Brand, who slew Galte Oht-here's son at the Cub-mere-moot for a lampoon of Hall-fred's.

17. THOR-BEORN COLCAN [Colgan] was the name of a man that took in settlement Colca-mire, and dwelt there as long as he lived.

6. 1. ÆW-HERE was the name of a man, the son of Cetil Slate-flag, and of Thor-rid, the daughter of king Harold Gold-beard of Sogn. The sons of Æw-here were We-fred and [S: his bastard sons] Carle, and Thor-beorn Stew, and Thord the Big. Æw-here went to Iceland from his wicking cruises, with all his sons save We-fred. He stayed behind on wicking cruises. With him there came out Gund-stan his kinsman, and Ead-wolf, and Geat.

Æw-here came in his ship to Blond-mouth. At that time all the land was taken and settled west of River Blond. Æw-here went up along River Blond to seek him a place to take and settle in, and reached the place which is called Mo-bergs-brink. He set up a high pole there, and declared that he took a place for a homestead there for We-fred his son. Then he took all Long-dale up thence, and so along to the mouth of the Neck. There he gave out land among his shipmates. Æw-here dwelt at Æw-here-pass.

2. We-fred came out later, and landed at the mouth of Gong-scard-water *or* Gong-pass-river, and went thence south to his father, and Æw-here did not know him. They wrestled so that every pillar in the house was torn up before We-fred said who he was. He set up housekeeping at Mo-berg, as was settled beforehand, and Thor-beorn

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3. Kolkr, S (badly). 4. meðan h. l.] add. S. 5. Ævarr átte (blank) þeirra son vas Vefreyðr; syner Ævars laun-getner vóro þeir Karle, etc., S (better?). 13. en er hann kom . . . sette hann, etc., S. þar] om. Cd. 20. S; húsunum, Cd.

Strúgs-stǫðom: en Gunnsteinn á Gunnsteins-stǫðom: Carle á Carla-stǫðom: Þórðr (Mikill) á Mikils-stǫðom: Auðolfr á Auðolfs-stǫðom.

3. Gautr bygðe í Gautz-dale; hann vas einhendr. Þeir Eyvindr Sœrkver fóro ser sialfer, ok vildo eíge lifa efter Ingimund enn Gamla: Haukr bió þar sem Hauks-staðer heita. Véfrœðr átte Gunnhillde, dóttor Eireks or Goðdǫlom, systor Holmgǫngo-Starra: þeirra syner vóro þeir Ulfheðinn, es þeir Fostolfr ok Þróttolfr vǿgo við Grinda-lœ́k; ok Skarpheðinn, es þeir Digr-Ormr vǿgo í Vatz-skarðe; ok Húnrœðr, faðor Márs, fǫðor Hafliða.

4. Hollte hét maðr, es nam Langa-dal ofan frá Móberge, ok bió á Holta-stǫðom. Hann vas faðer Ísrœðar, fǫðor Ísleifs, fǫðor Þórvallz, fǫðor Þórarens (ens) Spaka. Dótter Þórvallz vas Þórdís, es átte Halldórr, son Snorra Goða; þeirra dœ́ttr vóro þær Þórkatla, es átte Goðlaugr Þórfinnz son í Straums-firðe. [Þaðan ero Sturlungar komner ok Odda-verjar.] Onnor (dótter) vas Goðrún, es átte Ceartan, son Ásgeirs í Vatz-firðe. Þeirra son Þórvalldr, faðer Þórðar í Vatz-firðe, ok Ingeríðr, es Goðleifr prestr átte.

5. Holmgongo-Máne hét maðr, es nam Skaga-strǫnd fyr vestan inn til Fors-ár; en fyr austan til Mána-þúfo; ok bió í Mána-vík: hans dóttor átte Þórbrandr í Dǫlom, faðer Mána, fǫðor Kalfs skalldz.

6. Eilífr Orn hét maðr, son Atla, Skíða sonar ens Gamla,

Stew at Stew-stead, and Gund-stan at Gund-stan-stead, Carle at Carle-stead, Thord Mickle at Mickle-stead, Ead-wolf at Ead-wolf-stead.

3. Geat settled at Geat's-dale. He was one-handed. Ey-wind Sorcwe and he did for themselves, for they would not live after Ingi-mund the Old. Hawk dwelt at the place that is called Hawk-stead. We-fred had to wife Gund-hild, daughter of Eiric of God-dales, the sister of Battle-Wager-Starre. Their sons were these: Wolf-hedin, whom Fast-wolf and Thrott-wolf slew at Grind-beck; and Scarp-hedin, whom Orm the Fat and his fellows slew at Water-pass; and Hun-red, the father of Mór, the father of Hafledi.

4. HOLLTE was the name of a man that took in settlement Lang-dale down from Mo-berg, and dwelt at Holte-stead. He was the father of Is-red, the father of Is-laf, the father of Thor-wald, the father of Thor-arin the Sage. Thor-wald's daughter was Thor-dis, whom Halldor, the son of Snorri *gode*, had to wife. Their daughters were these: Thor-katla, whom Gud-laug, Thor-fin's son of Stream-frith, had to wife, whence are the STURLUNGS come and the ORD-BIDERS; the other was Gud-run, whom Ceartan, the son of As-gar of Water-frith, had to wife. Their son was Thor-wald, the father of Thord o' Water-frith, and Inge-rid, whom Gud-laug the priest had to wife.

5. WAGER-BATTLE-MOON was the name of a man that took in settlement Shaw-strand from the west into Moon-tump, and dwelt at Moon-wick. His daughter Thor-brand-a-Dale had to wife, the father of Moon, the father of Calf the poet.

6. EI-LIF ERNE was the name of a man, the son of Atle, the son of

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6. Hauks-grafer, S. 18. faðer Þ. . . . átte] blank in Cd.; faðer Þórðar í Vatz-firðe, filled in from Sturl. vii. ch. 1; the rest from S.

Bárðar sonar í Ál: Eilífr nam land inn frá Mána-þúfo til Gongo-skarz-ár, ok Laxár-dal, ok bió þar. Hann átte Þórlaugo dóttor Sæmundar í Hlíð: þeirra syner vóro þeir Solmundr, faðer Goðmundar, fæðor (þeirra) Víga-Barða, ok brœðra hans. Annarr vas Atle enn Ramme, es átte Herdíse, dóttor Þórðar frá Hæfða: þeirra bærn vóro (þau) Þórlaug, es átte Goðmundr enn Ríke; ok Þórarenn, es átte Hællo, dóttor Iorundar Hals; þeirra son vas Styrbiærn, es átte Yngvillde, dóttor Steinrœðar, Heðins sonar frá Heðins-hæfða; þeirra dótter Arndís, es átte Hamall, Þormóðs son, Þórkels sonar Mána. Son Eilífs Arnar vas Coðran at Gilj-á, faðer Þórvallz Víðfærla; ok Þióðolfr Goðe at Hofe á Skaga-strænd; ok Eysteinn, faðer Þórvallz Tinteins, ok Þórsteins Heiðmennings, ok Arnar í Fliótom.

7. 1. SÆMUNDR enn SUÐREYSKE, félage Ingimundar ens Gamla, sem ritið es: hann kom skipe síno í Gængo-skarz-ár-ós. Sæmundr nam Sæmundar-hlíð alla til Vatz-skarz fyr ofan Sæmundar-lœk, ok bió á Geirmundar-stæðom. Hans son vas Geirmundr, es þar bió síðan. Dótter Sæmundar vas Regin-leif, es átte Þóroddr Hialmr: þeirra dótter Hallbera, móðer Goðmundar ens Ríkja, fæðor Eyjolfs, fæðor Þóreyjar, móðor Sæmundar [ens Fróða]. Arnalldr hét annarr son Sæmundar, faðer Riúpo, es átte

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Scid the Old, the son of Bard of Al. Ei-lif took land in settlement from Moon-tump to Gong-scard-water and Lax-water-dale, and dwelt there. He had to wife Thor-laug, the daughter of Sæ-mund o' Lithe. Their sons were these: Sol-mund, the father of Gud-mund, the father of Slaughter-Bard and his brethren. Another son was Atle the Strong, who had to wife Her-dis, the daughter of Thord o' Head. Their children were these: Thor-laug, whom Gud-mund the Mighty had to wife, and Thor-arin, who had to wife Halla, the daughter of Eor-wend Neck. Their son was Styr-beorn, who had to wife Yngw-hild, the daughter of Stan-red, the son of Hedin of Hedin's-head. Their daughter was Erne-dis *or* Arn-dis, whom Hamal, the son of Thor-mod, the son of Thor-kell, had to wife. The son of Ei-lif Erne was Codran o' Gills-water, the father of Thor-wald the Far-farer, and Theod-wolf gode of Temple on Shaw-strand, and Ey-stan, the father of Thor-wald Tin-tan and of Thor-stan Heathman-ing, and Erne o' Fleet.

7. 1. SÆ-MUND O' THE SOUTHREYS [Sodor Islands], the fellow *or* partner of Ingi-mund the Old, as hath been written before, came hither in his ship to the mouth of Gong-scard-river. Sæ-mund took in settlement all Sæ-mund-lithe as far as Water-pass down from Sæ-mund-beck, and dwelt at Gar-mund-stead. His son was Gar-mund that dwelt there afterwards. The daughter of Sæ-mund was Regin-berâ, whom Thor-ord Helm had to wife. Their daughter was Hall-bera, the mother of Gud-mund the Mighty, the father of Ey-wolf, the father of Thor-ey, the mother of Sæ-mund the historian. Arnold was the name of another son of Sæ-mund. *He was* the father of Riupa [Caper-cailzie], whom

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1. inn] add. S. 4. ok brœðra hans] add. S. 12. ok Þórsteins . . . Fliótom] add. S.

Þórgeirr, son Þórðar frá Hœfða: þeirra son vas Halldórr frá Hofe.

2. Skefill hét maðr, es skipe síno kom í Gœngo-skarz-ár-ós á enne sœmo viko ok Sæmundr. En meðan Sæmundr fór elde um land-nám sétt, þá nam Skefill land allt fyr útan Sauð-á; hann tók þat af land-náme Sæmundar at úlofe hans; ok let Sæmundr þat vesa svá buet.

3. Ulfliótr hét maðr; hann nam Langa-holt allt fyr neðan Sæmundar-lœk.

4. Þórkell Vingner, Atla son, Skíða sonar ens Gamla; hann nam land um Vatz-skarð allt, ok Svart-ár-dal. Hans son vas Arnmóðr enn Skiálge, faðer Gallta, fœðor Þórgeirs, fœðor Styrmess, fœðor Hallz, fœðor Colfinno.

5. Alfgeirr hét maðr, es nam land um Alfgeirs-vœllo, ok upp til Mæli-fellz-ár, ok bió á Alfgeirs-vœllom.

6. Maðr het Þórviðr, sa es land nam upp frá Mæli-fellz-á til Gilj-ár.

7. Hrosskell hét maðr, es nam Svartár-dal allan, ok Ýrar-fellz-lœnd œll með ráðe Eiriks. Hann nam ofan til Gil-haga; ok bió at Ýrar-felle. Hann átte þræl þann es Roðrekr hét; hann sende hann upp efter Mæli-fellz-dale í landa-leiton, suðr á Kiol. Hann kom til gils þess es verðr suðr frá Mæli-fellz-dale, ok nú heiter

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Thor-gar, the son of Thord o' Head, had to wife. Their son was Halldor of Temple.

2. SCEFIL was the name of a man that came in his ship into the mouth of Gong-scard-water in the same week as Sæ-mund. But while Sæmund was carrying fire about his settlement, Scefil took in settlement all the land west of Sheep-river, taking it out of Sæ-mund's settlement without his leave; but Sæ-mund let it stand so.

3. WOLF-LEOT was the name of a man that took in settlement Langholt, all down from Sæ-mund's-beck.

4. THOR-KELL WINGNE, the son of Atle, the son of Scide the Old. He took land in settlement all over Water-dale and Swart-water-dale. His son was Arn-mod Squint, the father of Galte, the father of Thorgar, the father of Styrme, the father of Hall, the father of Col-fina.

5. ELF-GAR was the name of a man that took land in settlement in Elf-gar's-field and up to Meal-fell-water, and dwelt at Elf-gar's-field.

6. There was a man whose name was THOR-WIDE that took land in settlement up from Meal-fells-water to Gills-water.

7. HORSE-KELL was the name of a man that took in settlement all Swart-water-dale and all Yra-fells-land with the counsel of Eiric. He took in settlement up to Gil-haye, and dwelt at Yra-feil. He had a thrall that was called Roth-ric. He sent him up along Meal-fell-dale in quest of land south on the Keel. He came to a gill that turned south out of Meal-fell-dale, which is now called Roth-ric's-gill. There he set

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20. roprekr, Cd.

[190: iii. 7.]

Rodreks-gil; þar sette hann niðr staf ný-birkðan, es þeir kɔlloðo land-kɔnnoð. Efter þat hvarf hann aftr.

8. Vékell enn Hamrame hét maðr, es land nam ofan frá Gilj-ǽ, til Mæle-fellz-ár, ok bió at Mæle-felle. Hann spurðe ferð Hroðreks, ok fór lítlo síðarr suðr á fiall í landa-leiton. Hann kom til hauga þeirra es nú heita Vékels-haugar; hann skaut miðle hauganna; hann hvarf þaðan aftr.

En es þat spurðe Eirikr í Goðdœlom, sende hann þræl sínn suðr á fiall, es hét Ronguðr; fór hann enn í landa-leit. Hann kom suðr til Blondo kvísla; ok fór síðan upp með ǽ þeirre es fellr fyr vestan Vinverja-dal, ok vestr á hraunet miðle Reykja-valla ok Kialar; ok kom þar á mannz-spor, ok skilðe at þau lǽgo sunnan at. Hann hlóð þar vɔrðo þá, es nú heiter Rangaðar-varða. Þaðan fór hann aftr, ok gaf Eirikr hónom frelse fyrer ferð sína. En þaðan af tókosk upp ferðer um fiallet miðle Sunnlendinga ok Norðlendinga.

8. 1. EIRIKR hét maðr ágætr. Hann fór af Norege til Íslannz. Hann vas son Hroallz, Geirmundar sonar, Eiriks sonar Orðig-skeggia. Eirikr nam land frá Gilj-ǽ, ok Goðdala ok ofan til Norðr-ár; ok bió at Hofe í Goðdœlom. Hann átte Þórríðe, dóttor Þórðar Skeggja, systor Helgo, es Ketilbiɔrn

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up a fresh barked staff, which they called Land-kenner or Land-searcher, and after that he turned back again.

8. WE-KELL [CETIL] THE SKIN-STRONG [lycanthrope] was the name of a man that took land down from Gills to Meal-fell-ness, and dwelt at Meal-fell. He got news of the journey of Roth-ric; and a little later he went south on the fell in quest of land, and came to the barrows that are now called We-kell's howes. He cast [his spear *or* arrow] between the barrows, and then turned back again.

But when Eiric of God-dale got news of this, he sent his thrall, whose name was Rongud, southward on the fell. He too went to seek out land. He came south to Blond-springs, and then went up along the river that falls from the west of Hwin-ware-dale and west on to the lava *or* rawn between Reek-field and Keel, and there came on a man's slots *or* tracks, and guessed that they must have come from the south. He piled up a cairn there, which is now called Rongud's cairn. From this place he went back, and Eiric gave him his freedom for his journey. But thenceforward there came about journeying over the mountains between the South-country-men and the North-country-men.

8. 1. EIRIC was the name of a nobleman. He came out of Norway to Iceland. He was the son of Hrod-wald, the son of Gar-mund, the son of Eiric Ordig-beardie. Eiric took land in settlement from Gills, over all God-dale, and down to North-water, and dwelt at Temple in God-dale. He had to wife Thor-rid, the daughter of Thord-beardie. the sister of Helge, whom Cetil-beorn the Old of Moss-fell had to wife.

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1. S; Roreks, Cd. 4. spurðe] S; spottaðe, Cd. 4. S; Rærex, Cd. 15. Sunnlendinga fiórðungs, S. 18. S; Rohallz, Cd. 19. um Goðdale alla, S.

enn Gamle átte at Mosfelle. Bæorn þeirra Eiriks vóro þau Þórkell, ok Hroalldr, Þórgeirr, ok Holmgongo-Starre, ok Gunnilldr. Þórgeirr Eiriks son átte Yngvilde, Þórgeirs dóttor: þeirra dótter Rannveig, es átte Biarne Brodd-Helga son. Gunnillde Eiriks dóttor átte Vefrœðr Ævars son.

2. Kráko-Hreiðarr hét maðr, son Úfeigs Laf-skeggs, Œxna-Þóres-sonar. Þeir feðgar bioggo skip sítt ok siglðo til Íslannz. Ok es þeir kómo í land-sýn, geck Hreiðarr til siglo; ok kvazk eige mundu kasta æondogis-súlom sínom fyr borð; kvezk þat þykkja úmerkilegt at gœra ráð sítt efter því: kvezk heldr mundo heita á Þór, at hann vísaðe hónom til landa; ok kvazk þar mundu berjask til landa ef áðr være numet. En hann kom í Skaga-fiærð, ok siglðe upp á Borgar-sand til brotz. Hávarðr Hegre kom til hans, ok bauð hónom til sín; ok þar vas hann um vetrenn í Hegranese.

3. Um váret spurðe Hávarðr, hvat hann vilde ráða sínna; en hann kvezk ætla at berjask við Sæmund til landa. En Hávarðr latte, ok kvað þat ílla gefizk hafa; bað hann fara á fund Eiriks í Goðdælom, 'ok tak ráð af hónom, þvi at hann es vitrastr maðr í héraðe þesso.' Hreiðarr gœrðe svá. En es hann fann Eirik, latte hann þessa ófriðar, ok kvað úheyrt, at menn deilðe, meðan

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The children of her and Eiric were these: Thor-kell and Hrod-wald, Thor-gar and Battle-wager Starre, and daughter Gund-hild. Thor-gar Eiric's son had to wife Yngw-hild, Thor-gar's daughter. Their daughter was Rand-weig, whom Beorn-beord Helge's son had to wife. We-fred Æw-here's son had to wife Gund-hild, Eiric's daughter.

2. Crow Hred-here was the name of a man, the son of Un-fey Hang-beard, the son of Oxen-Thori. He and his father made ready their ship and sailed to Iceland; and when they came in sight of land Hred-here went to the mast, and declared that he would not throw overboard the porch-pillars, saying that he would rather make a vow to Thunder *or* Thor, that he would point out to him the land he was to settle in; and he declared that he would fight for it, if it were already taken in settlement by another. And he put into Shaw-frith, and sailed up to Borg-sand, and ran his ship ashore. Haward Heron came to him, and asked him to his house, and he was there through the winter at Heron-ness.

3. In the spring Haward asked him what he meant to do; but he said that he had a mind to fight with Sæ-mund for land. But Haward spoke against this, and said that it would turn out ill; and bade him go to see Eiric o' God-dales and take counsel of him, 'for he is the wisest man in this country.' Hred-here did so; and when he found Eiric, he spoke against such a breach of the peace [as this would be], and said that it was a thing not to be spoken of that men should be in feud when there was such lack of men in the country; and [furthermore] he said, that he

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4. Gunnillde . . . Ævars son] add. S. 6. Úfeigs] Olafs, S. 7. bioggo . . . ok] add. S. 10. heita] S; leita, Cd. 12. landa ef] S; er, Cd. 19. þvi at . . . þesso] add. S. 21. úheyrt] S; eigi ráð, Cd.

svá mann-fátt være á landeno; kvezk helldr vilja gefa hónom Tungona alla niðr frá Skála-mýre, ok kvað Þór þangat hafa vísat hónom; ok þar hafa horft á stafn hans, es hann siglðe (upp) á Borgar-sand; kvað hónom œret þat land-nám ok hans sonom. Þann kost þá Hreiðarr, ok bió á Steins-stœðom. Hann kauss at deyja í Mæli-fell. Hans son vas Ófeigr Þunn-skeggr, faðer Biarnar, fœðor Tungo-Steins.

4. Maðr hét Hialmolfr, es nam land ofan um Blondo-hlíð. Hans son vas Þórgrímr Cugge, faðer Oddz í Axlar-haga, fœðor Sela-Kalfs.—Þaðan ero Axlhegingar.

5. Onundr Vís hét maðr, es land nam upp frá Merki-gile, enn Eystra-dal allt fyr austan. En þá es Eirikr vilde til fara at nema land um dalenn allt fyr vestan, þá fellde Onundr blót-spǿn til, at hann skyllde verða víss, hvern tíma Eirikr mœnde til fara at nema; ok varð þá Onundr skiótare; ok skaut tundr-ǿro yfer ǿna, ok helgaðe ser svá landet fyr vestan; ok bió miðle á.

6. Cáre hét maðr, es nam land á miðle Norðr-ár ok Merki-gils; ok bió í Flata-tungo.—Hann vas kallaðr Tungo-Cáre.—Frá hónom ero Silfr-stœ́ðingar komner.

7. Þórbrandr Orrecr nam land upp frá Bólstaðar-ǿ, Silfra-staðahlíð alla, ok Norðrár-dal fyr norðan, ok bió á Þórbrannz-stœðom;

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would rather give him all the Tongue down from Hall-mire, saying that Thunder had directed him thither, and that his prow had pointed thither as he sailed to Borg-sand, and that this country would be enough and to spare for him and his sons. Hred-here took this advice, and dwelt at Stan-stead. He wished to die into Meal-fell. His son was Un-fey Thin-beard, the father of Beorn, the father of Stan o' Tongue.

4. There was a man called Helm-wolf that took land in settlement down over Blond-lithe. His son was Thor-grim Cog, the father of Ord in Shoulder-hay, the father of Seal-Calf. Thence are come the Shoulder-hay-men.

5. Ean-wend the Wise was the name of a man that took land in settlement up from Mark-gill, all the East-dale from the east. But when Eiric wished to go and take in settlement the whole dale from the west, Ean-wend cast the sacrificial rods *or* chips, so that he should know the time when Eiric was about to take it in settlement; and then Ean-wend was the quicker, and shot a [burning] tinder-arrow across the river, and hallowed to himself the land from the west, and dwelt between the rivers.

6. Care was the name of a man that took land in settlement between North-water and Mark-gill, and dwelt at Flat-tongue. From him are come the Silver-stead-men.

7. Thor-brand Orrec [. . . . .] took land in settlement up from Bolster-river, all Silver-stead-side, and all North-water-dale from the north, and dwelt at Thor-brand-stead; and let build there a fire-house *or*

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3. S; stafni, Cd. 4. -sand . . . sonom] add. S. 5. þá] þektiz, S. 9. kuge, S. 12. nema land um dalenn allan, S. 13. at hann . . . víss] add. S. 20. Aurrek, S.

ok lét þar gœra elld-hús svá mikit at aller þeir menn es þeim megin fóro um dalenn, skyldo þar bera klyfjar í gœgnom; ok vesa ollom matr heimoll.—Við hann es kennd Orrecs-heiðr upp frá Hœko-stæðom. Hann vas gæfogr maðr ok kyn-stórr.

8. Þórer Dúfo-nef, vas leysinge Œxna-Þóriss. Hann kom skipe síno í Gæongo-skarz-ár-ós. Þar vas bygt hérað allt fyr vestan; hann fór norðr yfer Iækols-ǽ at Land-brote, ok nam land miðle Glóða-feykiss-ár ok Diúp-ár, ok bió á Flugo-mýre.

9. Í þann tíma (kom) út skip í Kolbeins-ár-óse, hlaðet kvik-fé. En þeim hvarf í Brim-nes-skógom ung-hrysse eitt. En Þórer Dúfo-nef keypte vónena, ok fann síðan. Þat vas allra hrossa skiótast, ok hét Fluga. Orn hét maðr, es fór lannz-horna í miðle; hann vas fiæl-kunnegr; hann sat fyre Þóre í Vinverja-dale es hann skyllde fara suðr of Kiæl; ok veðjaðe við Þóre, hvárr þeirra eiga mœnde hross skiótara; þvi at hann átte all-góðan hest; ok lagðe hvárr þeirra við hundrað silfrs. Þeir riðo báðer suðr um Kiæl, þar til es þeir kómo á skeið þat es nú heiter Dúfo-ness-skeið. En eige vas minne skiótleiks munr hrossa, an Þórer kom í móte Erne á miðjo skeiðe. Orn unðe svá ílla við fé-lát sítt, at hann vilde eige lifa; ok fór upp under Arnar-fell, ok týnde ser þar; en Fluga stóð

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hall so great that all the men that went that way over the dale might drive their pack-horses through, and there was meat free for all. After him Orrec-stead is called up from Hawk-stead. He was a well-born man, and of great family.

8. THORE DOVE-NEB was a freedman of Oxen-Thore. He came in his ship into the mouth of Gong-scard-water. The whole country side to the west was settled ere this; so he went north over Iockle-water to Land-slip, and took land in settlement between Gleed-blast-water and Deep-water, and dwelt at Fly-mere.

9. At that time there came out a ship into the mouth of Colban's-river oyce-mouth laden with live stock, and they lost in Brine-ness-shaw a young mare; and Thore Dove-neb bought the chance of finding her, and found her. She was the swiftest of all horses, and was called Fly. Erne was the name of a man that went about the land from point to point [a vagrant]; he was a wizard. He waylaid Thore in Winware-dale, against his riding south off the Keel, and wagered with Thore as to which of them had the better horse, for he had a very good stallion; and each of them laid 100 pieces of silver. They both rode south over the Keel, till they came to a course which is now called Dove-neb's-course; but there was such great difference between the horses, that Thore [had turned, and] was coming to meet Erne [who was no more than] half way up the course. Erne took the loss of his wager so to heart, that he would not live any longer; and he went up under a fell that is now called Erne's-fell, and did away with himself. But as for Fly, she was left at Dove-neb's-course, for she was

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3. upp frá] here come in 7 continuous vellum leaves. 5. Þórer] S; Þórðr, H, here and once below. 11. síðan] add. S. 20. ser þar] scalfr, add. S.

þar efter, þvi at hon vas miok móð. En es Þórer fór af þinge, fann hann hest fæxóttan, grán hiá Flugo: við þeim hafðe hon fenget. Under þeim vas alenn Eið-faxe, es útan vas fœrðr, ok varð siau manna bane við Miors á eínom dege; ok lézk hann sialfr þar. Fluga týndisk í fene á Flugo-mýre.

10. Collsveinn enn Ramme hét maðr, es land nam á miðle Þver-ár ok Gliúfr-ár ok bió á Collsveins-stæðom upp frá Þver-áó. Hann hafðe blót á Hof-stæðom.

11. Gunnolfr hét maðr. Hann nam land miðle, Þver-ár ok Glóða-feykis-ár, ok bió í Hvamme.

9. 1. GORMR hét herser ágætr í Svía-ríke; hann átte Þóro, dóttor Eiriks konungs at Uppsælom. Þorgils hét son hans: hann átte Elinu dóttor Burizlafs konongs or Gærðom austan, ok Ingigerðar, systor Dagstyggs Risa-konungs. Syner þeirra vóro þeir Hergrímr ok Herfiðr, es átte Hollo, dóttor Heðins, ok Arndísar Heðins dóttor. Groa hét dótter Herfinnz, ok Hollo; hána átte Róarr.

2. Þeirra son vas Slétto-Biorn, es land nam fyrst miðle Griót-ár ok Deilðar-ár, áðr þeir Healte ok Kolbeinn kómo út; hann bió á Sletto-Biarnar-stæðom. Hans son vas Ornolfr, es átte Þórliótu,

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very tired; and when Thore came back from the Moot [June], he found a grey and dark-maned stallion with her. She was big with foal by him, and from these sprang Eith-fax, which was sent abroad, and was seven men's death at Miors [*the lake in Norway*] in one day, and perished there. Fly was lost in a moss at Fly-mire.

10. COL-SWEGEN THE STRONG was the name of a man that took land in settlement between Thwart-water and Chine-river, and dwelt at Colswegen-stead; but he held his sacrifices at Temple-stead.

11. GUND-WOLF was the name of a man that took land in settlement between Thwart-water and Gled-blast-water, and dwelt at Hwam *or* Cambe.

9. 1. GORM *or* GUTH-THORM was the name of a noble lord *or* herse in Swee-ric [S: Swee-theod]. He had to wife Thora, the daughter of king Eiric at Up-sala. Their son was called Thor-gils. He had to wife Eilina [Helena], the daughter of Buris-slaf [Bogi-slav] king of Garth [Novgorod] in the east, and of Ingi-gerd, sister of Dag-stygg, king of the Risa [Russians]. Their sons were these: Her-grim and Her-fin, who had to wife Halla, daughter of Hedin and of Arn-dis *or* Erne-dis Hedin's daughter. The daughters of Her-fin were Groa [Gruoch] and Halla, whom Hrod-gar had to wife.

2. Their son was Beorn o' the Plain, that took land in settlement first between Grit-water and Feud-water before Shelty and Colban came out. He dwelt at Plain-Beorn-stead. His children were Erne-wolf, that had Thor-leot, daughter of Shelty Scapl's son to wife; and Arn-

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3. vas fœrðr] S; fór, vell. 4. S; Mors, vell. 9. Sunnolfr, S. 11. Sviþioð, S. 12. at] S; af, vell. 13. hans] þeirra, S. Elinu] S; Eilinu, vell. 14. Ingigerðar] S; Ingibiargar, H. 14. Risa-] thus H, S; read Rúsa *or* Rósa? 18. fyrst] add. S. 20. Hans son vas] hann átte (blank), þeirra, etc., S.

dóttor Healta Skapls; ok Arnbiœrn, es átte Þórlaugo Þórðar dóttor frá Hœfða; ok Arnoddr, es átte Þór-nýjo, dóttor Sigmundar, Þórkels sonar es Glúmr vá. Arnfríðr hét dótter Sletto-Biarnar, es Spak-Bœðvarr átte, son Ondotz.

3. Hann Ondóttr kom út í Kolbeins-ár-óse, ok kauper land at Sletto-Birne ofan frá Hals-grof enom vestra veg, ok út til Kolbeins-ár-óss; en enom eystra veg ofan frá lœ́k þeim es verðr út frá Nauta-bue, ok inn til Gliúfr-ár, ok bió í Við-vík.

4. Sigmundr á Vestfold átte Ingibiœrgo, dóttor Rauðs Ruggo í Naumo-dale, systor Þórsteins svorfuðar: þeirra son vas Kolbeinn. Hann fór til Íslannz, ok nam land miðle Griót-ár ok Deilðar-ár, Kolbeins-dal, ok Healta-dal.

10. 1. HEALTE, son Þórðar Skapls, kom til Íslannz, ok nam Healta-dal at ráðe Kolbeins, ok bió at Hofe: hans syner vóro þeir Þórvalldr, ok Þórðr, ágæter menn.

2. Þat hefer erfe veret ágætz á Íslande, es þeir erfðo fœðor sínn. Þeir buðo œllom hœfðingjom á Íslande: vóro þar M.CC. boðsmanna; ok vóro aller vírðinga-menn giœfom út leidder. At því erfe fœ́rðe Oddr Breiðfirðingr drǿpo þá es hann hafðe ort um Healta. Áðr hafðe Glúmr Geira son stemnt Odde um á-nyt til

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beorn *or* Erne-beorn, that had to wife Thor-laug, daughter of Thord o' Head; and Arn-ord, that had to wife Thor-ny, daughter of Sig-mund Thor-kel's son, that slew Glum. Arn-fred *or* Erne-fred was the name of Plain-Beorn's daughter, whom Sage Bead-were, the son of Aundott, had to wife.

3. Aundott came out to the mouth of Colban's-river, and bought land of Plane-beorn, down from Neck-pit west way and east up to Colban's-river-mouth, and on the east way down from the brook that springs out from Neat-by and runs east to Chine river, and he dwelt at Wood-wick.

4. SIG-MUND of West-fold had to wife Ingi-borg, the daughter of Red-Rug of Neam-dale, the sister of Thor-stan Swarfed. Their son was Colban. He journeyed to Iceland, and took land in settlement between Grit and Feud-water, Colban's-dale and Shelty-dale.

10. 1. SHELTY *or* SHOLTO, the son of Thord Scapl, came to Iceland and took in settlement Shelty-dale, by counsel of Colban, and dwelt at Temple. His sons were these: Thor-wald and Thord, noblemen.

2. It was the noblest arval ever held in Iceland that they held over their father. They bade all the chiefs in Iceland. There were twelve hundred guests [1440], and all men of worship were led on their way with gifts. At this arval Ord, the Broad-frith man, recited the Encomium which he had made on Shelty. Glum Garasson had summoned Ord to Torsk-frith-moot for rent (?) before this came to pass, and in the

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1. Skapls] Skafls s., vell.; Skalfs s., S. 6. út] S; inn, H. 7. S reverses 'eystra megin' and 'vestra megin.' 10. svarbaðar, S. 13. Skapls] thus vell.; Skafls, S. 15. þórðr] Grett. Saga (S*) names two sons of his, þorbiorn Ongul and Healte, and a daughter þórdís. ágæter menn] add. S. 20. á-nyt] thus also S and S* (Barðar Saga).

Þorska-fiarðar-þings. Þá um váret fóro Healta syner norðan á skipe til Steingríms-fiarðar, ok gengo norðan um heiðina þar sem nú es kalloð Healt-dœla-laut. En es þeír gengo á þinget, vóro þeir svá vel búner, at menn hugðo at Æser være þar komner. Þar um es þetta kveðit:

Mange hugðe manna . . .

Frá Healta sonom es mikil ætt komen.

11. 1. ÞÓRÐR hét maðr ágætr. Hann vas son Biarnar Byrðo-smiors, Hroallz sonar Ryggs, Ásleiks sonar, Biarnar sonar Iárn-síðo, Ragnars sonar Loðbrókar. Þórðr fór til Íslannz ok nam Hœfða-strœnd í Skaga-firðe, á miðle Una-dals-ár, ok Hrolleifs-dals-ár, ok bió at Hœfða.

2. Þórðr átte Friðgerðe, dóttor Þóris Himo, ok Friðgerðar, dóttor Cearfals Ira-konungs. Þau átto xix bœrn.

Biœrn vas son þeirra, es átte Þóriðe, dóttor Refs frá Barðe; ok vóro þeirra bœrn, Arnórr Kerlingar-nef; ok Þórdís, móðer Orms, fœðor Þórdísar, móðor Bótolfs.

Þórgeirr hét annarr son Þórðar; hann átte Riúpu, dóttor Arnallz, Sæmundar sonar; þeirra son vas Halldórr at Hofe.

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spring the sons of Shelty went from the north in their ship to Stangrim's-frith, and then walked south over the Heath by what is now called Shelt-dale-dip, and when they walked into the moot they were so well equipped that men thought that the Anses were come there, whereon this was repeated:—

No man thought but that the most glorious Anses were coming,
When the armed sons of noble Shelty marched into Torsk-firth moot.
[See Corpus Poet. Bor. ii. 62.]

From the Shelty sons is come a great [S: and high-born] family.

11. 1. THORD was the name of a nobleman in Norway. He was the son of Beorn Butter-keg, the son of Hrod-wald Ryg [the Rugian?], the son of As-lac *or* Os-lac, the son of Beorn Ironside, the son of Reginhere Lod-broc. Thord went to Iceland, and took in settlement Head-strand in Shaw-frith, between Unadh-dale-water and Hrod-laf-dale-river, and dwelt at Head.

2. Thord had to wife Frid-gerd, the daughter of Thore Hima [. . .] and of Frid-gerd, daughter of Cear-fal [Cearbhall], king of the Irish. They had nineteen children.

Beorn was a son of theirs, he that had to wife Thor-rid, the daughter of Ref of Bard, and their children were Arn-thor Carling-neb, and Thor-dis, mother of Worm, the father of Thor-dis, the mother of Bot-olf [Bead-wolf].

Thor-gar was the name of another son of Thord's. He had to wife Riupa [Caper-cailzie], the daughter of Arn-old, the son of Sæ-mund. Their son was Hall-dor of Temple.

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7. komen] ok gofug, add. S. 12. ok bió at] S; om. vell. 13. Hyrnu, S. 19. Halld. at Hofe] Grett. Saga (S*?) adds, Hann átte Þórdíse Þórðar dóttor systur þeirra bræðra Hialta ok Þórbiarnar Onguls.

Snorre vas enn þriðe; hann átte Þórhilde Riúpu, dóttor Þórðar Gelliss; þeirra son vas Þórðr Hesthœfðe, faðer Karls-efnes, es fann Vínland et Góða, faðer Snorra.

Þórvalldr Holbarke vas enn fiórðe son Þórðar; hann kom um haust eitt á Þórvarz-staðe á Síðo til Smiðcels, ok dvalðesk þar um hríð: þá fór hann upp til hellisins Surtz, ok fœrðe þar drápo þá, es hann hafðe ort um Iotunenn í hellenom. Síðan feck hann dóttor Smiðcels; ok vas þeirra dótter Iórunn, móðer Þórbranz í Skarfanese.

Bárðr vas enn fimte son Þórðar: hann átte Þórœrno, dóttor Þóroddz Hialms. Þeirra son vas Dagæ Skálld.

Soxolfr vas enn sétte son Þórðar; siaunde Þórgrímr; átte *H*róarr; nionde Cnorr; tionde Þórmóðr Scalle; ellefte Steinn.

Dœttr Þórðar vóro þær Þórlaug, es átte Arnbiœrn Sletto-Biarnar son; þeirra dótter Giaflaug, es átte Þórleikr Hoskullz son; þeirra son Bolle. Herdís vas œnnor dótter Þórðar; hána átte Atle enn Ramme: Þórgríma Skeiðar-kinn vas en þriðja: Árnbiorg fiórða: Ásgerðr fimta: sétta Arnleif: siaunda Þóríðr: átta Friðgerðr í Hvamme.

3. Hrolleifr enn mikle bygðe Hrolleifs-dal, sem ritið es, áðr

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Snorre was the third. He had to wife Thor-hild Riupa [Caper-cailzie], the daughter of Thord-Gelli. Their son was Thord Horse-head, the father of Carle's-efni, that found Wine-land the Good [America], the father of Snorri.

Thor-wald Hollow-weazand was the fourth son of Thord. He came one harvest-tide to Thor-wald-stead in Side, to Smith-cell [Cathal Gowe], and dwelt there for some time. It was then that he went up to Swart's-cave and repeated there an Encomium that he had made on the Giant in the Cave. Afterwards he took to wife a daughter of Smith-cell [Cathal Gowe], and their daughter was Ior-unn, the mother of Thor-brand of Scarf-ness.

Bard was Thord's fifth son. He had to wife Thor-orna, the daughter of Thor-ord Helm. Their son was Dagæ [S: Dade] the poet.

Sax-wolf was Thord's sixth son; the seventh Thor-grim; the eighth Rod-gar; the ninth Cnorr; the tenth Thor-mod the Bald; the eleventh Stan.

Thord's daughters were these: Thor-laug, whom Arn-beorn Plain-beorn's son had to wife; their daughter was Gud-laug, whom Thor-lac Hos-Coll's son had to wife; their son was Bolle. The second of Thord's daughters was Her-dis, whom Atle the Strong had to wife. Thor-grima Galley-cheek was the third; Arn-borg the fourth; As-gerd the fifth; An-leva the sixth; Thor-rid the seventh; Frid-gerd of Hwam the eighth.

3. Hrod-laf the Big dwelt in Hrod-laf's-dale, as was before written,

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3. Vindlð, vell. 6. upp] add. S. 8. Skarfs-n., S. 11. Dagæ] thus vell.; Dade, S. 15. Giaflaug] Laxd. Saga, ch. 20; Gudlaug, Cd. 18. Ásgerðr fimta] om. Cd.

Þórðr gœrðe hann norðan fyr víg Oddz Una sonar. Þá fór hann í Vatz-dal.

4. Friðleifr hét maðr, Gauzkr at fæðor-ætt; en Bryngerðr hét móðer hans, ok vas hon Flæmsk. Friðleifr nam Slétta-hlíð alla ok Friðleifs-dal miðle Friðleifs-dals-ár ok Staf-ár, ok bió í Holte. Hans son vas Þióðarr, faðer Ara, ok Bryngerðar, móðor Tungo-Steins.

5. Flóke, son Vilgerðar, Hærða-Kára dóttor, fór til Íslannz ok nam Flóka-dal miðle Flóka-dals-ár ok Reykjar-hóls. Hann bió at Móe. Flóke átte Gró, systor Þórðar frá Hæfða; þeirra son vas Oddleifr Stafr, es bió á Stafs-hóle, ok deilðe við Healta sono. Dótter Flóka vas Þióðgerðr, móðer Coðrans, fæðor Þióðgerðar, móðor Coðrans, fæðor Cárs í Vatz-dale.

12. 1. ÞÓRÐR KNAPPR hét maðr Sygnskr, systor-son Biarnar at Hauge: en annarr hét Nafr-Helgi. Þeir fóro sam-skipa til Íslannz, ok kómo við Haga-nes. Þórðr nam land upp frá Stíflo til Tungo-ár, ok bió at Knapp-stæðom. Hann átte Æso, dóttor Liótolfs Goða: þeirra son vas Hafr, es átte Þóríðe, dóttor Þórkels or Goðdælom: þeirra son vas Þórarenn, faðer Ófeigs.

2. Nafar-Helge nam land fyr austan, upp frá Haga-nese til Flóka-dals-ár, fyr neðan Barð, ok upp til Tungo-ár, ok bió á

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before Thord drove him out of the north for the slaying of Ord Una-son; then he went into Water-dale.

4. FRID-LAF was the name of a man that was Geatish on his father's side, but Bryn-gerd was the name of his mother, and she was a Flemish woman. Frid-laf took in settlement all Plain-lithe and Frid-laf-dale, between Frid-laf-dale-river and Staff, and dwelt at Holt. His son was Theod-here, the father of Are and of Bryn-gerd, the mother of Stan o' Tongue.

5. FLOKE, the son of Wil-gerd, the daughter of Haurd-Care, journeyed to Iceland, and took in settlement Floke-dale, between Floke-dale-river and Reek-hill. He dwelt at Moe. Floke had to wife Groa, the sister of Thord o' Head. Their son was Ord-laf Staff, that dwelt at Staff-holt, and had a feud with the Shelty-sons. Floke's daughter was Theod-gerd, the mother of Codran, the father of Theod-gerd, the mother of Codran, the father of Care of Water-dale.

12. 1. THORD KNOP was the name of a man, Sognish [*or* Swedish] by race, the sister's son [Sison] of Beorn o' the Howe; and another son of theirs was named Nave-Helge. They both journeyed to Iceland in the same ship, and put in at Hay-ness. Thord took in settlement land up from Stifle to Tongue-river, and dwelt at Knop-stead. He had to wife Asa, daughter of Leot-wolf gode. Their son was Hafr [He-goat], who had to wife Thu-rid, the daughter of Thor-kell of God-dales. Their son was Thor-arin, the father of Un-fey.

2. NAVE-HELGE took land in settlement eastward up from Hay-ness to Floke-dale-river, below Bard, and up to Tongue-river, and dwelt at

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4. Flamsk, S. 11. Olleifr, vell. 14. Sygnskr] S; Sonskr, vell. (as it seems). systor-son] son, S. 17. at] á, S.

Grindle. Hann átte Gró ena Skygno: þeirra bœrn vóro þau Þórolfr Karl-hœfðe; ok annarr Arnórr, es barðesk við Friðleif á Stafs-hóle: ok Þórgerðr, es átte Geirmundr, Sæmundar son; ok Ulfhildr, es átte Arnórr Skefils son í Gœngo-Skarðe: þeirra son vas Þórgeirr Ofláte, es vá Blót-Már at Móberge. Þórunn Blá-kinn (vas) ein.

3. Bárðr Suðreyingr nam land upp frá Stíflo til Mióva-dals-ár: hans son vas Hallr Mió-dœ́lingr, faðer Þóríðar, es átte Arnórr Kerlingar-nef.

4. Brúne enn Hvíte hét maðr ágætr, son Háreks Upplendinga-iarls. Hann fór til Íslannz af fýse sínne; ok nam land á miðle Mióva-dals-ár ok Ulfs-dala: hann bió á Brúna-stœðom. Hann átte Arnóro, dóttor Þórgeirs ens Óða, Liótolfs sonar Goða: þeirra syner vóro þeir Ketill; ok Ulfheðinn; ok Þórðr, es Barðverjar ero frá komner.

5. Ulfr víkingr, ok Óláfr Beckr, fóro sam-skipa til Íslannz. Ulfr nam Ulfs-dala, ok bió þar.

6. Óláfr Beckr vas son Karls or Biark-ey af Háloga-lande: hann vá Þóre enn Svarta, ok varð fyr þat út-lagr. Óláfr nam alla Dala fyr vestan, ok Óláfs-fiœrð suman til mótz við Þórmóð, (ok) bió at Kvia-beck: hans syner vóro þeir Steinolfr, faðer Biarnar; ok Grímolfr; ok Arnoddr, faðer Vilborgar, móðor Karls ens Rauða

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Grindle. He had to wife Gro [Gruoch] the Second-sighted. Their children were these: Thor-wolf Carle-head; and the second Arnor [Arun, Orran?], that fought with Frid-laf at Staff-hill; and Thor-gerd, whom Gar-mund Sæ-mund's son had to wife; and Wolf-hild [S: All-hild], whom Arnor, Skevil's son, of Gang-pass, had to wife. Their son was Thor-gar the Over-weening, that slew Mar o' the Offerings *that dwelt* at Moe-berg. Thor-wen Blue-cheek was one . . .

3. BARD, a Southreyman, took land in settlement up from Stifle to Slim-dale-river. His son was Hall Slim-daling, the father of Thor-rid, whom Arnor Carling-neb had to wife.

4. BRUNE THE WHITE was the name of a nobleman, the son of Heah-rec the Uplandmen's earl. He came to Iceland of his own will, and took land in settlement between Slim-dale-river and Wolf-dale. He dwelt at Brune-stead. He had to wife Arn-ora, daughter of Thor-gar the Mad, son of Leod-wolf gode. Their sons were Cetil, and Wolf-hedin, and Thord, whence the BARD-BIDERS are come.

5. WOLF THE WICKING and Anlaf Bench came to Iceland in the same ship. Wolf took in settlement Wolf-dale, and dwelt there.

6. ANLAF BENCH was the son of Carle of Birch-ey in Haleygo-land. He slew Thore the Black, and was outlawed therefore. Anlaf took in settlement all the dales on the west, and Anlaf's-frith from the south to match with Thor-mod's-land; and he dwelt at Quhae-beck. His sons were these: Stan-mod, the father of Beorn, and Grim-wolf, and Arn-ord, the father of Wil-borg, the mother of Carl the Red.

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2. þórhrolfr, S. Arnórr] S; Arvn, vell. 4. Olhildr, S. 5. -má, vell. 10. hét maðr ágætr] add. S. 19. S; sva(rta), Cd., hole in the vellum. 20. Dala] thus vell. mótz] moðs, vell. 21. Steinmóðr, S.

7. Þórmóðr enn Ramme hét maðr Svænskr; hann vá Gyrð, móðor-fæðor Skialgs á Iaðre, ok varð fyr þat land-flótte fyr Birne konunge at Hauge. Hann fór til Íslannz, ok kom skipe síno í Siglo-fiærð, ok siglðe inn á Þórmoðs-eyre; ok kallaðe af því Siglo-fiærð, ok Siglo-nes. Hann nam Siglo-fiærð allan á miðle Ulfs-dala ok Hvann-dala. Hann bió á Siglo-nese. Hann deilðe um Hvann-dala við Óláf Beck; ok varð siautián manna bane, áðr þeir sættosk; en þá skylde sítt sumar hvárr hafa. Þórmóðr vas son Harallz Víkings, es átte Arngerðe, dóttor Skíða or Skíða-dale: þeirra syner vóro þeir Arngeirr enn Hvasse, ok Narfe, faðer Þróndar, fæðor Hríseyjar-Narva ok Alrekr, es barðesk í Slétta-hlíð við Cnærr Þórðar son.

8. Gunnolfr enn Gamle, son Þórbiarnar Þiótz or Sogne: hann vá Végeir, fæðor Vébiarnar Sygna-kappa, ok fór síðan til Íslannz. Hann nam Óláfs-fiærð fyr austan upp til Reykja-ár, ok út til Vámúla, ok bió at Gunnolfs-á. Hann átte Gró, dóttor Þórvarz frá Urðom: þeirra syner vóro þeir Steinolfr, ok Þórer, ok Þórgrímr.

13. I. BIORN hét maðr ágætr á Gaut-lande, son Hrólfs frá Ám; hann átte Hlíf, dóttor Hrólfs, Ingiallz sonar, Fróða sonar konongs.—Starkaðr enn Gamle vas skáld beggja þeirra.—Eyvindr hét son þeirra.

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7. THOR-MOD THE STRONG was the name of a Sweenish [Sognish?] man. He slew Gurth, the mother's father of Scialg [Squint] of Iadar, and was therefore cast out of the land by king Beorn o' Howe. He journeyed to Iceland, and came in his ship to Mast-frith, and sailed up it as far as Thor-mod's-eyre, and gave the names Mast-frith and Mast-ness to those places accordingly. He took in settlement all Mast-frith, between Wolf-dale and Hwan-dale *or* Angelica-dale. He dwelt on Mast-ness. He had a feud with Anlaf Bench over Hwan-dale, and was the death of seventeen men before he and Anlaf were set at peace with each other, each agreeing to have it summer about. Thor-mod was the son of Harold Wicking. He had to wife Arn-gerd *or* Erne-gerd, the daughter of Scid of Scid-dale. Their sons were these: Arn-gar the Keen, and Narfe, the father of Throwend, the father of Risey-Narfe, and Al-ric that fought at Plain-lithe against Cnor Thord's son.

8. GUND-WOLF THE OLD, the son of Thor-beorn Thud out of Sogn. He slew We-gar the father of We-beorn, the champion of the Sogners, and then went out to Iceland. He took in settlement Anlaf's-frith eastward to Reek-water, and west to Wo-mull, and dwelt at Gund-wolf's-river. He had to wife Groa, the daughter of Thor-wald of Hurst. Their sons were Stan-wolf, and Thore, and Thor-grim.

13. I. BEORN was the name of a nobleman in Geat-land, the son of Hrodwolf-a-River. He had to wife Hlifa, daughter of Hrod-wolf, the son of Ingi-ald, the son of king Frode. Starcad the Old was poet to both of them [Ingi-ald and Frode]. Ey-wind was the name of their son.

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1. Read Sygnskr? om. S. 2. Skialx, vell. 7. xvj, S. 9. es] en hann, S. 13. þióz, vell.; þióta, S. 15. austan] vestan, S. upp] add. S. 17. ok þórer] S; om. H. (þórg)rímr, hole in the vell.

2. Biorn varð ú-sáttr um iœrð við Sigfast, mág Solvars Gauta-konungs. Sigfastr gaf dóttor sína Solvare: helt iarlenn (!) Sigfast svá fast, at hann hélt með ofríke œllom iœrðom Biarnar. Þá selðe Biœrn í hœnd Hlífo, kono sínne, allt sítt góz, ok Eyvinde syne sínom á Gaut-lande; en Biœrn bar austan á tolf hestom silfr. Síðan brende hann Sigfast inne með þriá tigo manna næsto nótt áðr hann fœre or lande. Þá fór hann til Noregs: hann kom vestr á Agðer í Hvine til Gríms hersiss, Kolbiarnar sonar Sneypis, bróðor Ingiallz ens Tryggva frænda Arinbiarnar í Fiœrðom; ok tók hann all-vel við hónom. Biœrn ok fœro-nautar hans vóro um vettrenn með Gríme. En es á leið um váret eina nótt, vas þat at maðr stóð yfer hónom með brugðet sverð, ok vilde leggja á hónom; hann tók hann hœndom, ok hafðe sá fé teket af Gríme til hœfoðs hónom; eige drap hann hann. Grímr vilde svíkja hann til fiár. Því fór Biœrn braut ok til Ondotz Kráko, es bió í Hvinis-firðe á Ogðom, son Erlings Knýtis. Ondóttr átte Signýjo, Sigvatz dóttor or Hlíðom or Vík austan. Biœrn fór í vestr-víking á sumrom; en vas með Ondótte um vetrom. Þá andaðesk Hlíf á Gaut-lande. Biœrn feck þá Helgo, systor Ondóttz. Þeirra son vas Þróndr Mioksiglande. Síðan kom Eyvindr austan til fœðor síns Biarnar, hann

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2. Beorn had a quarrel over a piece of land with Sig-fast, the father-in-law of Sol-were, the king [earl?] of the Geats. Sig-fast gave his daughter in wedlock to Sol-were, and the earl helped Sig-fast so well, that he kept hold of all Beorn's lands by the strong hand. Then Beorn handselled to his wife Hlifa and his son Ey-wind all his goods in Geat-land, and set out from the east with twelve horses laden with silver; and the night before he left the country he burnt Sig-fast in his house and thirty men with him, and then he journeyed west into Norway with twelve men into Agd to Hwin to Grim the herse, the son of Col-beorn Snib, the brother of Ingi-ald the Trusty, the kinsman of Arin-beorn o' the Friths; and Grim received him very well. Beorn and his companions were with him all the winter; but when the spring was coming on, one night Beorn was aware of a man standing over him with a drawn sword, with which he struck at him, but Beorn caught his hand. This man had taken a fee of Grim to bring him Beorn's head. Beorn did not slay him. Grim had wished to slay him treacherously to get his money. Wherefore Beorn went away and came to Ondott Crow, the son of Erling Knit, that dwelt at Hwin-frith in Agd. Ondott had to wife Sig-ny, the daughter of Sig-wat of Lithe, out of the east of Wick. Beorn went forth to the west on wicking cruises in the summers, and stayed with Ondott through the winters. At this time Hlifa died in Geat-land, and then Beorn took to wife Helga, Ondott's sister. Their son was Throwend the Far-sailer. Afterwards Ey-wind came out of the east to his father Beorn; he was the son of Hlifa. He took

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1. Sigfast] S; Sigvat, vell. here, but Sigfast below. Solvers, S. 2. Gauta-kgs.] H, S; read Gauta iarls? helt iarlenn] hann helt, S. 7. fœre] fór, vell. 15. á Ogðom] add. S.

vas son Hlífar. Hann tók við her-skipom fæðor síns, ok þeirre iðn, es hann hafðe haft, þá es hónom leiddesk hernoðr.

Eyvindr feck síðan á Írlande Raforto, dóttor Cearvals konungs. Hon ól svein í Suðreyjom, ok selðe þar til fóstrs. Tveimr vetrom síðarr kómo þau aftr til eyjanna at vitja sveinsins; ok sáo þar svein eygðan vel, ok ecki hold á; þvi at hann vas svelltr. Þau kølloðo sveinenn af því Helga enn magra. Hann vas síðan fóstraðr á Írlande. Eyvindr vas því kallaðr Austmaðr, at hann kom austan af Svia-ríke vestr um haf.

3. Biœrn andaðesk at Ondotz mágs síns; en Grímr talðe konung eiga at taka allan arf hans, fyrer þvi at hann vas útlendr, en Þróndr sonar son hans fyr vestan haf. Ondóttr hélt féno til handa Þrónde systor-syne sínom.

Helge fœddesk upp á Írlande: hann feck Þórunnar Hyrno, dóttor Ketils Flatnefs or Suðreyjom, ok Yngvildar dóttor Ketils Veðrs af Hrínga-ríke; ok áotto þau mœrg bœrn.

14. I. SÍÐAN fór Helge til Íslannz með kono sína, ok bœrn, Hrólf, ok Ingialld, ok Ingunne, es átte Hámundr Heljar-skinn.—Hann fylgðe enn út Helga. En es Helgi sá land, geck hann til frétta við Þór hvar hann skylde land taka: en frétten vísaðe hónom til Eyja-fiarðar, ok lofaðe hónom hvárke at halda

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over the war-ships of his father, and the way of life he followed, when Beorn gave up going a warring.

Afterwards Ey-wind took to wife in Ireland Rāforta [. . . . .], the daughter of Cear-val [Cear-bhall]. She gave birth to a boy in the Southreys, and put him out to fosterage there. Two winters later they came back to the Islands [Sodor] to see the boy, and saw a boy there, with fair eyes, but there was no flesh on him, for he was starved; and so they called the boy Helge the Lean. He was afterwards put into fosterage in Ireland. Ey-wind was called the Ost-man *or* East-man, because he came west over sea out of Sweeric [Sweden] in the east.

3. Beorn died at the house of Ondott, his brother-in-law, but Grim said that the king ought to take all his inheritance [as *aubaine*], because he was a stranger, and his son was away west over sea. But Ondott kept the inheritance on behalf of Throw-end, his sister's son.

Helge was brought up in Ireland. He took to wife Thor-wen Hyrna, daughter of Cetil Flat-neb of the Southreys, and of Yngw-hild, daughter of Cetil Wether of Ring-ric, and they had many children.

14. I. AFTERWARDS HELGE journeyed to Iceland with his wife and children, Hrod-wolf, Ingi-ald, and Ing-wen, whom Heah-mund Hell-skin had to wife, for he came out with Helge. But when Helge gat sight of Iceland, he enquired of Thunder *or* Thor where he should go to land; but the oracle directed him to go to Ey-frith, and enjoined him earnestly neither to go thence to the west nor to the east. Before the frith opened

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4. Tveimr] ij, vell. 8. Eyvindr . . . haf] transposed; vell. puts it after fóstrs. 12. Þróndr sonar son] emend.; s. s. (i. e. syner), vell. 13. systor-syne] emend.; sunar syne, Cd. 16. ok áotto þau m. b.] add. S. 19. land] Island, S.

austr né vestr þaðan. Þá spurðe Hrólfr son hans, áðr firðenom lauk upp, ef Þórr vísaðe hónom í Dums-haf til vetr-vistar, hvárt hann munde þat hafa eðr eige; þvi at skipverjom þótte mál or hafe es á liðet vas miok sumaret.

2. Helge tók land fyr útan Hrísey, ok fyr innan Svarfaðar-dal. Hann vas enn fyrsta vettr á Hámundar-stǫðom. Þeir fengo vetr mikinn, svá at við sialft vas, at kvik-fé þeirra mœnde deyja, þat es þeir hǫfðo. En um váret geck Helge upp á Sólar-fiall, ok sá, at svartara vas inn at siá myklo til fiarðarens,—es þeir kǫlloðo Eyja-fiǫrð, af eyjom þeim es þar lǫ́go úte fyrer—Bar hann þá á skip allt es hann átte; en Hámundr bió efter. Hann lende við Galtar-hamar. Þar skaut hann svínom tveimr á land, gelte þeim es Solve hét, ok gylto. Þau fundosk þremr vetrom síðarr í Solva-dale, ok vóro þá saman lxx svína. Þann vettr bió Helge at Bíldz-ǫ́; en um sumaret kannaðe hann hérað allt; ok nam Eyja-fiǫrð allan miðle Siglo-ness ok Reynis-ness; ok gœrðe elld mikinn við hvern vaz-ós við sió, ok helgaðe ser svá allan fiǫrðenn nesja miðle.

3. Einom vettre síðarr fœrðe Helge bú sítt í Crist-nes, ok bió þar til dauða-dags. Hann vas miok blandenn í trúnne: hann trúðe á Crist ok kende því við hann bústað sínn; en þó hét hann á Þór til sæfara ok harðræða, ok allz þess er hónom þótte mesto

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Hrod-wolf, Helge's son, asked his father, if Thunder had told him to go to the Dum Sea [the Arctic Ocean] for his winter quarters, whether he would have done as he bade him or not? For the sailors thought it was time to get off the sea, seeing that the summer was far gone.

2. Helge came ashore beyond Risey, up in Swarfad-dale. He stayed at Heah-mund-stead the first winter. They got such a hard winter that it was within a little of all their live-stock that they had with them dying. In the spring Helge walked up on to Sun-fell, and saw that it was far blacker [less snow] to look on further up in a frith, which they called Ey-frith, because of the islands that lay out of the mouth of it. After that Helge carried all that he had aboard his ship and put forth, but Heah-mund stayed behind. Helge landed at Galt-hammer, where he put two swine ashore, a boar called Solwe and a sow; they were found three winters later in Solwe-dale, and they were then seventy head of swine. That winter Helge dwelt at Bilds-water; but the next summer he spied out all the country side, and took in settlement all Ey-frith between Mast-ness and Rowan-ness, making a great fire at every river mouth by the sea, and so hallowing to himself all the country side between the rivers.

3. But one winter later Helge flitted his household to Christ-ness, and dwelt there till his death day. He was very mixed in his faith. He put his trust in Christ, and named his homestead after him, but yet he would pray to Thunder on sea voyages, and in hard stresses, and in all

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2. Dums (not Dumbs-), H and S. 3. þvi at . . . sumaret] add. S. 8. Sólar-fioll, S. 9. es þeir . . . úte fyrer] add. S. 10. þá] þat, Cd. 11. en H. bió efter] add. S. 13. iii, Cd. 19. dax, vell. 20. ok kende . . . bústað sínn] add. S.

varða. Í bú-fœrslo Helga varð Þórunn Hyrna léttare í Þórunnar-ey í Eyja-fiarðar-ár-kvíslom, ok vas þá fœdd Þórbiœrg Holma-sól.

Síðan skifte Helge lande með sonom sínom ok mǿgom.

4. Ingiallde syne sínom gaf hann upp frá Þver-ǿ enne ýtre, fyr austan Eyia-fiarðar-ǿ til Arnar-hvâls, hann bió á Þver-ǿ enne Œfre; ok reiste þar hof mikit. Hann átte Salgerðe, dóttor Steinólfs ens Lága or Hrísey, Olvéss sonar Barna-karls: þeirra son vas Eyjolfr, es átte Ástríðe Vígfúss dóttor af Vors, Víkinga-Kára (sonar): syner (þeirra) Vígfúss, ok Víga-Glúmr, ok Þórsteinn. Son Glúms vas Vígfúss, faðer Bergs, fœðor Steinunnar, móðor Þórsteins Rangláz.

[S: Hann átte Salgerðe Steinólfs dóttor; þeirra son Eyjolfr, faðer Víga-Glúms; ok Steinolfr, faðer Þórarens Ílla; ok Arnórs ens Góða Rauðæings.]

Efter þat tóko menn at byggja í land-náme Helga at hans ráðe.

5. Maðr hét Þórsteinn Svarfaðr, son Rauðs Ruggo í Naumodale. Hann átte Hilde, dóttor Þráins Svarta-þurs. Þórsteinn fór til Íslannz, ok nam Svarfaðar-dal at ráðe Helga. Bœrn hans vóro þau, Karl enn Rauða, es bió at Karls-ǿ; ok Goðrún, es átte Hafþórr víkingr: þeirra bœrn vóro þau Klaufe ok Groa, es átte Gríss Gledill.

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those things that he thought were of most account to him. When Helge was flitting Thorwen Hyrna gave birth to a child at the springs of Ey-frith in Thorwen's-ey, and there Thor-berg Holm-sun was born.

After this Helge dealt out land to his sons and sons-in-law.

4. To his son Ingi-ald he gave land up from Upper Thwart-water, east of Ey-frith-water, to Arne-hillock. Ingi-ald dwelt at Upper Thwart-water, and set up a great temple there. He had to wife Sal-gerd, the daughter of Stan-wolf the Low of Risey, the son of Alwe Bairn-carle. Their son was Ey-wolf, who had to wife As-rid, daughter of Wig-fus of Wors, the son of Wicking Cari. Their sons were Wigfus, and Slaughter-Glum, and Thor-stan. The son of Slaughter-Glum was Wig-fus, the father of Berg, the father of Stan-unn, the mother of Thor-stan the Wrongeous.

S: He had to wife Sal-gerd, daughter of Stan-wolf. Their son was Ey-wolf, the father of Slaughter-Glum, and Stan-wolf, the father of Thor-arin the Wicked, and of Arnor the Good, the Red-water-men's gode.

After that men took to dwell in the settlement of Helge at his rede *or* counsel.

5. There was a man named THOR-STAN SWARFAD, the son of Red Rugg of Neam-dale. He had to wife Hild, the daughter of Thrain Swart-goblin. Thor-stan came to Iceland, and took in settlement Swarfad-dale by rede *or* counsel of Helge. His children were these: Carle the Red, that dwelt at Carle's-river, and Gud-run, whom Haf-thor the Wicking had to wife. Their children were Clove and Groa, whom Gris Gledil had to wife.

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16. son . . . Naumo-dale] add. S. 19. S; Karsá, vell.

[208: iii. 13.]

6. Atle Illíngr hét maðr; hann drap Hafþór, en sette Karl enn Rauða í iarn. Þá kom Klaufe á úvart, ok drap Atla, en tók Karl or iarne. Klaufe átte Yngvilde Rauð-kinn, dóttor Ásgeirs Rauð-felldar, systor þeirra Óláfs Volo-briótz ok Þórleifs Skáldz. Fyrer þeim hió hann iamna-belg es þeir tóko í lande hans. Þá kvað Þórleifr þetta:

Belg hió fyr mer Bœggver iamna
En fyr Oláfe ál ok verjo:
Svá skal verða, 'ef ver lifom,'
Við . . . Boggver hœggvenn.

Þar af gœrezk Svarfdœla Saga.

7. Karl hét maðr, es nam Strœnd alla út frá Ufsom til Mígande.

8. Hámundr Heljar-skinn eignaðesk Galma*ns*-strœnd alla ok á miðle Svarfaðar-dals ok Hœrg-ár-dals, ok bió þar sem Helge hafðe fyrst buet, ok nú heiter síðan á Hámundar-stœðom.

9. Hámundr gaf Erne frænda sínom, es numet hafðe Arnar-fiœrð fyrr, (lœnd) þau es vóro fyr útan Reistar-ǽ. Orn bió í Arnar-nese; en Hámundr selðe Þórvalde þær iarðer allar es liggja á miðle Reistar-ár ok Horgárdals-ár.—Við hann es Þórvallz-dalr kendr; þar bió hann.

10. Helge enn Magre gaf þá Hámunde iarðer á miðle Merki-

6. There was a man named ATLE ILLING. He slew Haf-thor, and put Carle the Red in irons. Then came Clove upon Atle unawares and slew him, and took Carle out of irons. Clove had to wife Yngw-hild Red-cheek, the daughter of As-gar *or* Os-gar Red-cloak, and the sister of An-laf Sibyl-breaker, and Thor-laf the poet. He cut up of theirs a bag of dye-weeds which they were gathering on his land, whereon Thor-laf made this verse:—

The farmer cut up my bag of dye weeds,
And Olaf's strap and coat as well:
So shall be, . . .
The farmer's skin hacked about.

[See Corpus Poet. Bor. ii. 361 (corrected).]

Whence arose the HISTORY OF THE MEN OF SWARF-DALE.

7. CARLE was the name of a man that took in settlement all the strands up from Ufse to Migande.

8. HEAH-MUND *or* HA-MUND HELL-SKIN got all Galman-strand and the land between Swarfad-dale and Harrow-dale, and dwelt where Helge had first dwelt, at the place that is now called Hamund-stead.

9. Hamund gave Erne his kinsman, who had taken in settlement Erne-frith, further the land west of Reistar-river. Erne dwelt at Erne-ness. Moreover Hamund sold to Thor-wald all the lands that lie between Reistar-river and Harrow-dale-river. After him Thorwald-dale is named, *and* there he dwelt.

10. Helge the Lean then gave Hamund the lands between Marksgill

7. iamna] emend.; snoggvan, Cd. 10. Við bol buen, Cd. (badly). 13. Galma*ns*-] Gamla-, Cd. 17. lœnd] om. Cd.

gils ok Skiálgs-dals-ár; ok bió hann á Espi-hóle. Þórer vas son hans es þar bió, faðer Þórvallz Króks, fǫðor Cetils, fǫðor Einars, fǫðor Þórsteins Ranglatz.

Þórunn hét dótter Arnar or Arnar-nese, es átte Ásgeirr Rauð-felldr, son Heriolfs, þess es nam Breið-dal. Ásgeirr vas bróðer Bodmods Gerpis, Grímolfs sonar af Ogðom. Móðer þeirra Ásgeirs vas Hialmgerðr, syster þeirra Broz ok Boga. Narfe hét son Arnar or Arnar-nese; hann átte Ulfeiðe Ingiallz-dóttor, Helga sonar ens Magra.—Við hann ero Narfa-sker kend.—Þeirra son Ásbrandr, faðer Hello-Narfa.

11. [S: Hámundr Heljar-skinn, son Hiors konungs, miðlaðe lǫnd við Orn frænda sínn, þá es hann kom vestan—þann es numit hafðe Arnar-fiǫrð—ok bió hann í Arnar-nese: hans dótter vas Iðunn, es átte Ásgeirr Rauðfelldr. Son Arnar vas Narfe es Narba-sker ero við kend. Hann átte Ulfeiðe, dóttor Ingiallz or Gnúpo-felle. Þeirra syner vóro þeir Ásbrandr, faðer Hello-Narba; ok Eyjolfr, faðer Þórkels í Haga; ok Helge, faðer Gríms á Kalf-skinne.]

12. Galman hét maðr, es nam Galmans strǫnd, á miðle Þór-vallz-dals-ár ok Reistar-ár: hans son vas Ormr, faðer Þórvallz, fǫðor Biarnar, fǫðor Þóroz, fǫðor Þórunnar, móðor Dýrfinno,

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and Squint-dale-water, and he dwelt at Aspen-hill. Thore was his son, who also dwelt there. He was the father of Thor-wald Crook, the father of Cetil [Cathal], the father of Einar, the father of Thor-stan Wrongeous.

Thor-wen was the name of the daughter of Erne of Erne's-ness, whom As-gar Red-cloak had to wife, the son of Her-wolf that took Bride-dale in settlement. As-gar was the brother of Bead-mod Gerpe, the son of Grim-wolf of Agd. The mother of him and As-gar was Helm-gerd, the sister of Brord and Bow. Narfe was yet another son of Erne of Erne's-ness. He had to wife Wolf-heid, daughter of Ingi-ald, son of Helge the Lean. After him Narfe's-reef is named. Their son was As-brand, the father of Slate-Narfe.

11. S: Hamund Hell-skin, the son of king Heor, dealt out land to Erne his kinsman, when he came out of the west, for he had taken in settle-ment Erne-frith, and dwelt at Erne-ness. His daughter was Id-wen, whom As-gar Red-cloak had to wife. The son of Erne was Narfe, after whom Narfe's-reef is named. He had to wife Wolf-heid, the daughter of Ingi-ald of Peak-fell. Their sons were these: As-brand, the father of Cave-Narfe, and of Ey-wolf, the father of Thor-kell of Hay, and Helge, the father of Grim of Calf-skin.

12. GALMAN [Irish] was the name of a man that took in settlement Galman's-strand, between Thor-wald's-dale-river and Reistar-river. His son was Thor-wald, father of Orm, the father of Thor-wald, the father of Beorn, the father of Thord, the father of Thor-wen, the

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2. Krox, vell. 19. Galman] Galmr, S, here; but Galmans-strond below, both H and S.

móðor Þórsteins Smiðs, Skeggja sonar. [S: Hans son vas Þórvaldr, f. Orms, f. Barna-Þóroddz, etc.]

13. Þórvallde gaf Helge land miðle Reistar-ár ok Horg-ár; en hann hafðe áðr buet í Þórvallz-dale.

14. Geirleifr hét maðr, es nam Horgár-dal upp til Myrk-ár; hann vas Hrap*p*s son, ok bió í Haga-enom Forna: hans son vas Biærn enn Auðge, es Auðbrecko-menn ero frá komner.

15. Maðr hét Þórðr Slítande: hann nam Horgár-dal upp frá Myrk-ǽ, ok ofan til Dranga æðrom megin. Hans son vas Ornolfr, es átte Yngvilde Allra-systor. Þeirra syner vóro þeir Þórðr, ok Þórvarðr í Crist-nese; ok Steingrímr at Kroppe.

16. Þórðr Slítande gaf Þórgeire Skolm, frænda sínom, af landnáme síno. Hans son vas Þóralfr enn Sterke, es bió at Myrk-ǽ.

17. Þórer Þursa-sprenger hét maðr; hann vas fœddr í Omð á Háloga-lande. Hann varð land-flœmðr fyr Hákone iarle Grióttgarz syne, ok fór hann af því til Íslannz. Hann nam Œxna-dal allan, ok bió at Vaz-ǽ. Hans son vas Steinrœðr enn Ramme, es mœrgom manne vann bót þeim es illar vætter gœrðo mein.

18. Geirhildr hét fiælkunnig kona ok mein-sæm. Þat sǽ ofresker menn, at Steinrœðr kom at henne úvarre; en hon brá ser

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mother of Dyr-finna, the mother of Thor-stan Smiths [C: A.D. 1200], the son of Sceg.

13. Helge [Hamund] gave Thor-wald land between Reister-river and Harrow-river; but before he had dwelt at Thor-wald-dale.

14. GAR-LAF was the name of a man that took in settlement Harrow-river up to Mirk-water. He was the son of Hrap, and dwelt at Old Hayes. His son was Beorn the Wealthy, from whom the AUD-BRINK-MEN are come.

15. There was a man named THORD SLITTER. He took in settlement all Harrow-dale up from Mirk-water and down to Drong on the other side. His son was Erne-wolf, that had to wife Yngw-hild All-sister. Their sons were these: Thord and Thor-wend of Christ-ness, and Stan-grim of Cropp.

16. Thord Slitter gave part of his settlement to Thor-gar Scolm, his kinsman. His son was Thor-elf the Strong, that dwelt at Mirk-water.

17. THORE GOBLIN-CRUSHER was the name of a man that was born in Aumd in Haleygo-land. He became a banished man before earl Hacon Gritgardsson, and therefore he came to Iceland. He took in settlement all Oxen-dale, and dwelt at Water-river *or* Mere-river. His son was Stan-rod the Strong, who healed many men whom evil wights [demons and witches] had wrought harm to.

18. Gar-hild was the name of a witch-woman that wrought evil. Men with second-sight saw Stan-rod come upon her unawares; but she turned herself into the shape of an ox-skin full of water. Stan-rod was

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6. Haga'num, S. 13. þórolfr, Cd. 18. illar vætter] emend.; aðrar vætter, H; aðrar mein vætter, S. 19. mein-] S.

í nautz-belgs líke vatz-fullz. Steinrœðr vas iarn-smiðr, ok hafðe iarn-gadd í hende. Um fund þeirra es þetta kveðit:

Fork lét æ sem orkar . . .

Dótter Steinrœðar vas Þórliót, es átte Þórvarðr í Crist-nese.

19. Auðolfr hét maðr; hann fór af Iaðre til Íslannz, ok nam Hœrgár-dal, niðr frá Þver-ǽ til Bægis-ár, ok bió at enne syðre Bægis-ǽ. Hann átte Þórillde, dóttor Helga (ens) Magra. Þeirra dótter Yngvilldr, es átte Þóroddr Hialmr, faðer Arnliótz, fǽðor Halldórs, fǽðor Einars, fǽðor Iorunnar, móðor Hallz [f. Gizurar, f. Þorvallz, f. Gizurar iarls].

20. Eysteinn Radulfs son, Œxna-Þóris sonar, nam land niðr frá Bægis-ǽ til Kræklinga-hlíðar; ok bió at Lóne: hans son vas Gunnsteinn, es átte Hlíf, dóttor Heðins or Miolo. Þeirra bærn vóro þau Halldóra, es Víga-Glúmr átte; ok Þórgrímr; ok Grímr Eyrar-leggr.

21. Eyvindr Hane hét gǽfogr maðr; hann kom út síð land-náma-tíðar. Hann átte skip við Þórgrím Hlífar son. Hann vas frænde Ondotz sona. Þeir gǽfo hónom land; ok bió hann í Hana-túne; ok vas hann kallaðr Tún-Hane—þar es nú kallað Mar-bǿle.—Hann

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an iron-smith, and he had a great gad *or* bar of iron in his hand. Of their meeting these verses were spoken:—

The fork *or* bar hammers the swollen water-bag;
The iron gad plays on the old wife's ribs at Shelty Eyre.

[See Corpus Poet. Bor. ii. 328. *The verses have been altered by a later editor.*]

The daughter of Stan-rod was Thor-leot, whom Thor-ward of Christness had to wife.

19. EAD-WOLF was the name of a man that came from Iadar to Iceland, and took in settlement Harrow-dale down from Thwart-water to Bægis-water, and dwelt at South Bægis-water. He had to wife Thorhild, the daughter of Helge the Lean. Their daughter *was* Yngwhild, whom Thor-ord Helm had to wife, the father of Arn-leot, the father of Hall-dor, the father of Einar, the father of Ior-wen, the mother of Hall.

20. EY-STAN, the son of Red-wolf [S: Rand-wolf], the son of Oxen-Thore, took land in settlement from Bægis-water to Crowling-lithe, and dwelt at Lone *or* Wash. His son was Gund-stan, who had to wife Hlifa, daughter of Hedin of Meola [isle in Norway]. Their children were these: Hall-dora, whom Slaughter Glum had to wife, and Thorgrim, and Grim Eyre-leg.

21. EY-WIND COCK was the name of a man of birth. He came to Iceland late in the time of the settlement. He owned a ship [as partner] with Thor-grim, Hlifa's son. He was the kinsman of the Ondott's sons. They gave him land, and he dwelt at Cock-town, and was called Town-cock,—the place that is now called Mere-boll. He

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6. Bægis-] 'æ,' not 'œ,' vell. 9. f. Einars . . . iarls] om. S. 11. Randulfs s., S. 12. til Krækl.-hl.] add. S. 16. hann kom . . . tíðar] add. S.

átte Þórunne, dóttor Þórolfs Œxna-Þóris sonar: hans son vas Snorre Hlíðmanna-Goðe.

15. 1. ONDÓTTR KRÁKA, sá es fyrr vas geteð, gœrðesk ríkr maðr. En es Biœrn mágr hans andaðesk, talðe Grímr herser konung eiga at taka allt fé hans; þvi at hann vas útlendr; en syner hans fyr vestan haf, Eyvindr Austmaðr, ok Þróndr Miok-siglande. En Ondóttr gat halldet féino til handa Þrónde systor-syne sínom. En es Þróndr frá andlát fœðor síns, siglðe hann er Suðr-eyjom þá sigleng, es hann vas Miok-siglande af kallaðr, ok tók þá við fœðor-erfð sínne; ok fór til Íslannz, sem síðarr mun sagt verða.

2. Bœ́r Ondóttz stóð ner sió, ok skamt á meðal ok Ingiallz bœ́jar. Grímr bió skamt frá Ingiallde; hann fór at Ondótte um nótt, es hann viðaðe í skóge til œl-hito lítlo fyre Ιól, ok vá hann í trauste konongs, ok þá fióra saman. Ena sœmo nótt bar Signý á lang-skip allt lausa-fé Ondótz; ok fór með sono sína tvá, þá Ásmund ok Ásgrím, ok alla húskarla sína, til Sigvatz fœðor síns; en sende sono sína til Heðins fóstra síns í Sókna-dal til fylsknis; þvi at hon vette, at Grímr mœnde efter þeim leita. En hann kom efter þeim með tvau skip fyr austan Líðandes-nes, ok rann-sakaðe skip hennar, ok fann eige sveinana. Steinarr hét maðr, es sveinom fylgðe til Heðins: þangat fór Grímr at leita þeirra. Þeir fundo

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had to wife Thor-wen, the daughter of Oxen-Thore. His son was Snorre, the Lithe-men's *gode*.

15. 1. AUN-DOTT *or* ONDOTT CROW, he who was spoken of before, became a mighty man, and when Beorn his brother-in-law died, Grim the herse said that all his wealth was forfeited to the king, because he was an outlander *or* alien, and his sons were west over sea—Ey-wind the East-man and Throwend the Far-sailer. But Ondott kept hold of the heritage for Throwend and his sister's son. But when Throwend heard of the death of his father, he sailed out of the Southreys, the voyage that he got the name of the Far-sailer [Fast-sailer] by, and took over his father's heritage, and then sailed to Iceland, as shall be afterwards told.

2. The homestead of Ondott stood near the sea, and a short way from Ingi-ald's-by; Grim dwelt a short way from Ingi-ald. And one night as Ondott was cutting wood in the shaw for brewing a little before Yule, Grim came upon him and slew him in the king's behalf, and four more men with him. That same night Signy put on board a long-ship *or* war-ship all Ondott's chattels, and set forth with her two little sons, As-mund *or* Os-mund and As-grim *or* Os-grim, and all her house-carles, to Sigh-wat her father; but her sons she sent to Hedin, her foster-son, in Soken-dale, to be in hiding there, for she knew that Grim would seek after them. And he came with two ships east of Sailor's Naze and ransacked her ship, but could not find the boys. Stan-here was the name of the man that took the boys to Hedin. Grim set forth

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4. En es B.] repetition (but fuller) from ch. 13. 3.

[215 : iii. 15.]

Ornolf son Heðins í skóge; hann gœrðe ser órar, ok lét sem hann felle í brotfall; þvi at hann vilde ecki segja. Þá fundo þeir annan son Heðins es Ulfr hét, es geymðe feár fæðor síns; hann tók halft hundrað silfrs af Gríme at segja til sveinanna: hann fœrðe fæðor sínom féit, ok sagðe þetta; en kom ecki til Gríms. Eige treystesk Grímr heim at sœkja Héðin; þvi at hann grunaðe trúleik sveinsins: ok fór hann heim; en sveinar vóro í iarð-húse til þess es haust kom. Þá leyndosk þeir í braut, ok vildo til Sigvatz móðor-fæðor síns, ok urðo viller, á hvára hænd þeim siór skylde liggja; frost vas mikit á; en þeir skólauser. At bœ kómo þeir þá. Ásmundr mælte, 'Kenner þú bœ þenna, bróðer.' 'Eige,' sagðe Ásgrímr. Ok es þeir kómo at, kendo þeir svefn-skemmo þá, es faðer þeirra hafðe gœra látið. Þeir þóttosk þá illa komner; ok snœro til Ingializ ens Tryggva. Þá vas Ióla aftan. Þeir dulðosk þar. Gyða kende þá fyrst, ok minte Ingialld á vin-giæðe þeirra Ondottz, ok bað þeim við-tæko. Þar vóro þeir þann vetr; ok hæfðo eige næfn sín.

En um sumaret efter gœrðe Grímr veizlo mót Auðunne, iarle Harallz konungs. En þá nótt es hann hafðe veret at æl-hito, þá brendo syner Ondottz hann inne. Síðan tóko þeir bát Ingiallz ok rœro braut til eyjar es liggr á Hvine. Þeir sægðo áðr Gyðo ok Ingiallde hvat í vas orðet. Hann bað þá verða í brauto, ok

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to seek them there; and he and his men came upon Erne-wolf, Hedin's son, in the wood. He feigned himself mad, and made as if he had the falling sickness, for he did not wish to say [where the boys were]. And afterwards they lit upon Hedin's second son, whose name was Wolf, keeping his father's sheep. He took half a hundred of silver from Grim to say where the boys were; but he brought his father the money, and told him all about it, and did not go back to Grim. Grim did not dare to go and seek Hedin at home, for he suspected the faith of the boy, so he went home. But the boys were in the underground house at Hedin's till the harvest came, then they stole away, wishing to get to Sigh-wat, their mother's father. But they went astray as to which hand the sea lay. The frost was very hard, and they were shoeless, but they got to a homestead. Said As-mund, 'Knowest this house, brother?' 'Nay,' said As-grim; but as they got nearer, they saw the bed-room that their father had had built, and knew it again. They thought they were ill-come there, and turned to go to Ingi-ald the Trusty's. It was then Yule-even. They hid themselves there. Gyda [the house-wife] found them out first, and she called to Ingi-ald's mind the friendship between him and Ondott, and begged him to receive them. They were there that winter, but they did not go by their own names.

But the next summer Grim made a feast for Ead-wine the earl of king Harold. And the night that he had been at the ale-brewing, the sons of Ondott burnt him in his house. Then they took Ingi-ald's boat, and rowed away to the islands that lay in the frith of Hwin, having first told Gyda and Ingi-ald what they had done. Ingi-ald bade

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19. -heito, vell.

koma alldrí í augsýn ser. *Síðan rœro þeir til eyarinnar.* Þeir setto upp bát sínn, ok gengo til húss. Þeir heyrðo manna tal í húsonom um nóttena, at þar háfðo veret í ferð með Auðunne iarle. Þeir gengo til bátzens, es þeir hæfðo þetta heyrt, ok rœro til lannz. Þeir sáo hvar flaut sneckja iarlsens tiælldoð. Þeir gengo til þess herbyrgis es þeim vas sagt at iarlenn svaf í; en hans menn vóro á skipe; en tveir menn héldo værð yfer iarlenom. Ásmundr greip þá báða, ok hélt þeim. Ásgrímr geck at iarlenom, ok sette spiótz-odd sínn fyr brióst iarlenom; ok bað hann reiða ser fæðor-giæld. Þá selðe iarl fram goll-hringa þriá, ok goðvefjar skickjo; en Ásgrímr gaf hónom namn, ok kallaðe hann Auðun Geit. Ondótz syner hliópo til bátzens ok rœro út efter firðenom; ok í ræst es vas á firðenom, ok breiddo þar á sióenn skickjona, fyrir (því) at þeir sáo at iarls-menn rœro efter þeim, ok mondo þeir eige undan komask. Þeir iarls-menn fundo skickjona, ok hugðo þá mundo vesa drucknaða.

En Ondoz syner fóro í Súrna-dal, norðr um Stim, til Eiriks Olfus lennz mannz; þar bió Hallsteinn Hestr annarr lendr maðr. Þeir áotto Ióla-dryckjo, ok veitte Eirikr vel fýrre; en Hallsteinn laust Eirik með horne þá es þeir vóro at hans. En (es) Eirikr vas heim farenn, en Hallsteinn sat efter, þá kom Ásgrímr einn inn, ok

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them be off, and never come into his sight again. They pulled their boat ashore, and went to the houses [on the island]. Then they heard men talking inside the houses that night who had been on the cruise with earl Ead-wine. They walked down to their boat as soon as they had heard this, and rowed to the mainland. There they saw the earl's smack lying afloat under awnings. They walked to the hall where they were told the earl was sleeping; but his men were on board, and two men were keeping watch and ward over him. As-mund gripped hold of them both and held them, and As-grim walked into the hall, and put the point of his spear to the earl's breast, and bade him pay him his father's were-gild. Then the earl gave him up three gold rings and a finely woven mantle; but As-grim gave him a name in return, and called him Ead-wine Goat [=hare *or* craven]. Then Ondott's sons ran down to their boat, and rowed away out to sea down the frith, and into a current *or* race that there was in the frith, and then they spread out on the sea the mantle; for they could see that the earl's men were rowing after them, and that they could not get away. The earl's men found the mantle, and thought that they must be drowned.

But the sons of Ondott went to Surn-dale, northward round Stim, to Eiric Aul-fus, a thegen *or* baron. There dwelt also Hall-stan Stred, another thegen *or* baron. They were keeping the Yule-drink [by turn], and Eiric kept good cheer; but Hall-stan struck him with a horn when they were at his house. Eiric now went home, but Hall-stan was sitting still afterwards. As-grim came into his house alone, and gave

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1. Síðan r. þ. t. e.] added by conjecture; some such passage is missing. 2. transposed and emend.; þeir h. m. tal í husonom; at þeir heiði vereð um nóttena í ferð með A. iarle, Cd.

veitte Hallsteine mikit sár; ok hlióp út síðan ok til skógar; en þeir efter hónom. Ásgrímr lagðesk á sund á ǽ í froste; en húskarlar Hallsteins særðo hann miok með skotom. Hann komsk til kerlingar einnar í skóge; hon skar kalf sínn, ok lagðe garnar kalfsens hiá Ásgríme. Svá þótte þeim es inn kómo sem hans iðr læge þar, en hann være dauðr. Þeir fóro heim, en kerling grœdde hann á laun í iarð-húse.

3. Þat sumar fór Ásmundr til Íslannz, ok hugðe Ásgrím bróðor sínn dauðan. Þá gaf Helge enn Magre hónom land at nema í Kræklinga-hlíð.

Þá fór út með hónom Bǫðolfr or Hvine; hans son vas Skegge, ok Þórer Keilis-múle. Síðarr átte Bǫðolfr Þórbiǫrgo Holma-sól; þeirra dótter vas Þórgerðr es Ásmundr átte Ondótz son.

4. Hallsteinn dó et sama vár or sǫ́rom. Þá gaf Eirikr Olfus Ásgríme lang-skip þrí-tœgt at rúma-tale, ok héllt hann því í hernað; ok hafðe þá iðn nockor sumor. Haralldr konongr sette Þórgeir, systor-son Gríms, til hǫfuðs Ásgríme, ok feck hónom her-skip tvau: hann fann hann alldrí. Þá fór hann til Íslannz, ok ætlaðe at drepa Ásmund; ok kom á Eyrar, ok vas í Hvinverja-dale um vettrenn. Þat sumar efter kom Ásgrímr út á Eyrom, ok átte skip halft við Þóre Keilis-múla, ok vóro fiórer menn ok tottogo á. Þeir vóro ósamþycker, ok leyste Ásgrímr skip til sín. Þórer reið norðr

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Hall-stan a great wound, and then sprang up and was off to the wood, and Hall-stan's men after him. As-grim betook him to swimming a river in the frost, but Hall-stan's house-carles wounded him sore shooting at him. He got to an old woman's in the wood. She cut open a calf and laid its guts on As-grim, so that they that came into the house thought that it was his entrails that lay there, and that he was a dead man. They turned home again, but the old woman healed him in hiding in an underground house.

3. That summer As-mund went to Iceland, for he thought that his brother As-gar was dead; and Helge the Lean gave him land to take in settlement at Crowling-lithe.

There came out with him Bead-wolf of Hwin. His sons were Sceg and Thore Cone-mull. Afterwards Bead-wolf had to wife Thor-borg Holm-sun. Their daughter was Thor-gerd, whom As-mund, Ondott's son, had to wife.

4. Hall-stan died that same spring of his wound. Then Eiric Aulfus gave As-grim a long ship with thirty benches told, and he took to warring, and held that way of life some summers. King Harold sent Thor-gar, Grim's sister's son, to fetch him As-grim's head and gave him two war-ships. He could not light upon him. And then he set out to Iceland being minded to slay As-mund, and came to Eyre and stayed through the winter in Hwin-ware-dale. The summer after As-grim came out to Eyre. He owned half a ship with Thore Cone-mull, and there were four-and-twenty aboard of her. As-grim and Thore disagreed, and As-grim bought the other's share for himself. Thore rode

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15. xxx, vell.

með halfa skipverja, ok kom í Hvinverja-dal, ok sagðe til fara Ásgríms, ok reið heim síðan. Ásgrímr reið hælfom mánaðe síðarr frá skipe; ok giste at Þróndar Miok-siglanda, í Þróndar-holt; hann bauð hónom vetr-vist, ok kvað hónom eige mundo óhœtt vesa norðr at ríða fyr Þórgeire. Ásgrímr fór þó norðr með tolfta mann, ok hæfðo tolf hesta klyfjaða ok toskor á. Þann dag es þeir riðo um Kiæl, bað hann þá í brynjom ríða, ok hafa cofla yfer útan; ok segja, ef þeir Þórgeirr fyndesk, at Þórer Keilis-múle fœ́re þar, en Ásgrímr være norðr farenn. Þeir vóro þar tvær nætr at Þórgeirs; þvi at hann hugðe þá Þóre vesa. Hann hafðe fyrer þriá tego manna. Hann reið á gæto með þeim, ok sofnaðe es hann kom heim, ok dreymðe, at kona kœ́me at hónom, ok segðe hónom, hverer gester með hónom hæfðo veret. Síðan riðo þeir efter Ásgríme. Þeir Ásgrímr biðo á Vekels-hauge enom syðra, ok þar kom Ásmundr bróðer hans til móz við hann með fióra tigo manna; hann sætte þá Þórgeirr.

5. Fǽm vetrom síðarr fór Ásgrímr útan, ok feck Geirríðar, Eiriks dóttor Olfuss. Þeirra son vas Elliða-Grímr. Þau fóro síðan til Íslannz, ok gaf Helge enn Magre Ásgríme land-nám í Krækling-hlíð; ok ǽtto þeir brœ́ðr alla hlíðena—ok vas af því kælloð Kræklinga-hlíð, at þeir vóro syner Ondotz Krǽko.—Ásmundr bió at Gler-ǽ enne syðre; en Ásgrímr at enne nœrðre. Son Ásgríms

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north with half the crew, and came to Hwin-ware-dale, and told of As-grim's coming, and then rode home. Half a month later As-grim rode forth from his ship, and took guesting at Throwend the Far-sailer in Throwend-holt. He bade him to stay the winter through with him, and told him that it would not be without jeopardy that he would ride north by reason of Thor-gar. Nevertheless As-grim set forth northward with twelve men, and they had twelve pack-horses, and mails on them. The day they rode over the Keel, As-grim bade his men ride in mail with their cowls outside, and if they lit upon Thor-gar to tell him that it was Thore Cone-mull that was on his way, but that As-grim was gone north. They stayed two nights at Thor-gar's, for he thought it was Thore and his men. He had thirty men there. He rode on the way with them; and when he came home he laid him down to sleep, and dreamed that a woman came to him and told him what guests had been staying with him. Then he and his men rode after them; but As-grim waited for him at the settlement of We-kell's Barrow, and thither came As-mund his brother to meet him with forty men, and he made peace between Thor-gar and As-grim.¶ A few winters later As-grim went abroad, and took to wife Gar-rid, the daughter of Eiric Aul-fus. Their son was Ellida-Grim. They came to Iceland afterwards, and Helge the Lean gave As-grim a settlement in Crowling-lithe, and the two brothers owned all the lithe; and it was called after them Crowling-lithe, because they were the sons of Ondott Crow. As-mund dwelt at South Glas-water and As-grim at North Glas-water.

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10. xxx, vell. 13. Ásgríme] emend.; epter á, Cd. 15. xl, vell.
17. Geirhilde, S.

vas Elliða-Grímr, fæðor Ásgríms, fæðor Sigfúss, fæðor Þórgerðar, móðor Gríms, fæðor Svertings.

6. Helge enn Magre gaf Hámunde máge sínom iœrð á miðle Merki-gils ok Skiálgs-dals-ár; ok bió (hann) á Espi-hóle enom syðra. Hans son vas Þórer es þar bió; hann átte Þórdíse Caðals-dóttor: þeirra son Þórarenn á Espi-hóle enom nœrðra; ok Þórvallðr Krókr á Grund;—en Þórgrímr í Mæðro-felle vas eige hennar son,—ok Vígdís dótter.

7. Helge gaf Þóro dóttor sína Gunnare syne Ulfliótz, es lœg hafðe út; ok land upp frá Skiálgs-dals-ǽ til Hals. Hann bió í Diúpa-dale: þeirra bœrn vóro þau Þórsteinn, Ketill ok Steinolfr, ok Yngvilldr, ok Þórlaug.

8. Helgi gaf Auðunne Rotin, syni Þórolfs Smiors, Þórsteins sonar Skrofa, Gríms sonar Cambans, Helgo dóttor sína, ok land upp frá Halse til Villinga-dals. Hann bió í Saurbœ́, þeirra bœrn (vóro þau) Einarr, faðer Eyjolfs, fæðor Goðmundar ens Rík*j*a; ok Vígdís, móðer Halla ens Hvíta, fæðor Orms, fæðor Gellis, fæðor Orms, fæðor Halla [f. Þorgeirs, f. Þorvarz, f. Ara, f. Guðmundar byscops].

9. Hámundr Heljar-skinn feck Helgo Helga-dóttor efter andlát Ingunnar systor hennar; ok vas þeirra dótter Yngvildr Allra-syster, es Ornolfr átte.

As-grim's son was Ellida-Grim, the father of As-grim, the father of Sig-fus, the father of Thor-gerd, the mother of Grim, the father of Swerting.

6. Helge the Lean gave HA-MUND, his son-in-law, land between Mark-gill and Squint-dale-river, and he dwelt at South Aspen-hill. His son was Thore, who dwelt there. He had to wife Thor-dis, Cathal's daughter. Their son was Thor-arin that dwelt at North Aspen-hill, and Thor-wald Crook of Ground, but Thor-grim of Madder-field was not the son of Thor-dis, and Wig-dis was their daughter.

7. Helge gave Thora, his daughter, in wedlock to Gun-here, the son of WOLF-LEOT that brought the constitution out hither, and *he gave Gun-here also* land up from Squint-dale-river to Neck. Gun-here dwelt at Deep-dale. Their children were these: Thor-stan and Cetil, and Stan-wolf *or* Stan-mod, and Yngw-hild, and Thor-laug.

8. Helge gave Helga, his daughter, to EAD-WINE ROTIN, the son of Thor-wolf Butter, the son of Thor-stan Scrofe, the son of Grim Camban, and land up from Neck to Wilding-dale. He dwelt at Sowerby. Their children were these: Einar, father of Ey-wolf, father of Gudmund the Mighty, and Wig-dis, mother of Hall the White, the father of Orm, the father of Hall, the father of Thor-gar.

9. HAMUND HELL-SKIN took to wife Helga, daughter of Helge, after the death of Ing-wen her sister, and their daughter was Yngw-hild All-men's sister, whom Erne-wolf had to wife.

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3. § 6 is probably a repetition of ch. 14. 10. 7. vas e. h. son] add. S. 8. dótter] add. S. 10. upp] út, S. Skialx-, vell. 11. Ketill] add. S. Steinolfr] Steinmóðr, S. 12. ok Þórlaug] add. S. 13. Rotin] H and S.

[221, 223: iii. 17.]

10. Helge gaf Hrólfe syne sínom ǫll lǫnd fyr austan Eyja-fiarðar-ǿ frá Hvále upp, ok bió hann í Gnúpo-felle, ok reiste þar hof miket. Hann átte Þórorno, dóttor Þróndar Mióbeins: þeirra bǫrn vóro þau Hafliðe enn Orve, ok Valþiófr, Viðarr, ok Grane, Bǫðvarr, ok Ingialldr, Eyvindr; Goðlaug es Þórkell enn Svarte átte. Valþiófr vas faðer Helga, fǫðor Þóris, fǫðor Arnórs, fǫðor Þóríðar.

11. Helge gaf Hlíf, dóttor sína, Þórgeire syne Þórðar Bialca; ok land út frá Þver-ǿ til Varð-giár. Þau bioggo at Fiske-lǿk. Bǫrn þeirra vóro þau Þórðr ok Helga.

12. Skage Skofta son hét maðr ágætr á Mœre; hann varð úsáttr við Eystein Glumro, ok fór af því til Íslannz. Hann nam at ráðe Helga Eyja-fiarðar-strǫnd ena nœrðre út frá Varð-giǿ til Fnióska-dals-ár, ok bió í Siglo-vík. Hans son vas Þórbiǫrn, faðer Heðins ens Milda, es Svalbarð lét gœra sextán vettrom fyrer Cristne; hann átte Ragneiðe, dóttor Eyjolfs Valgerðar sonar.

16. 1. ÞÓRER Snepill hét maðr, son Ketils Brimils, Ornolfs sonar, Biǫrnolfs sonar, Gríms sonar Loðin-kinna. Ketill Brimill átte Iórunne, dóttor Þórgnýs Lǫgmannz af Svia-ríke. Ketill Brimill vas víkingr mikill. Hann fór til Hialt-lannz með Torf-Einare. En es hann biósk til Íslannz, hét Gautr skipvere

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10. Helge gave his son HROD-WOLF all the lands from the east of Ey-frith from Erne's-hillock up, and he dwelt at Peak-fell, and set up a great temple there. He had to wife Thor-orna, the daughter of ThroND Slim-leg. Their children were these: Haf-lide the Open-handed, and Wal-theow, Wid-here, and Grane, Bead-were, and Ingi-ald, Ey-wind, Gud-laug, whom Thor-kell the Black had to wife. Wal-theow was the father of Helge, the father of Thore, the father of Arn-thor, the father of Thor-rid.

11. Helge gave his daughter Hlifa to Thor-gar, the son of Thord Bialca, and land west from Thwart-water to Ward-geow *or* Ward-rift. They dwelt at Fish-beck. Their children were these: Thord and Helga.

12. SCAGE, Scofte's son, was the name of a nobleman in More. He was at feud with Ey-stan Glumra, and therefore came to Iceland. He took in settlement by counsel of Helge the northern [eastern] strand of Ey-frith, west from Ward-rift to Tinder-dale-water, and dwelt at Mast-wick. His son was Thor-beorn, the father of Hedin the Mild, who built Swal-bard [Cold-beard] sixteen winters before Christendom. He had to wife Regin-hild, the daughter of Ey-wolf Walgerdsson.

16. 1. THORE SNIP was the name of a man, the son of Cetil Brimil *or* Surf-seal, the son of Erne-wolf, the son of Beorn-wolf, the son of Grim Hairy-cheek. Cetil Brimil had to wife Ior-wen, the daughter of Thorg-ny the Lawman of Swee-ric [Sweden]. Cetil Brimil was a great wicking. He went to Shet-land with Turf-Einar. Geat was the name of his shipmate. But as he was getting ready to go to Iceland, and as

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2. Arnar-hvále, S. 13. nœrðre] Eystre, S. 14. Fliokna-, vell.
19. þorgnyns, vell.

hans. En es þeir lǽgo til hafs, kómo at þeim víkingar, ok vildo ræna þá; en Gautr laust skipverja þeirra með hialmon-vele til bana. Við þat lœgðo víki(ngar frá). Síðan vas hann kallaðr Hialmon-Gautr. Þeir Þórer fóro til Íslannz, ok kómo skipe síno í Skiálfanda-fliótz-ós. Þórer nam Kallda-kinn, miðle Skugga-biarga ok Liósa-vaz-skarz. Hann nam þar eige ynðe, ok fór á braut. Þá kvað hann þetta—

Her liggr *kióla keyrer* Kalda kinn *um aldr:*
En ver forom heiler Hialmun-Gautr *á braut.*

Síðan nam hann Hnióska-dal allan til Ódeilo, ok bió at Lunde. Hann blótaðe lundenn. Ormr Tosco-bak vas son Snepils, fǿðor Hlenna ens Gamla; ok Þórkell Svarte í Hleiðrar-garðe: hann átte Goðlaugo Hrólfs dóttor: þeirra son Ongull enn Svarte; ok Rafn, faðer Þórðar at Stocka-hlœðum, ok Goðríðr es átte Þorgeirr Goðe at Liósa-vatne.

2. Þengill Miok-siglande fór af Háloga-lande til Íslannz. Hann nam land at ráðe Helga út frá Hniósk-ǽ til Grene-víkr; ok bió at Hǿfða. Hans syner vóro þeir Vermundr, faðer Ásolfs í Hǿfða; ok Hallsteinn, es þetta kvað, es hann siglðe af hafe, es hann frá andlát fǿðor síns:

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they were putting out to sea, wickings came upon them wishing to rob them; but Geat struck their forecastle man dead with the tiller, and with that the wickings made off. Ever after Geat was called Tiller-geat. He and Thore sailed to Iceland, and came in their ship to the mouth Quaking-fleet. Thori took in settlement Cold-cheek between Sceg-berg and Light-water-pass. He was not pleased with, *or* could not rest in this place, and went away, and then he quoth:—

Cold-cheek, there thou liest; I cannot find any pleasure in thee.
But, Tiller-Gaut, let us hence hale away.

[See Corpus Poet. Bor. i. 361 (corrected).]

Then he took in settlement all Tinder-dale to Un-dale, and dwelt at Lund [Grove]. He sacrificed to the grove. Worm Mail-back was the son of Snip, the father of Hlenne the Old and Thor-kell the Black of Hledra-garth [Tent-garth], who had to wife Gud-laug, Hrod-wolf's daughter. Their son was Ongul the Black, and Raven, the father of Thord of Stock-lathe, and of Gud-rid, whom Thor-gar, gode *or* priest of Light-water, had to wife.

2. THENGIL THE FAR-SAILER went from Halogo-land to Iceland. He took land in settlement, at the rede of Helge, west from Tinder-water to Pine-wick, and dwelt at Head. His sons were these: Wermund, the father of As-wolf of Head, and Hall-stan, who quoth these verses as he sailed home from sea and heard news of the death of his father:—

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2. skipverja] stafn-bua, S. 3. ( )] hole in the vell. 4. skipe síno í] S; á, vell. 10. Hniosk-, H and N. 14. S; -loðu, vell.

[225: iii. 18.]

Drúper Hæfðe, dauðr es Þengill:
Hlæja hlíðer við Hallsteine.

3. Þórmóðr hét maðr, es nam Grene-vík, ok Hval-látr, ok Strœnd alla út til Þórgeirs-fiarðar. Hans son vas Snortr, es Snertlingar ero frá komner.

4. Þórgeirr hét maðr, es nam Þórgeirs-fiœrð, ok Hvalvaz-fiœrð.

5. Loðinn Ongull hét maðr; hann vas fœddr í Ongle á Hálogalande. Hann fór fyre ofríke Hákonar iarls Griótgarz sonar til Íslannz.—Í Ongle hafðe buet Sigarr konungr á Steig, ok þar es Signýjar-bruðr ok Hagbarz-holmr.—Loðinn Ongull dó í hafe; en Eyvindr son hans nam Flateyjar-dal upp til Gunnsteina ok blótaðe þá. Þar liggr Ódeila á miðle land-náms þeirra Þóris Snepils. Ásbiœrn Detti-áss vas son Eyvindar, faðer Finnboga ens Ramma.

17. 1. BÁRÐR, sonr Heyjangs-Biarnar, kom skipe síno í Skiálfanda fliótz-ós, ok nam Bárðar-dal allan upp frá Kalfborgar-ǿ, ok Eyja-dals-ǿ, ok bió at Lundar-brecko um hríð. Þá markaðe hann, at betre vóro land-viðre an haf-viðre; ok hann ætlaðe af því betre lannz kost fyr sunnan heiðar. Hann sende sono sína suðr um Gœ. Þá fundo þeir Gœ-beytla, ok annan gróðr. En annat vár efter gœrðe Bárðr kialka hverjo

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The headlands droop for Thengil's death,
The hill-sides laugh to welcome Hallstan [the heir].
[See Corpus Poet. Bor. i. 361.]

3. THOR-MOD was the name of a man that took in settlement Pine-wick and Whale-lair, and all the strand west to Thor-gar's-frith. His son was Snert, whence the SNERTLINGS are come from.

4. THOR-GAR was the name of a man that took in settlement Thor-gar's-frith and Whale-mere-frith.

5. LODIN ANGLE was the name of a man that was born in Angley in Haloga-land. He came to Iceland because of the oppression of earl Hacon Grit-gardsson. King Sig-here had dwelt in Angley at Steig, and there is Signy's well and Hag-bard's-holm. Lodin Angle died at sea; but Ey-wind his son took in settlement Flatey-dale up to the Gund-stones, and sacrificed there. There lies Un-deal between his settlement and Thore Snip's. As-beorn Drop-beam was the son of Ey-wind, the father of Fin-bow the Strong.

17. 1. BARD, the son of Beorn of Heyang, came in his ship to the mouth of Quaking-fleet, and took in settlement all Bard-dale up from Calf-borg-water and Ey-dale-water, and dwelt at Grove-brink for some while. Now he marked that the land winds were warmer than the sea winds, and thereby thought that there must be a better choice of land to the south of the Heath. He sent his sons south in Goe [10 Feb.–10 Mar.]. They found scouring rush and other growth. But the second spring after Bard put a sled to every living thing that could walk, and made

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4. Snortr] S; Snorre, H (badly). 7. Ongley, S. 9. þar bió Nichulas Sigurðar son, add. M* (died 1176). 10. Loðinn O. . . . son hans] S; Islannz ok dó í hafe, H. 13. Dœtti-, Cd. 16. Kalborg-, S. breckum, S. 18. af því] add. S. heiðar] heiðe, S. 19. Gœ-] Góe, vell.

kykvende því es gegnt vas, ok lét draga sítt fóðr ok feár-hlut. Hann fór Bárðar-gæto um Vánar-skarð; ok nam síðan Fliótz-hverfe; ok bió at Gnúpom. Hann vas kallaðr Gnúpa-Bárðr.

2. Hans son vas Sigmundr, faðer Þórsteins, es átte Æso, dóttor Hrólfs Rauð-skeggs: þeirra dótter Þórunn, es átte Þórkell Leifr, ok vas þeirra son Þórgeirr Goðe at Liósa-vatne.

Annarr son Bárðar vas Þórsteinn, faðer Þóriss es vas á Fitjom með Hákone konunge, ok skar rauf á oxa-húð, ok hafðe þá hlíf—því vas hann kallaðr Leðr-hals.—Hann átte Fiorleifo, Eyvindar dóttor: þeirra syner vóro þeir Hávarðr í Fellz-múla; ok Heriolfr at Mý-vatne; ok Ketill í Húsa-vík; ok Vemundr Kogor, es átte Halldóro, dóttor Þórkels Svarta; ok Áskell; ok Hals, es bió at Helga-staðom.

3. Campa-Grímr fór or Suðreyjom til Íslannz; ok velkte þá úte allt sumar; ok braut skip sítt við Skialfanda-fliótz-ós. Hann nam Kalda-kinn í annat sinn, ok selde ymsom mœnnom síðan: hans dótter vas Arnbiœrg, es Ásolfr í Hœfða átte.

4. Þórfiðr Máne, son Áskels Tiorfa; hann nam land fyr neðan Eyjadals-á til Landa-mótz, ok um Liósa-vatz-skarð; ok bió at Œxar-á.

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each drag his own fodder, and all his chattels. He went by a path that was afterwards called Bard's-gate over the pass of Good Hope, and then took in settlement Fleet-wharf, and dwelt at Peaks. He was called Bard o' the Peak. He had many children.

2. His son was Sig-mund, the father of Thor-stan, that had to wife Asa, the daughter of Hrod-wolf Red-beard. Their daughter was Thor-wen, whom Thor-kell Laf had to wife, and their son was Thor-gar-gode of Light-water.

Another son of Bard's was Thor-stan, father of Thore, that fought at Fitia with king Hacon, and cut a slit in an ox-hide, and had that for armour, wherefore he was called Leather-neck. He had to wife Fior-leva [*or* Frey-leva], daughter of Ey-wind. Their sons were these: Ha-ward of Fell's-mull, and Here-wolf of Midge-mere, and Cetil of House-wick, and We-mund Quiver that had to wife Hall-dora, the daughter of Thor-kell the Black, and As-kell and Neck that dwelt at Helga-stead.

3. Cempe Grim, *or* Champion-Grim, came to Iceland from the Southreys, and tossed about on the sea all the summer, and ran his ship ashore at the mouth of Quaking-fleet. He took in settlement Cold-cheek for the second time, and afterwards sold [parts of] it to divers men. His daughter was Arn-borg, whom As-wolf of Head had to wife.

4. Thor-fin Moon, the son of As-kell-Tiorwe. He took land in settlement from under Ey-dale-water to Land-mete, and some part beyond Light-water-pass, and dwelt at Ax-water.

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1. S; kvikvende, vell. gegnt] (i. e. gengt), vell. and S. feallut, vell. 6. Goðe] add. S. 9. Fiorleifo] S and Reykd. Saga; Freyleyfu, vell., but Fiorleif below. 11. kogr, vell.; kavgur, S. 14. This § is taken from M*. 18. Torfa, S. 19. sumt um, S (sic).

[227: iii. 19.]

18. 1. ÞÓRER, son Gríms Gráfeldar-múla af Roga-lande, hann nam Liósa-vaz-skarð. Hans son vas Þórkell Leifr enn Háve, faðer Þórgeirs Goða. Þórgeirr átte fyrr Goðríðe, dóttor Þórkels Svarta. Þeirra syner vóro; Þórkell Hákr, ok Hæscoldr, Tiorve ok Collgrímr, Þórsteinn, ok Þórvarðr; en dótter Sigríðr. Síðan átte hann Salgerðe, dóttor Arngeirs ens Austrœna. Hann átte ok Þórkætlo, Dala-Collz dóttor. Syner hans ok þeirra kvenna vóro, Þórgrímr, Óttarr, Þórgils. Þesser vóro laun-getner, Þórgrímr, ok Finne enn Draum-spake; hans móðer hét Lækny út-lend.

2. Heðinn ok Hosculldr, syner Þórsteins Þurs, fóro til Íslannz, ok námo land fyr ofan Tungo-heiðe. Heðinn bió at Heðinshæfða, ok átte Goðrúno. Þeirra dótter Arnríðr, es Ketill Fiorleifar son átte; en Goðrún vas dótter þeirra es Hrólfr átte í Gnúpo-felle. Hosculldr nam lænd æll fyr austan Lax-á, ok bió í Skærðo-vík—við hann es kennt Hoscullz-vatn, því at hann drucknaðe þar. Í þeirra land-náme es Húsa-vík, es Garðarr átte vetr-seto. Son Hoscullz vas Hróalldr, es átte Ægileifo, dóttor Hrólfs, Helga sonar ens Magra.

3. Vestmarr ok Ulfr fóstbrœðr fóro á eino skipe til Íslannz, ok námo Reykjar-dal allan fyr vestan Lax-á, upp til Vestmars-vatz.

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18. 1. S: THORE, the son of Grim Gray-cloak's-mule of Rogaland. He took in settlement Light-water-pass. His son was Thor-kell Laf the Tall, the father of Thor-gar-gode. Thor-gar first had to wife Gudrid, the daughter of Thor-kell the Black. Their sons were Thor-kell Hake and Haus-Coll, Tiorwe and Coll-Grim, Thor-stan and Thorward, and a daughter Sig-rid. Afterwards he had to wife Sal-gerd [S: Alf-gerd], the daughter of Arn-gar the Eastron. He had to wife also [third wife] Thor-katla, the daughter of Coll-a-Dale. His sons by these wives were Thor-grim, Oht-here, Thor-gils. These were bastards: Thor-grim and Fin the Dream-teller. His mother was Lec-ny, a stranger woman.

2. HEDIN and HAUS-COLL, the sons of Thor-stan Goblin, came to Iceland, and took land in settlement inward of Tongue-heath. Hedin dwelt at Hedin-head, and had to wife Gud-run. Their sons were Arnmod, whom Ketil, Fior-leva's son, had to wife; but Gud-run was their daughter, whom Hrod-wolf of Peak-fell had to wife.

Haus-Coll took all the lands east of Lax-water, and dwelt at Passwick. After him Haus-Coll's-mere is called, because he was drowned there. In their settlement is House-wick, where Gard-here had a winter abode. The son of Haus-Coll was Hrod-wald, who had to wife Egi-leva, daughter of Hrod-wolf, son of Helge the Lean.

3. WEST-MERE and WOLF, sworn brethren, came in one ship to Iceland, and took in settlement all Reek-dale, west of Lax-water up to

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1. þórer . . . . skarð] S; om. H (a homoiotel.). 3. fyrr] fyrst, S. 4. syner vóro] S; son var, vell. 5. Kolgrímr, S. en dótter] S; ok, vell. 6. Alfgerðe, S. 9. Lecny, S. 11. fóro . . . ok] add. S. 12. ofan] innan, S. heiðe] add. S. 16. -vík] om. H. 20. á] om. S. 21. Reykja-, S. Vestmͣz, and Vestm̃, vell.

Vestmarr átte Goðlaugo. Ulfr bió under Skratta-felle; hans son vas Geirolfr, es átte Vígdíse, Conals dóttor, síðarr an Þórgrímr: þeirra son vas Hallr.

19. 1. ÞÓRSTEINN HOFÐE hét maðr; hann vas herser á Hærða-lande: hans syner vóro þeir Eyvindr ok Ketill Hærzke. Eyvindr fýstesk til Íslannz, efter andlát fǽðor síns: en Ketill bað hann nema bǽðom þeim land ef honom sýndesk síðarr at fara. Ketill kom í Húsa-vík skipe síno ok nam Reykja-dal upp frá Vestmars-vatne, ok bió á Helga-stæðom—ok es þar haugr hans. Hans son vas Áskell, es bana-sár feck við Eyja-fiarðar-ǽ gegnt Kroppe, þá es Steingrímr vilde hefna sauðar-hæfuðs-hœggs. Áskell átte dóttor Grenjaðar: þeirra son Víga-Scúta. Fiorleif hét dótter Eyvindar es Þórer Leðr-hals átte.

2. Náttfare, es með Garðare hafðe út faret, eignaðe ser áðr Reykja-dal; ok hafðe merkt á viðom; en Eyvindr rak hann braut; ok lét hann hafa Náttfara-vík.

3. Ketill, bróðer hans, bió á Einars-stæðom: hans son vas Conall, es átte Oddnýjo, Einars dóttor, systor Eyjolfs, Valgerðar sonar: þeirra son Einarr. Þórðr vas annarr son Conals; hann vas faðer Socka á Breiða-mýre, fæðor Conals.

4. [S: Ketill fór út at orð-sendingo Eyvindar; hann bió á Einars-

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West-mere-water. West-mere had to wife Gud-laug. Wolf dwelt below Scrat-fell. [He had to wife . . .] His son was Gar-wolf, that had to wife Wig-dis, the daughter of Conall, after Thor-grim. Their son was Hall.

19. 1. THOR-STAN HEAD was the name of a man that was a *herse* in Hausda-land. His sons were these: EY-WIND and CETIL the Haurdish. Ey-wind went to Iceland after his father's death; but Cetil asked him to take land in settlement for both of them, in case he should get in his head to come later. Cetil beached his ship in House-wick, and took in settlement Reek-dale up from West-mere-water, and dwelt at Helge-stead, and there is his barrow. His son was As-kell, that got his death-wound at Ey-frith-water over against Cropp, when Stan-grim was about revenging the blow with the *singed* sheep's-head. As-kell had to wife the daughter of Greniad. Their son was Slaughter-Scuta. Fior-leva was the name of the daughter of Ey-wind, whom Thore Leather-neck had to wife.

2. Night-farer, that had come out with Gard-here, had owned Reek-dale before, and had marked the trees. But Ey-wind drove him away, and let him have Natt-fare-wick.

3. Cetil, his [Eywind's] brother, dwelt at Einar-stead. His son was Conall, that had to wife Ord-ny, Einar's daughter, the sister of Ey-wolf Walgerdsson; their son was Einar. Thord was another son of Conall. He was the father of Sock of Broad-mire, the father of Conall.

4. [Double text.] CETIL came out to Iceland at the message of Ey-

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1. Skratta-felle] Hann átte (blank); þeirra son, etc., S. 6. fýstesk . . . skipe síno] S; Eyv. fór til Islanz ok nam, H. 16. ok lét . . . -vík] add. S.

staðom: hans son vas Conall, (ok) Þórsteinn, faðer Einars, es þar bió síðan. Sonr Eyvindar vas Áskell Goðe, es átte dóttor Grengaðar: þeirra syner Þórsteinn ok Víga-Scúta. Dótter Eyvindar vas Fiorleif. Conall átte Oddnýjo, Einars dóttor, systor Eyjolfs Valgerðar sonar: þeirra bœrn vóro þau Einarr, es átte sex sono, ok dóttor Þóreyjo, es átte Steinolfr Márs son; ok œnnor Eydís, es Þórsteinn Goðe átte or Ásbiarnar-vík. Þórðr Conals son vas faðer Socka á Breiða-mýre, fœðor Conals. Dótter Conals vas Vígdís, es átte Þórgrímr, son Þórbiarnar Skaga; ok vas þeirra son Þórleifr Geirolfs-stiúpr.]

5. Grenjaðr hét maðr, Hrapps son, bróðer Geirleifs: hann nam Þegjanda-dal, ok Krauna-heiðe, Þórgerðar-fell, ok Lax-ár-dal neðan; hann bió á Grenjaðar-staðom. Hann átte Þórgerðe, dóttor Helga Hestz: þeirra son vas Þórgils Vá-múle, faðer Onundar [f. Hallbero, m. Þórgerðar, m. Hallz ábóta, ok Hallbero es Reinn Styrmis son átte].

20. 1. BOÐOLFR hét maðr, son Gríms Grimolfs sonar af Ogðom, bróðer Bœðmóðs. Hann átte Þórunne, dóttor Þióðolfs ens Fróða: þeirra son vas Skegge. Þau fóro til Íslannz ok bruto skip sítt við Tiornes, ok vóro at Bodolfs-kytjo enn fyrsta vetr. Hann nam Tiornes allt á miðle Tungo-ár ok

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wind. He dwelt at Einar-stead. His son was Conall, and [also] Thorstan, the son of Einar, that dwelt there afterwards. Ey-wind's son was As-kell *or* Cetil gode, that had to wife the daughter of Greniad. Their sons were Thor-stan and Slaughter-Scuta. Ey-wind's daughter was Fior-leva. Conall had to wife Ord-ny, the daughter of Einar, sister of Ey-wolf Walgerdsson. Their children were these: Einar, that had six sons, and a daughter Thor-ney, whom Stan-wolf, Mar's son, had to wife, and another Ey-dis, whom Thor-stan the priest had to wife out of As-beorn-wick. Thord, Conall's son, was the father of Socka of Broad-mire, the father of Conall. The daughter of Conall was Wig-dis, whom Thor-grim, the son of Thor-beorn-shaw, had to wife, and their son was Thor-laf, Gar-wolf's step-son.

5. GRENIAD was the name of a man, the son of Hrapp, the brother of Gar-laf. He took in settlement Thawing-dale and Cran-heath, below Thor-gerd's-fell and Lax-water-dale. He dwelt at Greniad-stead. He had to wife Thor-gerd, the daughter of Helge-steed. Their son was Thor-gills Wa-mull, the father of Ean-wend.

20. 1. BEAD-WOLF was the name of a man, the son of Grim [Orm], Grim-wolf's son of Agd, the brother of Bead-mod. He had to wife Thor-unn, the daughter of Thor-wolf the historian. Their son was Sceg. They [all] went forth to Iceland, and ran their ship ashore on Tior-ness, and stayed at Bead-wolf's-cote the first winter. He took in settlement all Tior-ness between Tongue-water and the Mouth. After-

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12. Hrauna-, vell.; Krava̅-, S. 17. S; Guðolfr, vell. Gríms] Orms, S (better?). 19. Þióðolfs] emend.; Þorolfs, vell. and S. 20. Boðolfs skytiu, vell.; Auðolfs staðum, S (badly).

Óss. Bæðolfr feck síðan Þórbiærgo Holma-sól, dóttor Helga. (Þeirra) dótter vas Þórgerðr, es átte Ásmundr Ondotz son: þeirra son Þórleifr, faðer Þóríðar, es átte Valla-Liótr.

2. Skegge Bæðolfs son nam Keldu-hverfe upp til Keldo-ness, ok bió í Mikla-garðe: hann átte Helgo, dóttor Þórgeirs at Fiski-lœk: þeirra son vas Þórer, farmaðr mikill; hann lét gœra knærr í Sogne—þann vígðe Sigorðr byscop enn Ríke, es vas með Óláfe kononge Tryggva syne; en skírðe Þóre—af þeim knerre ero brandar fyr durom lenge síðan í Mikla-garðe, veðr-spáer miok [allt fram um daga Branz byscop]. Ormr vas son Þóris; hann myrðe Gretter Ásmundar son.—Um Þóre orte Gretter þetta:

Ríðkat ek ræki-meiðom . . .
Hnecki ek frá þar es flockar . . .

Án hét son Þóris, faðer Arnar, [f. Ingibiargar m. Scums, f. Þórkels ábóta].

3. Máne hét maðr; hann vas fœddr í Omð á Háloga-lande. Hann fór til Íslannz, ok braut við Tior-nes, ok bió at Mána-ǽ nockora vetr. Síðan rak Bæðolfr hann braut þaðan; ok nam hann þá fyr neðan Kalfaborgar-ǽ, á miðle Fliótz ok Rauða-skriðo, ok bió at Mána-felle: hans son vas Ketill, es átte Védíse Þórbranz

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wards Bead-wolf took to wife Thor-borg Haulm-sun, the daughter of Helge the Lean. Their daughter was Thor-gerd, whom As-mund, Ondott's son, had to wife. Their son was Thor-laf, the father of Thu-rid, whom Leot o' Field had to wife.

2. SCEG, Bead-wolf's son, took in settlement Well-wharf up to Well-ness, and dwelt at Mickle-garth. He had to wife Helga, the daughter of Thor-gar of Fish-beck. Their son was Thore, a great traveller. He had a cog *or* merchantman built at Frith of Sogn, which bishop Sig-rod the Mighty, who was with king Anlaf Tryggwason, hallowed. Moreover he baptized Thore. Out of this cog the door-posts were made which stood before the doors at Mickle-garth long afterwards, and they could foretell the weather very well until the days of bishop Brand. Worm was the son of Thore, whom Grette, As-mund's son, murdered. Upon Thore Grette made these verses:—

I shall not ride to meet the great companies of Thore:
My way leads to Lund. I mean to save my head.
[See Corpus Poet. Bor. ii. 114.]

An was the name of the son of Thore. [He was] the father of Erne.

3. MANE [Moon] was the name of a man. He was born in Omd in Haloga-land, and came out to Iceland, and ran ashore on Tior-ness, and dwelt at Moon-river some winters. Then Bead-wolf drove him away thence, and then he took in settlement land below Calf-borg-river, between Fleet and Red-scrape *or* slip, and dwelt at Moon-fell. His son was Cetil, that had to wife Weoh-dis, daughter of Thor-brand, that bought

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20. S; Valdíse, vell.

dóttor, es keypte Rauða-skriðo-land at Mána: hans dótter vas Dalla, syster Þórgeirs Galta sonar. Hána átte Þórvalldr Hialta son.

4. Liótr Óþveginn hét maðr, es nam Keldo-hverfe upp frá Keldo-nese: hans son vas Gríss, faðer Galta í Áse; hann vas vitr maðr, ok víga-maðr mikill.

5. Onundr nam ok Keldo-hverfe upp frá Keldo-nese, ok bió í Áse: hann vas son Blœings Sóta sonar, bróðer Balca í Hrúta-firðe. Dótter Onundar vas Þórbiœrg, es átte Hallgils Þórbranz son or Rauða-skriðo.

21. 1. ÞÓRSTEINN sonr Sigmundar, Gnúpa Bárðar sonar, bió fyrst at Mý-vatne. Hans son vas Þórgrímr, faðer Arnórs í Reykja-hlíð, es átte Þórkotlo, dóttor Bœðvars, Hrólfs sonar or Gnúpo-felle. Þeirra son vas Bœðvarr.

2. Þórkell enn Háve kom ungr til Íslannz; ok bió fyrst at Grœna-vatne, es gengr af Mý-vatne. Hans son vas Sigmundr, es átte Vígdíse, dóttor Þóris af Espi-hóle.—Hann vá Glúmr á akrenom Vitaz-giafa.—Dótter Þórkels vas Arndís, es átte Vígfúss, bróðer Víga-Glúms. Þórkell gat son í elle sínne; sá hét Dagr; hann vas faðer Þórarens, es átte Yngvilde, dóttor Hallz af Síðo, síðarr enn Eyjolfr enn Halte.

3. Geire hét maðr, es fyrr bió fyr sunnan Mý-vatn á Geira-

Red-slip-land of Moon. His daughter was Dalla, the sister of Thorgar, Galti's son. Thor-wald Sholtoson had her to wife.

4. Leot the Unwashed was the name of a man that took in settlement Well-wharf up from Well-ness. His son was Gris, the father of Galte [Boar] of Ridge. He was a wise man and a great fighter.

5. Ean-wend took in settlement all Well-wharf up [in] from Well-ness, and dwelt at Ridge. He was the son of Blaeng, Soti's son, the brother of Balci of Red-frith. The daughter of Ean-wend was Thorborg, whom Hall-gils, Thor-brand's son of Red-slip, had to wife.

21. 1. Thor-stan, the son of Sig-mund, Bard o' Peak's son, dwelt first at Midge-mere. His son was Thor-grim, the father of Arnor of Reek-lithe, that had to wife Thor-katla, the daughter of Bead-were, the son of Hrod-wolf of Peak-fell. Their son was Bead-were.

2. Thor-kell the Tall came young to Iceland, and first dwelt at Green-mere that came out of Midge-mere. His son was Sig-mund, that had to wife Wig-dis, the daughter of Thore of Aspen-hill. Glum slew him in the field *which was called* Never-fail. The daughter of Thorkell was Arn-dis, whom Wig-fus, the brother of Slaughter Glum, had to wife. Thor-kell begat a son in his old age that was called Day, the father of Thor-arin, that had to wife Yngw-hild, the daughter of Hall o' Side, after Ey-wolf the Halt had had her to wife.

3. Gare was the name of a man that first dwelt south of Midge-mere

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2. þórvalldr] S; Hroaldr, vell. (badly). 5. hann vas . . . mikill] add. S. 17. ackr-, vell. 19. hann vas faðer þórarens] add. S.

stæðom: hans son vas Glúmr scáld, ok Þórkell. Þeir Geire feðgar bærðosk við Þórgeir Hœggvin-kinna, ok feldo Þórstein son hans. Fyr þat vog vóro þeir gœrver norðan or sveitom. Geire sat um vetr á Geira-stæðom við Húna-vatn. Síðan fóro þeir í Breiða-fiærð, ok bioggo á Geira-stæðom í Króks-firðe. Glúmr feck Ingunnar, dóttor Þórolfs, Véleifs sonar. Þeirra bærn vóro þau Þórðr, es átte Goðrúno Usvifrs dóttor; ok Þórgerðr, es átte Þórar-enn Ingiallz son: þeirra son Helgo-Steinarr.

22. 1. TORF-EINARR iarl gat dóttor í œ́sko sínne, sú hét Þórdís, hána fœdde Rægnvalldr iarl, ok gifte hána Þórgeire Claufa: þeirra son vas Einarr; hann fór til Orkneyja, at finna frændr sína; þeir vildo eige taka við frændseme hans. Þá fór hann til Íslannz með tveimr brœ́ðrom, Vestmanne ok Vémunde. Þeir sigldo fyr norðan land, ok vestr um Slétto í fiærðenn. Þeir setto œxe í Reistar-gnúp: ok kælloðo því Œxar-fiærð. Þeir setto ærn upp fyr vestan: ok kælloðo þar Arnar-þúfo. Enn í þriðja stað setto þeir cross: þar kalla þeir Cross-ás. Svá helgoðo þeir ser allan Œxar-fiærð.

Bærn Einars vóro þau Eyjolfr, es Galte Grísar son vá; ok Liót, móðer Hróa ens Skarpa, es hefnde Eyjolfs, ok vá Galta. Syner Gliro-Halla, Brandr ok Bergr, vóro dœ́tr-syner Liótar, es féllo í Bæðvars-dale.

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at Gare-stead. His son was Glum the poet, and [also] Thor-kell. Gare and his sons fought against Thor-gar Hewn-cheek, and slew his son Thor-stan; and for this manslaughter they were driven north out of that country. Gare sat still in the winter at Gare-stead hard by Cub-mere. Afterwards they went to Broad-frith, and dwelt at Gare's-dale in Crook-frith. Glum took to wife Ing-wen, daughter of Thor-wolf, We-laf's son. Their children were these: Thord, that had to wife God-run, Os-wif's daughter, and Thor-gard, whom Thor-arin, the son of Ingi-ald, the son of Helga Stan-here, had to wife.

22. 1. EARL TURF-EINAR begat a daughter in his youth, whose name was Thor-dis. Earl Regin-wald brought her up, and gave her in wedlock to Thor-gar Cloven-foot. Their son was Einar. He went to the Orkneys to see his kinsmen, but they would not receive him as their kinsman. Then Einar bought a ship and sailed to Iceland with two brethren, Westman [Irishman] and We-mund. They sailed north about the land, and went into the friths round Plain. They planted an ax in Reister-peak, and called it Ax-frith. They set up an erne *or* eagle towards the west, and called it Erne-tump; and in the third place they set up a cross, and called it Cross-ridge, and then they hallowed to themselves all Ax-frith.

Einar's children were these: Ey-wolf, whom Galte, the son of Gris, slew; and Leot, the mother of Hrode the Sharp, who avenged Ey-wolf and slew Galte. The sons of Glire Hall, Brand and Berg, were the sons of Leot's daughter. They fell in Bead-were's-dale.

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5. Krox-, vell. 7. Osvífs, S. 9. œ́sko] S; elle, vell. 13. tveimr] ii, vell. 19. Grísar] S; Griss, vell. 21. es] þeir, S.

[235: iii. 20.]

2. Reistr hét maðr, son Biarneyja-Ketils, ok Hildar, systor Ketils Þistils, fæðor Arnsteins Goða, hann nam land miðle Reistar-gnúps ok Rauða-gnúps, ok bió í Leir-hæfn.

3. Arngeirr hét maðr, es nam Slétto alla miðle Hávarar-lóns, ok Sveinungs-víkr. Hans bæorn vóro þau Þórgils, ok Oddr; ok Þóríðr, es Steinolfr í Þiórsár-dale átte.

4. Oddr vas elld-sætr í œ́rsko ok seinligr, ok vas kallaðr kol-bítr. Þeir Arngeirr ok Þórgils gengo heiman í fiúke at leita feár, ok kvómo eige heim. Oddr fór at leita þeirra, ok fann þá báða œrenda, ok hafðe hvíta-biœrn drepet þá, ok só or þeim blóðet. Oddr drap biœrnenn, ok fœ́rðe heim, ok át allan; ok kallaðesk þá hefna fæðor síns, es hann drap biœrnenn; en þá bróðor síns, es hann át hann. Oddr vas síðan íllr ok údæll við at eige. Hann vas svá miok hamramr, at hann geck heiman or Hraun-hæfn um kveldet, en kom um morgin efter í Þiórsár-dal, til liðs við Þóríðe systor sína, es Þiórs-dœ́ler vildo grýta hána fyrer fiol-kynge ok trollskap.

5. Sveinungr ok Colle námo víkr þær es við þá ero kendar, Sveinungs-vík ok Collz-vík.

6. Ketill hét maðr Þistill, íllr ok údæll; hann nam Þistils-fiœrð

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2. REIST was the name of a man, the son of Bearney-Cetil and Hild, the sister of Cetil Thistle, the father of Arn-stan gode. He took land in settlement between Reist-peak and Red-peak, and dwelt at Lear-haven.

3. ARN-GAR *or* ERNE-GAR was the name of a man that took all the plain between Ha-were's-wash and Swegenungs-wick. His children were these: Thor-gils and Ord *or* Orde, and Thor-rid, whom Stan-wolf of Steer-water-dale had to wife.

4. ORD was wont to sit by the fireside [ingle side] in his youth, and to get up late, and was called Coal-biter. Arn-gar and Thor-gils went forth from their home in a snowstorm to walk and seek their sheep, and never came back again. A white bear slew them both, Arn-gar and Thor-gils. Ord went forth to seek them, and the bear was by them, and sucking their blood. Ord slew the bear, and ate it all, saying, that he avenged his father when he slew the bear, and his brother when he ate it. After this Ord was wicked and ill to deal with, and was so very skin-strong [lycanthropic] that he walked from home out of Lava-haven in the evening, and the morning after came to Steer-water-dale to the help of his sister, when the Steer-dale-men were about to stone her for witchcraft, and because she was possessed with a fiend.

5. SWAINUNG *or* SWEGENUNG and COLL took in settlement the bays that are called after them—Swegenungs-wick and Coll-wick.

6. CETIL THISTLE was the name of a man, wicked and ill to deal with. He took in settlement Thistle's-frith, between Hounds-ness and

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5. Odde, S. 8. þeir Arng. . . . drepet þá] S; Hvíta biorn drap þá báðá Arngeir ok þorgils: Oddr fór at leita þeirra, H. 10. ok só or þ. bl.] ok lá þá á pasti, S. 16. vildo berja grióte í hel, S.

á miðle Húns-ness ok Sauða-ness. Hans son vas Sigmundr, es land nam á Snæfellz-nese. Hann vas faðer Laugar-brecko-Einars. Nú ero ritin Land-náóm í Norðlendinga-fiorðunge.

LIB. IV.

Nú hefer upp Land-náóm í Austfirðinga-fiórðunge: ok segja menn svá, at þesse fiórðongr hafe fyrst albygðr veret á Íslande.

1. 1. GUNNOLFR CROPPA hét maðr, son Þóres Hauknefs, hersis. Hann nam Gunnolfs-vík, ok Gunnolfsfell, ok Langa-nes allt fyr útan Helkundo-heiðe; ok bió í Fagravík: hans son vas Skúle Herkja, faðer Geirlaugar.

2. Finne hét maðr, es nam Finna-fiœrð, ok Við-fiœrð: hans son vas Þórarenn, faðer Sigurðar, fœðor Gliro-Halla.

3. Hroðgeirr enn Hvíte, Hrapps son, nam Sand-vík fyr norðan Digra-nes, allt til Viðfiarðar, ok bió á Skeggja-stœðom: hans dótter vas Ingebiœrg, es átte Þórsteinn enn Hvíte.

4. Alrekr vas bróðer Hroðgeirs, es út kom með hónom; hann vas faðer Liótolfs Goða í Svarfaðar-dale.

2. 1. EYVINÐR VÁPNE, ok Refr enn Rauðe, syner Þórsteins Þiocko-beins, fór*o* til Íslannz or Þróndheime af

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Sheep-ness. His son was Sig-mund, that took in settlement at Snowfells-ness. He was the father of Bath-brink Einar.

Now are written the Settlements in Northmen Quarter.

IV. HERE beginneth the Settlement of the EAST-FRITH-FOLK QUARTER, and men say this, that this Quarter was the first full settled in Iceland.

1. 1. GUND-WOLF CROPP was the name of a man, the son of Thore Hawk-neb, a lord *or* herse. He took in settlement Gund-wolf's-wick, and Gund-wolf's-fell, and Lang-ness beyond Helcund-heath, and dwelt at Fair-wick. His son was Scule-hercia, the father of Gar-laug.

2. FINN was the name of a man that took in settlement Fin-frith and Wood-frith. His son was Thor-arin, the father of Sigrod, the father of Glera-Hall.

3. HROD-GAR THE WHITE, the son of Hrapp, took in settlement Sand-wick from the north of Thick-ness to Wood-frith, and dwelt at Sceg-stead. His daughter was Inge-borg, whom Thor-stan the White had to wife.

4. ALRIC was the brother of Hrod that came out with him. He was the father of Leot-wolf, gode of Swar-fads-dale.

2. 1. EY-WIND WEAPON and REF [FOX] THE RED, the sons of Thor-stan Thick-leg, came to Iceland from Strind in Throw-end-ham,

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2. S; Sniofallz-, vell. 3. S adds this paragraph. 4. Nú hefer . . . Íslande] S inscribes it thus—þesser menn hafa land numet í Austfirðinga fiórðunge er nú munu upp talðer; ok ferr hvat af hende norðan til fiórðunga mótz, frá Langanese á Sólheima-sand. Ok er þat sogn manna, at þessa fiórðungr hafe fyrst albygðr orðet. These men have taken and settled land in the East-frith-folk Quarter, that shall now be told: running point for point from the north to the (southern) boundary or quarter from Langness to Sunhamsand; and it is the saying of men that this quarter was the first fully peopled. 9. faðer Geirl.] add. S. 10. ok Við-fiœrð] add. S.

Strind; þvi at þeir urðo ósátter við Harald konung; ok hafðe sítt skip hvárr þeirra. Refr varð aftr-reka; ok lét Haraldr konungr drepa hann; en Eyvindr kom í Vápna-fiœrð, ok nam fiœrðenn allan fyr vestan Vestra-dals-ǽ; ok bió í Crossa-vík-enne-iðre. Hans son vas Þórbiœrn.

2. Steinbiœrn Cortr hét son Refs ens Rauða. Hann fór til Íslannz, ok kom í Vápna-fiœrð. Eyvindr, fœðor-bróðer hans, gaf hónom land allt miðle Vápna-fiarðar-ár ok Vestra-dals-ár: hann bió at Hofe. Hans syner vóro þeir Þórmóðr Sticku-blígr, es bió í Sunnu-dale: annarr Refr á Refs-stœðom: Þriðe Egill á Egils-stœðom, faðer Þórarens, ok Þrastar, ok Hallbiarnar; ok Hallfríðar, es átte Þórkell Geitis son.

3. Hroaldr Biola*n* vas fóst-bróðer Eyvindar Vápna. Hann nam land fyr vestan Vestra-dals-ǽ, dalenn halfan, ok Selár-dal allan út (til) Digra-ness. Hann bió á Torva-stœðom. Hans son vas Isrœðr, faðer Gunnildar, es átte Odde, son Asolfs í Hœfða.

3. 1. ÓLVER enn HVÍTE hét maðr, Ósvallz son, Œxna-Þóris sonar; hann vas lendr maðr, ok bió í Almdœlom. Hann varð ósáttr við Hákon iarl Griótgarz son: hann fór á Yrjar, ok dó þar. En Þórsteinn enn Hvíte, son hans, fór til Íslannz, ok kom skipe síno í Vápna-fiœrð efter land-nǽm. Hann keypte land at Vápna, ok bió á Tofta-velle nockora vettr fyr útan Sireks-staðe,

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because they fell out with king Harold, and each of them had his own ship. Ref was driven back, and king Harold had him slain; but Ey-wind came to Weapon-frith, and took in settlement all the frith from the west of West-dale-water, and dwelt at Inner Cross-wick. His son was Thor-beorn.

2. STAN-BEORN CART was the name of a son of Ref the Red. He went to Iceland and put in at Weapon-frith. Ey-wind, his father's brother, gave him all the land between Weapon-frith and West-dale-water. He dwelt at Temple. His sons were these: Thor-mod Stick-bligh, that dwelt at Sun-dale; another [was] Ref of Ref-stead; the third Egil of Egil-stead, the father of Thor-arin, and of Thrast, and of Hall-beorn, and of Hall-frida, whom Thor-kell, Geiti's son, had to wife.

3. HROD-WALD BIOLAN was the sworn-brother of Ey-wind Weapon. He took land in settlement west of West-dale-water, half the dale, and all Shiel-water-dale out to Thick-ness. He dwelt at Turf-stead. His son was Is-red, the father of Gun-hilda, whom Orde, the son of As-wolf of Head, had to wife.

3. 1. ALWE THE WHITE was the name of a man, the son of Os-wald, son of Oxen-Thore. He was a lend-man *or* thegen, and dwelt at Elm-dale. He fell out with earl Hacon, Grit-gard's son, wherefore he went forth to Yria, and there he died; but Thor-stan the White, his son, came to Iceland, and put into Weapon-frith in his own ship, after the settlement. He bought land of Ey-wind Weapon, and dwelt at Toft-field,

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9. Stiku-, S. 13. Biola, S, H. 16. S; es átte Asolfr í Hofða, H. 17. Ósvallz] S; Olves, vell. 22. Sirex-, vell.

áðr hann komsk at Hofs-lændom, með því móte, at hann heimte leigo-fé sítt at Steinbirne Cort; en hann hafðe ecki til at gialda nema landet. Þar bió Þórsteinn sex tigo vetra síðan; ok vas vitr maðr ok góðr. Hann átte Ingibiærgo, dóttor Hroðgeirs ens Hvíta: þeirra bærn vóro þau, Þórgils, ok Þórðr, Onundr, ok Þórbiærg, ok Þóra. Þórgils átte Ásvoro, dóttor Þóriss, Graut-Atla sonar: þeirra son vas Brodd-Helge, es átte fyrr Hællo, Lýtings dóttor, Arnbiarnar sonar: þeirra son vas Víga-Biarne; hann átte Rannveigo, dóttor Eiriks í Goðdælom: þeirra son vas Skegg-Brodde; en dótter Yngvildr, es átte Þórsteinn Hallz son. Skegg-Brodde átte Goðrúno, dóttor Þórarens Sælings ok Halldóro Einars dóttor: þeirra bærn, Þórer, ok Biarne Hús-langr. Þórer átte Steinunne, dóttor Þórgríms ens Háva: þeirra dótter vas Goðrún, es átte Flose, son Kolbeins: þeirra son Biarne, faðer Biarna, es átte Hællo, Iorundar dóttor.

2. Þórsteinn Torfe ok Lýtingr brœðr fóro til Íslannz. Lýtingr nam Vápna-fiarðar-strænd alla ena eystre, Bæðvars-dal ok Fagradal, ok bió í Crossa-vík; ok lifðe her fǽ vettr.—Frá hónom ero Vápn-firðingar komner. Geiter vas son Lýtings, faðer Þórkels.

3. Þórfiðr hét maðr, es fyrst bió á Skeggja-stæðom at ráðe Þórðar Halma. Hans son vas Þórsteinn Fagre, es vá Einar, son

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beyond Sirec-stead, certain winters before he got hold of Temple-land by this means: he called in the money he had lent to Stan-beorn Cart, but he had no means but his land to pay it; and there Thor-beorn dwelt sixty winters afterwards, and he was a wise man and of good counsel. He had to wife Ingi-borg, daughter of Hrod-gar the White. Their children were these: Thor-gils, and Thord, Ean-wend, and daughters Thor-borg and Thora. Thor-gils had to wife As-were, daughter of Thore Grout-Atlesson. Their son was Brord-Helge, that had to wife first Halla, daughter of Lytings, the son of Arne-beorn. Their son was Fighting-Bearne; he had to wife Rand-weig, the daughter of Eiric of God-dales. Their son was Sceg-Brord *or* Beardie-Brord, and their daughter Yngw-hild, whom Thor-stan, Hall's son, had to wife. Beardie-Brord had to wife God-run, the daughter of Þor-aren Sealing and of Hall-dora, Einar's daughter. Their children were Thore and Bearne Long-house. Thore had to wife Stan-wen, the daughter of Thor-grim the High. Their daughter was God-run, whom Flosi, Colban's son, had to wife. Their son *was* Bearne, the father of Bearne, that had to wife Halla, Eor-wend's daughter.

2. THOR-STAN TORFE and LYTING, two brethren, came to Iceland. Lyting took in settlement all East Weapon-frith-strands, Bead-were's-dale, and Fair-dale, and dwelt at Cross-wick, and lived there a few winters. From them are come the WEAPON-FRITH-MEN. Geite, the father of Thor-kell, was the son of Lyting.

3. THOR-FIN was the name of a man that first dwelt at Sceg-stead by the rede *or* counsel of Thord-halm. His son was Thor-stan the

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3. lx, vell. 4. maðr ok góðr] add. S. 11. S; d. Einars sælendings, H; cp. Liosv. S., ch. 25. 14. Biarnæ, vell. 16. brœðr] add. S. 21. es vá . . . Atla sonar] add. S.

Þóris Graut-Atla sonar; ok brœðr hans tveir, Þórkell ok Heðinn, es vǫ́go Þórgils fœðor Brodd-Helga.

4. Þórsteinn Torfe nam Hlíð alla, útan frá Ós-fiœllom ok upp til Hvann-ár, ok bió á Fors-velle. Hans son vas Þórvaldr, faðer Þórgeirs, fœðor Hallgeirs, fœðor Hrapps á Fors-velle.

5. Hákon hét maðr, es nam Iœkuls-dal allan fyr vestan Iœkuls-ǫ́, ok fyr ofan Teigar-ǫ́, ok bió á Hákonar-stœðom. Hans dótter vas Þórbiœrg, es ǫ́tto syner Brynjolfs ens Gamla, Gunnbiœrn, ok Hallgrímr. Teigr lá ónumenn miðle Þórsteins Torfa ok Hákonar; þann lœgðo þeir til hofs.—Sá heiter nú Hofs-teigr.

6. Skioldolfr, Vémundar son, bróðer Berðlo-Kára, nam Iœkuls-dal fyr austan Iœkuls-ǫ́, ok upp frá C*n*efils-dals-ǫ́; ok bió á Skioldolfs-stœðom. Hans bœrn vóro (þau) Þórsteinn, es átte Fast-nýjo, Brynjolfs dóttor ens Gamla; ok Sigríðr, es átte Ozurr Brynjolfs son; þeirra son Berse, es Bersa-staðer ero við kender.

7. Þórðr Þvare, son Þórolfs Halma, bróðor Helga Bun-hauss; hann nam Tungo-lœnd œll miðle Iœkuls-ár ok Lagar-fliótz, fyr austan Rang-ǫ́. Hans son vas Þórolfr Halme, es átte Goðríðe Brynjolfs dóttor ens Gamla. Þeirra son vas Þórðr Þvare, faðer Þóroddz, fœðor Branz [f. Steinunnar, m. Rannveigar, m. Sæhildar es Gizorr Hallz son átte].

8. Ozurr Slaga-collr nam land á miðle Orms-ár ok Rang-ár.

Fair that slew Einar, the son of Thore, Grout-Atle's son, and his [Thor-stan's] two brothers Thor-kell and Hedin, that slew Thor-gils, the father of Brord-Helga.

4. THOR-STAN TORVE took in settlement all Lithe, out from Os-fells and up to Hwan-water, and dwelt at Force-field. His son Thor-wald, father of Thor-gar, father of Hall-gar, father of Rap of Force-field.

5. HACON was the name of a man that took in settlement all Iockle's-dale from the west of Iockle's-river. His daughter was Thor-borg, that the sons of Bryn-wolf the Old, Gund-beorn and Hall-grim, had to wife. There was a tag of land not taken in settlement that lay between Thor-stan Torfe and Hacon; they gave it to the Temple, and it is now called Temple-tag.

6. SHIELD-WOLF, We-mund's son, the brother of Berdle-Care, took in settlement Iockle-dale east of Iockle-river, and up from Cnefils-dale-water, and dwelt at Shield-wolf-stead. His children were Thor-stan, that had to wife Fast-ny, daughter of Bryn-wolf the Old, and Sigrid, whom Ozor, Bryn-wolf's son, had to wife. Their son was Berse, after whom Bersi-stead is named.

7. THORD THWART, the son of Thor-wolf Halm, the brother of Helge Buna-haus. He took in settlement all Tongue-land between Iockle's-river and Loch-fleet out beyond Rang-river. His son was Thor-wolf Halm, that had to wife God-rid, daughter of Bryn-wolf the Old. Their son was Thord Thwart, the father of Thor-ord, the father of Brand.

8. OZUR BRISKET took land in settlement between Worm's-river

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1. þórkell] þórer, S. 4. S; Hvamsár, H. [20. þóroz, vell. S; Rangar, vell.

[243: iv. 2.]

Hann átte Goðnýjo, Brynjolfs dóttor: þeirra son vas Ásmundr, faðer Marðar.

4. 1. KETILL ok GRAUT-ATLE, syner Þóris Þiðranda, fóro or Vera-dale til Íslannz, ok nǽmo land í Fliótz-dale, fyrr an Bryniolfr kveme út, Lagar-fliótz-strander báðar: Ketill fyr vestan Fliótz-ǽ, miðle Hengi-fors-ár ok Orms-ár.

2. Ketill fór útan ok vas með Veþorme, syne Vémundar ens Gamla: þá keypte hann at Veþorme Arneiðe, dóttor Ásbiarnar iarls Skerja-Blesa, es Holmfastr, son Veþorms, hafðe her-teket, þá es þeir Grímr systor-son Veþorms, drǿpo Ásbiǫrn iarl í Suðr-eyjom. Ketill Þrymr keypte Arneiðe tveimr hlutom dýrra an Veþormr mat hána í fy*r*sto. En áðr þau Ketill fóro til Íslannz, fann Arneiðr silfr mikit under viðar-rótom, ok leynde Ketil til þess es hann feck hennar. Þau fóro út, ok bioggo á Arneiðar-stǫðom. Þeirra son vas Þiðrande, faðer Ketils í Niarð-vík.

[S: En es kaupet var orðet, þá gœrðe Ketill brúðkaup til Arneiðar. Efter þat fann hon graf-silfr mikit under viðar-rótum. Þá bauð Ketill at flytja hána til frænda sínna; en hón kaus þá hónom at fylgja. Þau fóro, etc.]

3. Graut-Atle nam ena eystre strǫnd Lagar-fliótz, allt á miðle Gilj-ár ok Valla-ness, fyr vestan Oxa-lǿk. Hans syner vóro þeir Þórbiǫrn, ok Þórer, es átte Ásvǫro Brynjolfs dóttor.

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and Rang-water. He had to wife God-ny, the daughter of Bryn-wolf. Their son was As-mund, the father of Mord.

4. 1. CETIL and GROUT-ATLE, the sons of Thore Thidrand, went forth out of Were-dale to Iceland, and took land in settlement in Fleet-dale before Bryn-wolf came out. Cetil took in settlement both banks of Lake-fleet from the west of Fleet-water, between Hang-force-river and Worm's-river.

2. Cetil went abroad and was with We-thorm, the son of We-mund the Old. Then he bought of We-thorm Erne-heid, daughter of earl Os-beorn Skerry-blesa, whom Holm-fast, We-thorm's son, had taken captive; what time Grim, We-thorm's sister's son, slew earl Os-beorn in the Southreys. Cetil Thrym bought Erne-heid dearer by two shares than the price We-thorm priced her,* but before she and Cetil went to Iceland, Erne-heid found much silver under the roots of a tree, and hid it from Cetil till he took her to wife. They came out to Iceland together and dwelt at Erne-heid's-stead. Their son was Thidrand, the father of Cetil of Niard-wick.

S*: Then Cetil made a bridal for her, and after that Erne-heid found much buried treasure under a tree-root. Then Cetil offered to take her home to her kinsmen, but she chose to stay with him. *See note*, Dropl. ch. 1.

3. Grout-Atle took in settlement the east strand of all Lake-fleet between Gill and Field-ness, west of Oxen-beck. His sons were these: Thor-beorn and Thori, that had to wife As-wera, Bryn-wolf's daughter.

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11. ij, vell. 12. fy*r*sto] S; mystu (sic), vell. 21. Oxnalæk, S.

[244: iv. 3.]

5. 1. ÞÓRGEIRR Vestars son hét maðr gœfogr: hann átte þriá sono, ok vas einn Brynjolfr enn Gamle: annarr Ævarr enn Gamle: þriðe Herjolfr. Þeir fóro aller til Íslannz; ok á síno skipe hverr þeirra.

2. Brynjolfr kom skipe síno í Eske-fiœrð; ok nam land fyr ofan fiall: Fliótz-dal allan fyr ofan Hengifors-ǽ, fyr vestan; en fyr ofan Gils-ǽ fyr austan; ok Skriðo-dal allan; ok svá Vœllona út til Eyvindar-ár; ok tók miket af land-náme Una Garðars sonar; ok bygðe þar frændom ok mǽgom sínom. Hann átte tio bœrn. En síðan feck hann Helgo, es átt hafðe Herjolfr, bróðer hans; ok ǽtto þau þriú bœrn. Þeirra son vas Ozorr, faðer Bersa [f. Holmsteins], fœðor Úrœkjo, fœðor Holmsteins [f. Helgo, m. Holmsteins, f. Hallgerðar, m. Þorbiargar, er átte Loptr Byscops son].

3. Ævarr hét maðr enn Gamle, bróðer Brynjolfs; (hann) kom út í Reyðar-firðe; ok fór upp um fiall. Hónom gaf Brynjolfr Skriðo-dal allan fyr ofan Gils-ǽ. Hann bió á Arnallz-stœðom: hann átte tvá sono ok dǿtr þriár.

4. Ísrœðr hét maðr, es feck Ásvarar, Herjolfs dóttor, bróðor-dóttor Brynjolfs ok stiúp-dóttor: henne fylgðo heiman œll lœnd miðle Gils-ár ok Eyvindar-ár. Þau bioggo á Ketils-stœðom: þeirra son vas Þórvaldr Holbarke, faðer Þórbergs, fœðor Haf-Liótz,

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5. 1. THOR-GAR, West-here's son, was the name of a man of birth. He had three sons, and one of them was Bryne-wolf the Old; the second was Æw-here the Old; the third was Here-wolf. Their all went to Iceland, each in their own ship.

2. Bryne-wolf came in his ship into Ash-fiord, and took in settlement land down from the Fell, all Fleet-dale down from Hang-force-water on the west, and down from Gils-water on the east, and all Slip-dale, and also the field or plain to Ey-wind's-river, and took much of the settlement of Una, Gard-here's son, and peopled it there with his kinsmen and kinsmen-in-law. He had ten children; and afterwards he took to wife Helga, whom his brother Here-wolf had had to wife, and they had three children. Their son was Ozur, the father of Berse, the father of Holm-stan [Amala-stan], the father of Urækia, the father of Holm-stan.

3. ÆW-HERE THE OLD was the name of a man, the brother of Bryne-wolf. He came out to Iceland and into Reyd-frith, and went up over the fell. Bryne-wolf gave him all Slip-dale down from Gils-water. He dwelt at Arnold-stead. He had two sons and three daughters.

4. IS-ROD [S: As-rod] was the name of a man that took to wife As-were, the daughter of Hare-wolf, the brother's daughter and the step-daughter of Bryne-wolf. There came with her [as her portion *or* dowry] all the land between Gil-water and Ey-wind's-river. They dwelt at Cetil-stead. Their son was Thor-wald Hol-barc [Hollow-weasand], the father of Thor-berg, the father of Haf-Leot, the father

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1. gœfogr] add. S. 6. -fors-ǽ] ok, add. S. 11. f. Holm.] add. S. 15. S; hann gaf Brynjolfe, vell. 16. hann átte . . . þriár] add. S. 18. S; Asroðr, vell.

fæðor Þórhaddz Skálar. Dótter Holbarka vas Þórunn, es átte Þórbiærn Graut-Atla son: ænnor Ástríðr, móðer Ásbiarnar Loðinhæfða, fæðor Þórarens í Seyðar-firðe, fæðor Ásbiarnar, fæðor Kolskeggs ens Fróða ok Ingileifar, móðor Hallz, fæðor Finnz Lægsægo mannz.

6. 1. HRAFNKELL hét maðr, Hrafns son: hann kom út síð lannáma-tíðar. Hann vas enn fyrsta vetr í Breiðdale; en um váret fór hann upp um fiall.

2. Hann áðe í Skriðo-dale, ok sofnaðe. Þá dreymðe hann, at maðr kom at hónom, ok bað hann upp standa, ok fara braut sem skiótazt. Hann vaknaðe, ok fór á braut; en es hann vas skamt komenn, þá hlióp ofan fiallet allt, ok varð under gæltr ok griðungr es hann átte.

3. Síðan nam hann Hrafnkels-dal, ok bió á Steinrœðar-stæðom. Hans son vas Ásbiærn, faðer Helga; ok Þórer, faðer Hrafnkels Goða, fæðor Sveinbiarnar.

7. 1. UNE enn DANSKE eða enn Úborne, son Garðars es fann Ísland, fór til Íslannz með ráðe Haralldz konongs ens Hárfagra; ok ætlaðe at leggja under sik landet; en síðan hafðe konongr heiteð at gœra hann iarl sínn. Une tók land þar sem nú heiter Una-óss, ok húsaðe þar. Hann nam ser land til eignar fyr sunnan Lagar-fliót, allt hérað til Una-lœkjar.

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of Thor-hard Bowl. The daughter of Hol-barc was Thor-wen, whom Thor-beorn, Grout-Atle's son, had to wife. Another was As-trid, the mother of As-beorn Shag-head, the father of Thor-arin of Seyd-frith, the father of As-beorn, the father of Col-sceg the historian, and of Ingi-laf, the mother of Hall, the father of Fin the Speaker of the Laws.

6. 1. RAVEN-KELL was the name of a man, the son of Raven. He came out late in the time of the settlement. He stayed the first winter at Broad-dale, but in the spring he went up over the fell.

2. He baited in Slip-dale, and there he slept. Then he dreamed that a man came to him, and bade him get up and go away as fast as he could. He woke up and went away, and when he was gone a short way, the whole hill fell down and overwhelmed a boar and a bull which he had.

3. Afterwards he took in settlement Raven-kell's-dale, and dwelt at Stan-red-stead. His son was As-beorn, the father of Helge and of Thore, the father of Raven-kell *gode*, the father of Swegen-beorn.

7. 1. UNE THE DANISH *or* THE UNBORN [posthumous *or* Cæsarian], the son of Gard-here that found Iceland, came to Iceland by the counsel of king Harold Fairhair, and was minded tō subdue the land under him, and the king had promised to make him earl there when he had done so. Une landed at the place that is now called Une-mouth, and housed himself there. He took in settlement the land for his own estate, from the south of Lake-fleet the whole country side to Une's-beck.

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1. þaz, vell. 11. vackn-, vell. 17. Danzski, vell. Gardaz, vell.

2. En es lannz-menn visso ætlan hans, tóko þeir at ýfask við hann, ok vildo eige selja hónom kvik-fé eða vister: ok mátte hann eige þar við halldask. Une fór braut, ok kom í Alfta-fiœrð-enn-syðra; hann náðe þar eige at stað-festask: þá fór hann austan með tolfta mann; ok kom at vetre til Leiðolfs kappa í Skóga-hverfe; hann tók við þeim. Une elskaðe Þórunne dóttor Leiðolfs; ok vas hon með barne um váret. Þá vilde Une hlaupask braut með menn sína; en Leiðolfr reið efter hónom; ok fundosk þeir hiá Flanga-stœðom, ok bœrðosk; þvi at Une vilde eige aftr fara með Leiðolfe. Þar féllo nockorer menn af Una, en aftr fór hann nauðegr, þvi at Leiðolfr vilde at hann fenge kono, ok staðfestesk þar, ok tœke arf efter hann. Nockoro síðarr hlióp Une í braut þá es Leiðolfr vas eige heima, en Leiðolfr reið efter hónom þá es hann visse; ok fundosk þeir hiá Kalfa-grœfom. Hann vas þá svá reiðr, at hann drap Una ok fœro-nauta hans alla.

Son Una ok Þórunnar vas Hróarr Tungo-Goðe; hann tók arf Leiðolfs allan, ok vas enn meste hermaðr. Hann átte Arngunne dóttor Hámundar systor Gunnars frá Hlíðar-enda: þeirra son vas Hámundr enn Halte, enn meste víga-maðr. Tiorve enn Háðsame ok Gunnarr vóro systor-syner Hróars.

3. Tiorve bað Ástríðar Manviz-brecku, Moðolfs dóttor; en

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2. But when the men of the land came to know what he meant to do they began to be ruffled with him, and would not sell him any live-stock nor food; wherefore he was not able to maintain himself there. Then Une went away thence and came into South Elfet's-frith; but he was not able to settle down with his household there. Then he departed from the east with twelve men, and came in the winter to the house of Leod-wolf the Champion of Shaw-wharf. He received them. Une set his mind upon Thor-wen, Leod-wolf's daughter, and she was with child in the spring. Then Une tried to steal away with his men, but Leod-wolf rode after him, and they met by Flangi-stead and fought, for Une would not go back with Leod-wolf. There fell some of Une's men; and in the end he went back unwilling, for Leod-wolf would have him take the woman to wife, and set up his household there, and take the inheritance after him. A little later Une stole away at a time when Leod-wolf was away from home; but Leod-wolf rode after him as soon as he was aware of it, and they met by Calf-pits. He [Leod-wolf] was then so wroth that he slew Une and all those that were with him.

The son of Une and Thor-wen was Hrod-gar *gode* of Tongue. He took all the inheritance of Leod-wolf, and was the most powerful of men. He had to wife Arn-gund, the daughter of Heah-mund, *and* sister of Gund-here of Lith-end. Their son was Ha-mund the Halt, the greatest of man-slayers. Tiorwe the Mocker and Gund-here were Hrod-gar's sister's sons.

3. Tiorwe asked for As-trid Man-wit's-brink, the daughter of Mod-

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11. kononnar, S. 17. allan] add. S. 17. Arngunne] om. H, S; see Niala, ch. 19. 18. dóttor Hámundar] add. S.

[248: iv. 4.]

brœðr hennar, Ketill ok Hrólfr, synjoðo hónom kono; en þeir gǫ́fo hána Þóre Ketils syne. Því dró Tiorve líkneske þeirra á camars-vegg. En hvert kveld es þeir Hróarr gengo til camars, þá hrækðe hann í andlit líkneske Þóress, en kyste á hennar líkneske, áðr Hróarr skóf af. Efter þat skar Hróarr þau á knífs-hefte síno, ok kvað þetta:

Ver hǫfom þat sem Þóre . . .

Her af urðo víg Hróars ok systor-sona hans.

[M*: Heraf gœrðez fiándskapr þeirra meire, ok vógo þeir syner Moðolfs Ketill ok Hrólfr, ok Brandr frá Gnúpom, fǫðor-bróðer þeirra, ok Þórer Ketils son, es átte Ástríðe: Hróar Goða, ok Tiorva, ok Kolbein.]

8. 1. ÞÓRKELL FULL-SPAKR hét maðr, es nam Niarð-vík alla, ok bió þar. Hans dótter vas Þióðhildr, es átte Ævarr enn Gamle, ok vas þeirra dótter Yngvilldr, móðer Ketils í Niarð-vík, Þiðranda sonar.

2. Vetr-liðe hét maðr, son Árinbiarnar, Óláfs sonar Lang-hals, bróðer þeirra Lýtings, ok Þórsteins Torfa, ok Þórbiarnar í Arnar-holte. Óláfr Langhals vas son Biarnar Reyðar-síðo. Vetr-liðe nam Borgar-fiǫrð ok bió þar.

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wolf, to wife; but her brethren, Cetil and Hrod-wolf, would not give him the woman, but gave her to Thore, Cetil's son, to wife. Then Tiorwe drew their likenesses on the wall of the gong, and every evening when Hrod-gar's folk went to gong, he would spit in the face of Tiorwe's likeness and kiss'd her's, till Hrod-gar scraped them off the wall. After that Tiorwe carved them on the haft *or* handle of his knife, and quoth these verses:—

I painted Thore's young wife on the wall:
Now I have cut her likeness on the haft of my knife.

[See Corpus Poet. Bor. ii. 79, No. 1. *The verses are sophisticated by the later editor.*]

Whereof came the slaughter of Hrod-gar and his sister's sons.

8. 1. THOR-KELL THE FULL-SAGE was the name of a man that took in settlement all Niard-wick, and dwelt there. His daughter was Theod-hild [MS.: Thor-hild], whom Æw-here the Old had to wife, and their daughter was Yngw-hild, the mother of Cetil of Niard-wick, the son of Thidrande.

2. WINTER-LIDE was the name of a man, the son of Arin-beorn [Arn-beorn], the son of An-laf Long-neck, the brother of Lyting, and of Thor-stan Torfi, and of Thor-beorn of Erne-holt. An-laf Long-neck was the son of Beorn Whale-flitch. Winter-lide took in settlement [land over] Borg-frith, and dwelt there.

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2. því] S; þá, vell. 5. -skefte, S. 8. hans] here ends the last of the seven vell. leaves (see Bk. III. 8. 7). 14. S; þórhildr, Cd. 17. Arn-biarnar, S. 18. br. þ. Lýt.] add. S.

3. Þórer Lína hét maðr, es nam Breiða-vík, ok bió þar: hans syner vóro þeir Gunnsteinn, ok Sveinungr.

Nú hefer Kolskeggr fyrer sagt um land-nǽm.

9. 1. ÞÓRSTEINN CLEGGE nam fyrst Húsa-vík, ok bió þar: hans son vas Are, es Húsvíkingar ero frá komner.

2. Loðmundr enn Gamle hét maðr, en annarr Biólfr, fóst-bróðer hans. Þeir fóro til Íslannz af Vors af Þulu-nese. Loðmundr vas miok troll-aukenn. Hann skaut œndoges-súlom sínom fyr borð í hafe, ok kvazk þar skyldo byggja sem þar ræke. En þeir fóst-brœ́ðr tóko Austfiœrðo; ok nam Loðmundr Loðmundar-fiœrð, ok bió þar þriá vettr. Þá frá hann til œndoges-súlna sínna fyr sunnan land. Efter þat bar hann á skip þat es hann átte.

En es segl vas undet, lagðesk hann niðr, ok bað œngan mann nefna sik. En es hann hafðe lítla hríð leget, varð gnýrr mikill, ok hlióp skriða mikil á bœ́ þann, es Loðmundr hafðe átt. Efter þat settesk hann upp, ok mælte: 'Þat es álag mítt, at þat skip skal aldrí heilt af hafa koma heðan af, es her sigler út.'

3. Hann hélt suðr fyr Horn, ok vestr með lande allt fyr Ingolfs-

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3. THORE LINE was the name of a man that took in settlement Broad-wick, and dwelt there. His sons were these: Gund-stan and Swegenung.

Now beginneth henceforward the settlement according to the saying of Col-sceg.

9. 1. THOR-STAN CLEGGE [hay-bottle] first took in settlement House-wick, and dwelt there. His son was Are, from whom the HOUSE-WICK-MEN are come.

2. LOD-MUND THE OLD was the name of a man, and another was Beo-wolf, his sworn-brother. They came to Iceland from Thule-ness in Vors. Lod-mund was greatly possessed by a fiend [S: much strength-eked, and a great wizard]. He cast his porch-pillars overboard while he was at sea, and said that he would settle where they were drifted [ashore]. And the sworn-brethren made East-frith, and Lod-mund took in settlement Lod-mund-frith, and dwelt there three winters [S: that winter]. Then he heard of his porch-pillars being in the south of the country. And with that he put on board his ship all that he had.

And when the sail was hoisted he laid him down, commanding that no man was to name him. And when he had been a little while, there was a great rumbling noise, and they saw a great earth-slip fall upon the homestead which Lod-mund had set up and dwelt in. After that he sat up and spake: 'I lay this spell *or* doom, that no ship shall ever come back safe from sea that sails from this haven.'

3. He held his course south of Cape Horn, and west by Heor-laf's-

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3. fyrer sagt heðan frá um landn., S. 9. troll-aukenn] rammauken miok ok fiol-kunnigr, S. 12. iii, Cd.; þenna, S. 13. þat . . . átte] oll fong sín, S. 16. átt] buet á, S. 19. með lande allt] add. S.

[250: iv. 5.]

hæfða, ok lende nockoro vestarr. Hann nam þar land sem súlornar hæfðo á land komet, ok a miðle Hafrs-ár ok Fúla-lœkjar—þat es nú Iækuls-á á Sólheima-sande.—Hann bió í Loðmundarhvamme—þat heiter nú Sól-heimar.

4. Þá es Loðmundr vas gamall, bió Þrase í Skógom; hann vas ok fiolkunnigr; ok vas íllt í bygð þeirra Loðmundar. Þrase sá um morgin vatna-hlaup miket ofan. En þau vætn veitte hann með fiolkynge sínne austr fyr Sólheima. Þræll Loðmundar sá, ok kvað falla sió norðan yfer landet. Loðmundr vas þá sión-lauss, ok mælte við þrælenn, 'Fœrðú mer í dæle-kere þat es þú kallar sió vesa.' Hann gœrðe svá; Loðmundr sagðe, 'Ecke þycke mer þetta siór vesa; fylgðú mer til vatzens, ok stick stafs-brodd*e* mínom í vatneð.' Hann gœrðe svá. Hringr vas í stafnom. Loðmundr hélt á stafnom tveim hændom, ok beit í hringinn. Því næst féllo æll vætnen vestr fyr Skóga. Síðan veitte hvárr þeirra vætnen frá ser, þar til es þeir fundosk við gliúfr nockor; ok sættosk á þat, at æen skylde falla þar til sióvar sem skemst es.—Í þeim vatna-gange varð Sólheima-sandr. Þar es fiórðunga mót, ok Iokuls-á á miðjom sande.

5. Son Loðmundar vas Sumarliðe, faðer Þórsteins Holmunz, fæðor Þóro, móðor Steins, Brandax sonar, fæðor Þóro es átte Skafte Læg(sægo)-maðr.

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head, and landed somewhat more to the west. Then he took land in settlement where the pillars were come to land, between Goat-river and Foul-beck, which is now called Iockle-river on Sun-ham-sand. He dwelt at Lod-mund's-combe, which is now called Sun-ham.

4. Now at that time, when Lod-mund was grown old, Thrase dwelt at Shaws. He was also a wizard, and they were ill neighbours, he and Lod-mund. One morning Thrase saw a great flood of water falling down; but he kept off the waters by his witchcraft, driving them east upon Sun-ham. Lod-mund's thrall looked forth, and told him that a sea was falling upon the land from the north. Lod-mund was at that time sightless, and he said to the thrall, 'Bring me here in a bilge-basin a little of what thou callest the sea.' He did so. Then Lod-mund said, 'I do not think it is the sea. Do thou take me down to the water, and put the heel of my staff in the water.' He did so. There was a ring on the staff. Lod-mund held the staff with his two hands, and bit the ring, and straightway all the waters began to fall to the west of Shaw. And so each of them [Lod-mund and Thrase] kept the waters away from his land, till they met at a certain chine; and agreed upon this, that the river should fall there to the sea at the place where the course was shortest. In this flood of waters Sun-ham-sand was formed. It is the boundary of the Quarter, and Iockle-river runs through the midst of the sand.

5. LOD-MUND'S son was Summer-lide, the father of Thor-stan Hollow-mouth, the father of Thora, the mother of Stan Brand-ax's son, the father of Thora, whom Skafte *or* Shafto the Law-speaker had to wife.

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5. es L. vas gamall] add. S. hann vas ok f.] add. S. 10. dæle-kere] S; kere lítlu, H. 14. tveim hændom] add. S.

10. 1. BIÓLFR, fóst-bróðer Loðmundar, nam Seyðis-fiærð allan; ok bió þar alla æve. Hann gaf Helgo, dóttor sína, Áne enom Ramma; ok fylgðe henne heiman æll en nœrðre strond Seyðis-fiarðar til Vestdals-ár. En Ísolfr hét son Biólfs, es þar bió síðan, es Seyðfirðingar 'ro frá komner.

2. Eyvindr hét maðr, sá es út kom með Brynjolfe, ok fœrðe síðan bygð sína í Mióva-fiærð, ok bió þar. Hans son vas Hrafn, es selde Mióva-fiarðar-land Þórkatle Cloco, es þar bió síðan. Frá hónom er Cloco-ætt komen.

3. Egill enn Rauðe hét maðr, es nam Norð-fiærð, ok bió á Nese út: hans son vas Óláfr, es Nes-menn ero frá komner.

4. Freysteinn enn Fagre hét maðr, es nam Sand-vík ok Barz-nes, ok Hellis-fiærð, ok Við-fiærð.—Frá hónom ero Sandfirðingar ok Viðfirðingar, ok Hellis-firðingar komner.

5. Þórer enn Háve, ok Crumr hét annarr: þeir fóro af Vors til Íslannz. Ok þá es þeir kómo ok tóko land, nam Þórer Crossa-vík ok á miðle Gerpis ok Reyðar-fiarðar.—Þaðan ero Cross-víkingar komner.

6. En Crumr nam land á Hafra-nese ok allt til Þerno-ness; ok allt et ýtra, bæðe Skrúð ok aðrar út-eyjar; ok þriú lænd æðrom-megin Þerno-ness.—Þaðan ero Crymlingar komner.

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10. 1. BEO-WOLF, the sworn-brother of Lod-mund, took in settlement all Seethe-frith, and dwelt there all his life. He gave his daughter Helga to An the Strong, and there came home with her [as marriage portion] all the north strands of Seethe-frith up to West-dale-water. But Is-wolf was the name of Beo-wolf's son. He dwelt there afterwards, and from him are the SEETHE-FRITH-FOLK come.

2. EY-WIND was the name of a man that came out to Iceland with Bryne-wolf, and afterwards flitted to Mew-frith, and dwelt there. His son was Raven, that sold Mew-frith-land to Thor-kettle Clack. From him the CLACK FAMILY is come.

3. EGILL THE RED was the name of a man that took North-frith in settlement, and dwelt out at Ness. His son was An-laf, from whom the MEN OF NESS are come.

4. FREY-STAN THE FAIR was the name of a man that took in settlement Sand-wick, and Bard's-ness, and Cave-frith, and Wood-frith, and dwelt at Bard-ness. From him are come the MEN OF SAND-WICK, and the MEN O' WOOD-FRITH, and the MEN OF CAVE-FRITH.

5. THORE THE TALL and CRUM were the names of two men that came from Vors to Iceland, and when they came and took land, Thore took in settlement Cross-wick and the land between Gerpi and Reyd-frith. Thence are the CROSS-WICK-MEN come.

6. But Crum took land in settlement in Goat-ness as far as Fern-ness, but all outside, both Shroudey and the other out isles, and their lands *or* estates the other side of Tern-ness. From him are the CRUM-LINGS come.

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3. Án, Cd. 4. es þar bió s.] add. S. 7. síðan] add. S. 8. þorkele, Cd. 17. ok á miðle] S om. ok. 20. Skruðey, S. 21. gegnt þerno-nese, S.

7. Ævarr vas fyrst í Reyðar-firðe, áðr hann fór upp um fiall: en Brynjolfr í Eske-firðe, áðr hann fór at byggja Fliótz-dal, sem áðr es ritið.

8. Vémundr hét maðr, es nam Fáskrúðs-fiœrð; ok bió þar alla æve. Son hans var Olmóðr, es Olmœ́ðlingar 'ro frá komner.

11. I. ÞÓRHADDR enn GAMLE vas hof-goðe í Þrónd-heime inn á Mærine. Hann fýstesk til Íslannz; ok tók áðr ofan hofet. ok hafðe með ser hofs-moldena ok súlornar. En hann kom í Stœðvar-fiœrð; ok lagðe Mærena helge á allan fiœrð-enn; ok lét œngo tortína þar nema kvik-fé heimolo. Hann bió þar alla æve.—Frá hónom 'ro Stœðfirðingar komner.

2. Healte hét maðr, es nam Kleifar-lœnd, ok allan Breið-dal þar upp frá. Hans son vas Colgrímr, es mart manna es frá komet.

3. Herjolfr hét maðr, es nam land allt út til Hvals-nes-skriðna: hans son vas Eyvindr Vápne, es Væpnlingar 'ro frá komner.

4. Herjolfr, bróðer Brynjolfs, nam Heydala-land, fyr neðan Tinno-dals-œ́, ok út til Orms-ár. Hans son vas Ozorr, es Breið-dœ́ler 'ro frá komner.

5. Skiœldolfr hét maðr, es nam Streite, allt fyr útan Gnúpenn œrðrom-megen til Óss, ok til Skioldolfs-ness hiá Fagra-dals-œ́ í

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7. Æw-here was first in Reyd-frith before he went up over the fell, and Bryne-wolf dwelt in Ash-frith before he went up to settle Fleet-dale, as it is written before.

8. WE-MUND was the name of a man that took in settlement all Fa-scrud's-frith, and dwelt there all his life. His son was Aul-mod, from whom the AUL-MOD-LINGS are come.

11. I. THOR-HEARD THE OLD was Temple-gode in Throwend-ham, inside on the More. He was moved to go to Iceland, and he took down the temple, and carried with him the mould and the porch-pillars. And he put into Stead-frith, and laid the hallowing *or* sacredness of More upon the whole frith, and suffered nothing to be put to death there save tame cattle. He dwelt there all his life, and from him are the STEAD-FRITH-MEN come.

2. HEALTE *or* SHOLTO was the name of a man that took in settlement Cleve-land and all Broad-dale up from it. His son was Col-grim, from whom many men are come.

3. HERE-WOLF was the name of a man that took in settlement all out to Whales-ness-slip. His son was Ey-wind Weapon, that the WEAPONLINGS are come from.

4. HERE-WOLF, the brother of Bryne-wolf, took in settlement Hay-dale-land, north of Tinder-dale *or* Flint-dale-water, and out to Worms-river. His son was Ozur, from whom the BROAD-DALE-MEN are come.

5. SHIELD-WOLF was the name of a man that took in settlement all Streit [Strath] beyond the Peak on the other side to Oyce, and to Shield-wolf's-ness hard by Fair-dale-water in Broad-dale. His son

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4. alla æve] add. S. 12. þar upp frá] add. S. 16. lñd, Cd.; -laund, S.
20. ok oðrum megin, S.

Breið-dale. Hans son vas Háleygr, es þar bió síðan. Frá hónom es Háleygja-ætt komen.

6. Þióðrekr hét maðr; hann nam fyrst Breið-dal allan; en hann stœck braut þaðan fyrer Brynjolfe ok ofan í Bero-fiœrð, ok nam þar alla ena nœrðre strœnd Bero-fiarðar, ok fyr sunnan um Búlanz-nes, ok inn til Rauða-skriðna œðrom-megin; ok bió þriá vettr þar es nú heiter Skále. Síðan keypte Biœrn enn Háve iarðer at hónom—ok ero frá hónom Berfirðingar komner.

7. Biorn Sviðin-horne hét sá maðr es nam Alfta-fiœrð enn nœrðra inn frá Rauða-skriðom, ok Sviðinhorna-dal.

8. Þórsteinn Trumbo-bein hét frænde Bœðvars ens Hvíta, ok fór með hónom til Íslannz. Hann nam land fyr útan Leiro-vág til Hvals-ness-skriðna. Hans son vas Collr enn Gráe, faðer Þórsteins, fœðor Þórgríms í Borgar-hœfn, fœðor Steinunnar, es átte Gizorr byscop.

12. I. BOÐVARR enn HVÍTE—son Þórleifs Miðlungs, Bœðvars sonar Snæ-þrimo, Þórleifs sonar Hvala-skúfs, Áns sonar, Arnar sonar Hyrno, Þóres sonar konungs, Svína-Bœðvars sonar, Cauns sonar konungs, Solga sonar, Hrólfs-sonar konungs or Berge, Svása sonar Iœtuns norðan af Dofrom—[Hrólfr konungr átte Gó, es Gó-mánaðr es við kendr, systor þeirra Górs

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was Halig, that dwelt there afterwards. From him is the HALEGA FAMILY come.

6. THEOD-REC was the name of a man. He first took in settlement all Broad-dale, but he bolted away thence for fear of Bryne-wolf, and down to Bear-frith; and there took in settlement all the nether strand of Bear-frith, and on the south over By-land's-ness and on to Red-slip on the other side, and there he dwelt three winters at the place now called Hall. Afterwards Beorn the Tall bought the lands of him, and from him are the BEAR-FRITH-FOLK come.

7. BEORN SINGE-HORN was the name of a man that took in settlement Nether Elfet's-frith inward from Red-slips and Singe-horn-dale.

8. THOR-STAN DRUM-LEG was the name of a kinsman of Bead-were the White, and went with him to Iceland. He took land in settlement from out of Lear-voe to Whales-ness-slip. His son was Coll the Grey, the father of Thor-stan, the father of Thor-grim of Borg-frith, the father of Stein-unn, whom bishop Gizor had to wife.

12. I. BEAD-WERE THE WHITE was the son of Thor-laf Mid-lung, the son of Bead-were Snow-thrim, the son of Thor-laf Whale-fringe, the son of An, the son of Erne Horn, the son of king Thore, the son of Swine-Bead-were, the son of king Caun, the son of king Saulge, the son of king Hrod-wolf o' the Rock, the son of Swace the Giant from the north of Dofre *or* Dover—[king Hrod-wolf had to wife Go, after whom the mouth is called Goe; she was sister to Gor and Nor, after

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1. -dale] S. 8. Berufirðingar, S, H. 12. land] add. S. 18. Arnar sonar] S; sonar (.s.), om. Cd. kongs, Cd. 19. Solga] Fas. ii. 143; Sauga, S; Solva, Cd.

[257: iv. 7.]

ok Nórs, es Noregr es við kendr]—ok Brand-Onundr, frænde hans, fóro af Vors til Íslannz, ok kómo í Alfta-fiœrð enn Syðra.

2. Bœðvarr nam ínn frá Leiro-váge, dala þá alla, es þar liggja, ok út annan veg til Múla, ok bió at Hofe. Hann reiste þar hof miket.

Son Bœðvars vas Þórsteinn, es átte Þórdíse, dóttor Ozorar keiles-elgs, Hrollaugs sonar. Þeirra son vas Síðo-Hallr, es átte Ióreiðe, Þiðranda dóttor. Ok es þaðan mikil ætt komen. Son þeirra vas Þórsteinn, faðer Ámunda, fœðor Goðrúnar.

3. Brand-Onundr nam land fyr norðan Múla, Kams-dal, ok Melracka-nes, ok inn til Hamars-ár—ok es mart manna frá hónom komet.

13. I. ÞÓRÐR SKEGGE nam lœnd œll í Lóne fyr norðan Iœkuls-ǽ miðle ok Lóns-heiðar, ok bió í Bœ́ tio vettr. En es hann frá til œndoges-súlna sínna í Leiro-váge fyr neðan Heiðe, þá selðe hann lœnd sín Ulflióte Lœgmanne es þar kom út í Lóne, syne Þóro, dóttor Ketils Horða-Kára, Ásláks sonar Bifra-Kára, Ánar sonar, Arnar sonar Hyrno.—Bió Þórðr nockora vettr síðan í Lóne síðan (es) hann spurðe til œndoges-súlna sínna.

2. En es Ulflíótr vas sextœgr at alldre, fór hann til Noregs, ok vas þar þriá vet*r*. Þar setto þeir Þórleifr enn Spake, móðor-

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whom Norway was called. *This is a gloss*]—and Brand Ean-wend, his kinsman, went from Vors to Iceland, and put into South Elfet's-frith.

2. Bead-were took in settlement inward from Lear-voe all the dales that lie there and on the other side to Mull, and dwelt at Temple. He reared there a great temple.

The son of Bead-were was Thor-stan, that had to wife Thor-dis, the daughter of Ozur Keilis-elg, the son of Hrod-laug. Their son was Hall o' Side, that had to wife Ioreid, the daughter of Thidrande, and from him is a great family come. Their son was Thor-stan, the son of Amund, the father of Gud-run.

3. BRAND EAN-WEND took land north of Mull, Cam's-dale and Mel-racca-ness [White Fox-ness], and inward up to Hammer-river; and there are many men come from him.

13. I. THORD BEARD [*Pedigree*, see Bk. I. **4.** 2] took in settlement all the land in the Wash north of Iockle-river, between it and Wash-heath, and dwelt at By ten winters; but when he heard of his porch-pillars being at Lear-voe down below the Heath *or* Moor, then he sold his land to Wolf-leot the Lawman, who came out thither to the Wash, the son of Thora, the daughter of Cetil Haurda-Care, the son of As-lac Beaver-Care, the son of An, the son of Erne Horn. Thor dwelt some winters after at Wash, after he heard news of his porch-pillars. But when Wolf-leot was sixty years old he went to Norway, and was there three winters. There he and Thor-laf the Sage, his mother's brother,

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6. keili Selgs, S. 10. Kams- (not kambs-), S and H. 14. tio vettr] eðr lengr, add. S. 18. Arnar sonar] Arnar, omitting 's.,' Cd. 20. Norex, Cd.

[259: iv. 8.]

bróðer hans, lœg þau, es síðan vóro kœlloð Ulfliótz-lœg. En es hann kom út, vas sett Alþinge, ok hœfðo menn síðan ein lœg á lande her.

[*Law here eliminated, and transferred to Bk. II.* § 2 (I, III, IX).]

3. Þórsteinn Leggr, son Biarnar Blá-tannar, fór or Suðreyjom til Íslannz; ok nam lœnd œll fyr norðan Horn til Iœkuls-ár í Lóne, ok bió í Bœðvars-holte þriá vettr. Hann selðe síðan landet ok fór aftr í Suðreyjar.

14. I. ROGNVALÐR iarl á Mœre, son Eysteins Glumro, Ívars sonar Upplendinga-iarls, Halfdanar sonar ens Gamla: Rœgnvaldr átte Ragnillde, dóttor Hrolfs Nefjo; þeirra son vas Ívarr, es fell í Suðreyjom með Haralde kononge enom Hárfagra.

Annarr vas Gongo-Hrólfr, es vann Nordmandi.—Frá hónom ero Rúðo-iarlar komner ok Engla konongar.

Þriðe vas Þórer iarl Þegjande, es átte Álofo Árbót, dóttor Haraliz konungs (ens) Hárfagra; ok vas þeirra dótter Bergliót, móðer Hákonar iarls ens Ríkja.

2. Rœgnvaldr iarl átte friðlo-sono þriá: hét einn Hrollaugr: annarr Einarr: þriðe Hallaðr. Sá veltesk or iarls-dómenom í Orkneyjom. En es Rœgnvaldr iarl frá þat, þá kallaðe hann saman sono sína, ok spurðe, hverr þeirra þá vilde til Orkneyja: en Þórer bað hann siá fyr sínne ferð. Iarl kvað hann þar skyldo ríke taka

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made the constitution that was afterwards called *Wolf-Leot's Laws.* But when he came back to Iceland the All-Moot was established, and ever after men had but one law here all over the country.

3. THOR-STAN LEG, the son of Beorn Blue-tooth, came out of the Southreys to Iceland, and took in settlement all the lands north of Cape Horn to Iockle-river in the Wash, and dwelt at Bead-were's-holt three winters. Then he sold his land and went back to the Southreys.

14. I. REGIN-WALD EARL OF MORE, the son of Ey-stan Glumra, the son of Iwar the earl of the Upland-men, the son of Half-dan the Old, had to wife Ragin-hild, the daughter of Hrod-wolf Nefia. Their son was Iwar, that fell in the Southreys [Hebrides] with king Harold Fairhair.

Another was Walker Hrod-wolf, that won Northmandy. From him are the *earls of Rūda* [Rouen] come and the *kings of the English.*

The third was earl Thore the Silent, that had to wife Alofa Season-betterer, the daughter of king Harold Fairhair. Their daughter was Berg-leod, the mother of earl Hacon the Mighty.

2. Regin-wald had three bastard sons: one called Hrod-laug, the second Einar, the third Hallad, that turned himself out of the earldom in the Orkneys. And when Regin-wald heard of this, he called to him his sons, and asked which of them would go to the Orkneys; but Thore bade him settle as to whether he should go or not. The earl

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7. londen, S. 20. (Sá) es, add. Cd.

efter fǫðor sínn. Þá geck Hrólfr framm, ok bauð sik til farar. Rǫgnvaldr kvað hónom vel hent fyr sakar afls ok hreyste; en kvezk ætla, at meire ofse væri í skape hans, an hann mætte þegar fyre ríke ráða. Þá geck Hrollaugr fram, ok spurðe, ef hann vilde at hann fœre. Rǫgnvaldr kvað hann ecki iarl mundo verða, 'Hefer þú ecki styrjaldar-skaplynde; mono vegar þíner liggja til Íslannz, ok muntú þar verða gǫfogr, ok kynsæll á því lande; en enge ero her forlǫg þín.' Þá geck Einarr fram ok mælte: 'Láttú mik fara til Orkneyja; ok mon ek þer því heita, es þer mun bazt þikkja, at ek mun aldrigi koma aftr; né þer í augsýn.' Iarlenn mælte: 'Vel þicki mer at þú farer braut; en lítils es mer vǫ́n at þer; þvi at þín móðor-ætt es ǫll þræl-boren.' Efter þat fór Einarr vestr, ok lagðe under sik Orkneyjar—sem seger í sǫgo hans. Hrollaugr fór til Harallz konongs, ok vas með hónom um hríð; þvi at þeir feðgar kómo eige skape saman efter þetta.

3. Hrollaugr fór síðan til Íslannz með ráðe Harallz konongs, ok hafðe með ser kono sína ok sono. Hann kom austr at Horne; ok skaut þar fyr borð ǫndoges-súlom sínom; ok bar þær á land í Horna-firðe; en hann rak undan, ok vestr fyr landet; feck hann þá úte-vist harða ok vatn-fátt. Þeir tóko land vestr í Leiro-váge á Nesjom; ok vas hann þar enn fyrsta vettr. Þá frá hann til ǫndoges-súlna sínna; ok fór austr þannog. Hann vas annan vettr

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said he did well, but that he must take the earldom [of More] after his father. Then Hrod-wolf came forward and offered to go. Regin-wald said that he was well fitted to go by reason of his strength and bravery; but he said that he thought that there was too much adventure in his nature to allow him to sit down quietly in the earldom. Then Hrod-laug came forward and asked if he wished him to go. Regin-wald said that he would never be an earl, 'thou hast no stomach of war in thee. Thy way shall lie out to Iceland, and thou shalt be a man of rank, and blessed in thy family; but thy fate doth not lie here.' Then Einar came forward, and said, 'Let me go to the Orkneys, and I will promise thee that which thou wilt like best of all things, to wit, that I will never come back into thy sight.' Said the earl, 'I am well pleased for thee to go away, but I have little hope in thee, for thy mother's kin are all thrall-born.' After that Einar went into the west, and subdued the Orkneys under him, as it is told in the *History* of him.

Hrod-laug went to king Harold and was with him for a while, for he and his father could not get on well after this.

3. Afterwards Hrod-laug went forth to Iceland by the counsel of king Harold, having with him his wife and his son. He made land east of Horn, and then cast overboard his porch-pillars, and they came ashore in Horn-frith; but he was driven off away westward round the land, and now he had a hard voyage, and ran short of water. They came ashore west in Lear-voe at the Ness, and there he stayed the first winter. Then he heard of his porch-pillars, and went to the coast to

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3. an . . . ráða] en h. m. at londum setjask, S. 16. S; Hann, Cd.
22. ǫndoges-] add. S. þannog] add. S (þann veg).

under Ingolfs-felle. Síðan fór hann austr í Horna-fiœrð; ok nam land austan frá Horne til Kví-ár; ok bió fyrst under Skarz-brecko í Horna-firðe; en síðan á Breiða-bólstað í Feliz-hverfe, þá hafðe hann lógat þeim lœndom es norðr vóro frá Borgar-hœfn; en hann átte til dauða-dags þau lœnd es suðr vóro frá Hegg-gerðis-múla.

Hrollaugr vas hœfðinge mikill, ok hélt vingan við Harald konong, en fór aldri útan; ok sende konongr hónom sverð, ok œl-horn, ok goll-hring es vá fimm aura. Sverð þat átte síðan Colr, son Síðo-Hallz, en Kolskeggr enn Fróðe hafðe séð hornet.

4. Hrollaugr vas faðer Ozorar keilis-elgs, es átte Gró, dóttor Þórðar Illoga: þeirra dótter vas Þórdís, móðer Hallz á Síðo. Annarr son Hrollaugs vas Hróalldr, faðer Óttars Hval-roar.

Onundr vas enn þriðe son Hrollaugs.

5. Ketill hét maðr, es Hrollaugr selðe Horna-fiarðar-strœnd, útan frá Horne, ok inn til Hamra. Hann bió at Meðal-felle. Frá hónom ero Horn-firðingar komner.

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where they were. He stayed the second winter under Ing-wolf's-fell. Then he went eastward into Horn-frith, and took in settlement the land east of Cape Horn to Fold-water, and at first dwelt under Pass-brink in Horn-frith, but afterwards at Broad-bowster in Fell's-wharf. He had parted then with the lands that lay north of Borg-haven; but he owned to the day of his death the lands that were south of Haw-thorn-fence-mull. Hrod-laug was a great chief, and kept up friendship with king Harold, but never went abroad [to Norway] again. [M: And he never went to see his father, earl Regin-wald, because he was not friendly with his step-mother.] And the king sent him [M: treasures on the day he died] a sword, and an ale-horn, and a gold ring that weighed 5 ozs. This sword Coll, the son of Hall o' Side, afterwards had, but Col-sceg the Wise had seen the horn.

4. Hrod-laug was the father of Ozur Ceilis-Elk, that had to wife Gro, the daughter of Thord Bad-heart. Their daughter was Thor-dis, the mother of Hall o' Side. Another son of Hrod-laug was Hrod-wald, the father of Oht-here Whale-roe [Spermaceti].

5. Cetil was the name of a man to whom Hrod-laug sold Horn-frith-stead, from west of the Horn and inland to Hammer [Cliff]. He dwelt at Middle-fell. From him are the Horn-frith-men come.

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3. þá hafðe . . . -múla] add. S (reading 'Hregg-'). 6. Hrollaugr] S: hann, H. 7. en fór a. útan] add. S. [M* adds, Ok eige vitjade hann Rognvallz iarls foðor síns; þvi at hónom var ótitt við stiúp-móðor sína.] hónom] gersemar á deyjanda dege . . ., M* (sic). 9. en Kolsk. . . . hornet] add. S. 13. [H (and S) add—Hallr á Síðo átte Ióreiðe Þiðranda d.; þeirra s. Þorsteinn, f. Magnuss, f. Einars, f. Magnuss bps. Annarr son Hallz var Egill, f. Þorgerðar, m. Jons bps. ens Helga. Þórvarðr Hallz son var faðer Þórdísar, m. Iórunnar, m. Hallz prestz, f. Gizorar, f. þeirra Magnuss bps., ok Þorvallz, f. Gizurar iarls. Yngvildr Hallz d. var m. Þóreyjar, m. Sæmundar prestz ens Fróða. Þorsteinn Hallz son var faðer Guðríðar, m. Ióreiðar, m. Ara prestz ens Fróða. Þorgerðr Hallz d. var m. Yngvildar, m. Liótz, sem fyrr er ritað.] *All these passages, from* 'Hallz á Síðo . . .,' *appear to be extraneous interpolations. Instead of the last*, 'sem f. er ritað,' S *repeats*, f. Iarngerðar, m. Valgerðar, m. Boðvars, m. Guðnyjar, m. Sturlo-sona.

6. Auðunn enn Rauðe keypte land at Hrollauge, útan frá Hæmrom, ok út æðrom-megin til Við-borz. Hann bió í Hofs-felle, ok reiste þar hof miket. Frá hónom ero Hofs-fellingar komner.

7. Ulfr enn Vorske keypte land at Hrollauge suðr frá Heina-bergs-ǽm til Hegg-gerðis-múla; ok bió at Skála-felle fyrstr manna. Frá hónom ero Vorsar komner.

8. Síðan fœrðe Ulfr bú sítt í Pappýle ok bió á Breiða-bólstað; ok es þar haugr hans, ok svá Þórgeirs-haugr. Þórgeirr vas son Vorsa-Ulfs, ok bió at Hofe í Pappyle.

9. Þórsteinn enn Skialge keypte land at Hrollauge, allt frá Við-borðe, suðr um Mýrar til Heina-bergs-ár. Hans son vas Vestmárr es Mýra-menn ero frá komner.

10. Þórðr Illoge, son Eyvindar Eiki-krox, Helga sonar, Helga sonar, Biarnars onar Buno: hann braut skip sítt á Breiðár-sande. Hónom gaf Hrollaugr land á miðle Iækuls-ár ok Kví-ár. Hann bió under Felle við Breið-ǽ. Hans syner vóro þeir, Orn Sterke, es deilðe við Þórdíse Iarls dóttor, systor Hrollaugs; ok Eyvindr Smiðr. Dœttr hans vóro þær Groa, es Ozorr átte; ok Þórdís, móðer Þórbiargar, móðor Þórðar Illoga, es vá Víga-Scúto.

15. 1. ASBIORN hét maðr, son Heyangrs-Biarnar, hersiss or Sogne; hann vas son Helga, Helga sonar, Biarnar

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6. EAD-WINE THE RED bought land of Hrod-laug, out from Hammer and on the other side to Wood-ford. He dwelt at Temple-fell, and reared a great temple there. From him are the MEN OF TEMPLE-FELL come.

7. WOLF THE WORSH bought land of Hrod-laug, south from Hoan-rock-river to Horn-fence-mull, and dwelt at Horn-fell first of all men. From him are the WORSH-MEN come.

8. Afterwards Wolf flitted his homestead to Papyli [*the place of Irish papae*], and dwelt at Broad-bowster, and there is his barrow, and also Thor-gar's howe. Thor-gar was the son of Worsh-wolf, and dwelt at Temple in Papyli.

9. THOR-STAN SQUINT bought land of Hrod-laug, all from Wood-bord south over Mire up to Horn-quarry-river. His son was West-mere, from whom the MIRE-MEN or FEN-MEN are come.

10. THORD EVIL-HEART [was] the son of Ey-wind Oak-crook, the son of Helge, the son of Helge, the son of Beorn Buna [*line probably lost*]. He ran his ship ashore on Broad-water-sand. Hrod-laug gave him land between Iockle-water and Fold-river. He dwelt under Fell over against Broad-water. His sons were these: Erne the Strong, that had a feud with Thor-dis, Earl's daughter, the sister of Hrod-laug, and Ey-wind the Smith. His daughters were these: Groa, whom Ozur had to wife, and Thor-dis, the mother of Thor-borg, the mother of Thor-dis, the mother of Thord Evil-heart, that slew Slaughter-Scuta.

15. 1. AS-BEORN *or* OS-BEORN was the name of a man, the son of Heyang Beorn, lord *or* herse of Sogn. He was the son of Helge, the

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5, 11. S inverts Ulf and Thorstein. 9. Þórgeirs-] (!) Þortetts, Cd. 12. Vestmárr] S and H. 18. Hrollaugs] Hrolfs, Cd. 21. hersiss . . . Buno] add. S.

sonar Buno. Hann andaðesk í Íslannz hafe þá es hann vilde út fara; en Þórgerðr kona hans fór út ok syner þeirra.

2. En þat vas mælt, at kona skylde eige víðara nema land an leiða mætte kvígo tvæ-vetra vár-langan dag sól-setra miðle, half stalit naut ok haft vel. Því leidde Þórgerðr kvígo sína undan Tofta-felle skamt frá Kví-áó suðr, ok í Kiðja-leit hiá Iaukuls-felle fyr vestan.

3. Þórgerðr nam þar land um allt Ingolfs-(hæfða)-hverfe, á miðle Kví-ár ok Iækuls-ár; ok bió at Sand-felle. Hennar son vas Ozorr í Backa-holte; ok enn ellre Veðormr, faðer Þóríðar hof-gyðju. Ozorr vas faðer Þórðar Freys-goða. Alfeiðr vas móðer Þórðar Freys-goða, ok Þóríðar hof-gyðjo.

[S: Ásbiorn fór til Íslannz ok dó í hafe; en Þórgerðr kona hans, ok syner þeirra kvómo út, ok námo allt Ingolfs-hæfða-hverfe á mille Kví-ár ok Iokuls-ár, ok bió hon at Sandfelle, ok Guðlaugr, son þeirra Ásbiarnar, efter hána. Frá honom ero Sand-fellíngar komner. Annarr son þeirra vas Þórgils, es Hnapp-fellingar ero frá komner. Þriðe vas Ozorr faðer Þórðar Freys-goða, es mart manna es frá komet.]

4. Helge hét annarr son Heyangrs-Biarnar. Hann fór til Íslannz,

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son of Helge, the son of Beorn Buna. He died in the sea of Iceland as he was on his way out; but THOR-GERD, his wife, reached Iceland and their sons with her.

2. Now it was held law, that a woman should not take in settlement more land than a quhae *or* heifer of two years old could go round on a spring day from sunrise to sunset, a half-stalled neat, and well kept. Wherefore Thor-gerd led her heifer under Toft-fell a short way from Fold-river in the south, and into Kid-point, hard by Iockle's-fell on the west.

3. Then Thor-gerd took in settlement land over all Ing-wolf's-head-wharf, between Fold-river and Iockle-river, and dwelt at Sand-fell. Her son was Ozur of Bank-holt, and the elder was We-thorm, the father of Thor-rid Temple-priestess. Ozur was the father of Thord Freys *gode*. Alf-heid was the mother of Thord Freys *gode* and Thor-rid Temple-priest.

[S: *Double text.* As-beorn went forth to Iceland, but died at sea, and Thor-gerd, his wife and her sons, came out to Iceland, and took in settlement all Ing-wolf's-head-wharf between Fold-water and Iockle-river, and she dwelt at Sand-fell, and Gud-laug, the son of her and Os-beorn, after her. From him are come the SAND-FELL-MEN. Another son of theirs was Thor-gils, from whom the HNAP-FELL-MEN are come. The third Ozur, the father of Thord Frey's gode *or* priest, from whom many men are come.]

4. HELGE was the name of another son of Heyang Beorn. He went

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3. S om. this §. 4. Half | stalit, junction of leaves in John Erlendsson's copy. 6. Read, Kiðja-klett? Iækuls-felle] here come in two continuous vellum leaves.

ok bió at Rauða-lœ́k, at ráðe Þórgerðar frá Sand-felle. Hans son vas Hilder, es Rauð-lœ́kingar 'ro frá komner.

5. Bárðr hét enn fiórðe son Heyangrs-Biarnar, es fyr es geteð; es fyrst nam Bárðar-dal norðr; en síðan fór hann suðr um Vánar-skarð, Bárðar-gauto; ok nam Fliótz-hverfe allt; ok bió at Gnúpom. Hann vas kallaðr Gnúpa-Bárðr. Hans syner vóro, Þórsteinn, Sig-mundr, Egill, Gísle, Nefsteinn, Þórbiorn Crumr, Hior, ok Þórgrímr; ok Biorn, faðer Geira at Lundom, fǿðor Þórkels lækniss [f. Geira, f. Þorkels Canoca, vinar Þorláks byscops ens Helga, es sette regolo stað í Þyckva-bœ́].

6. Eyvindr Karpe nam land á miðle Almanna-fliótz ok Geir-landz-ár; ok bió at Forse fyr vestan Moðolfs-gnúp. Syner hans vóro þeir Moðolfr Smiðr, faðer þeirra Hrólfs ok Ketils, ok Ástríðar Manvitz-brecku. Annarr vas Onundr, faðer Þraslaugar, móðor Tyrfings, fǿðor Teitz.—Áðr Almanna-fliót hlœpe vas þat kallat Rafta-lœ́kr.

16. I. KETILL enn FÍFLSKE, son Iórunnar Manvitz-brecku, dóttor Ketils Flatnefs: hann fór til Íslanz af Suðreyjom, ok vas vel Cristenn. Hann nam land á miðle Geir-lannz-ár ok Fiaðr-ár, fyr ofan Nýkoma. Ketill bió í Kirkjo-bœ́. Þar hǫfðo áðr seteð Papar; ok eige mǿtto þar heiðner menn bua. Ásbiǫrn vas son Ketils, fǫðor Þórsteins, fǿðor Surtz, fǫðor Sig-

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to Iceland, and dwelt at Red-beck by rede of Thor-gerd of Snow-fell. His son was Hild, whence the RED-BECK-MEN are come from.

5. BARD [S: THORD] was the name of the third son of Heyang Beorn, who is spoken of before [Bk. III. 17]. He first took in settlement Bard-dale in the north, but afterwards went south and over the pass of Good Hope by Bard-gate, and took in settlement all Fleets-wharf, and dwelt at Peak. He was called Beorn of the Peak. His sons were these: Thor-stan, and Sig-mund, and Egil, and Gisle, Neb-stan, Thor-beorn Crum, Heor, and Thor-grim, and Beorn, the father of Gar of Grove, the father of Thor-kell Leech.

6. EY-WIND CARPE took land in settlement between All-men's-fleet and Gore-land's-water, and dwelt at Force, west of Mod-wolf's-peak. His sons were these—Mod-wolf Smith, the father of these: Calf and Cetil, and of As-trid Man-wit's-brink. Another was Ean-wend, the father of Thras-laug, the mother of Tyrfing, the father of Tait. Before All-men's-fleet sprung [out to sea] it was called Raft-beck.

16. I. CETIL THE FOOL [Cathal?], the son of Ior-wen Man-wit's-brink, the daughter of Cetil Flat-neb. He went to Iceland from the Southreys, and was a good Christian. He took in settlement land between Gore-land-water and Feather-water, above Ness-come. Cetil dwelt at Kirkby. The *papae* had been settled there before, and heathen men might not dwell there.

As-beorn was the son of Cetil, the father of Thor-stan, the father of

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3. es fyr es g.] add. S. 6. S; hans s. vas, vell. 7. Gísle] add. S.
15. f. Teitz] add. S. hlœpe] leypi, vell.

vatz Lægsægo-mannz, fæðor Kolbeins [f. Guðrúnar, m. Narfa ok Loðmundar Skeggja sonar].

[S: Hildr hét dótter Ásbiarnar, móðer Þóris fæðor Hildar es Skarpheðinn átte. Þórbiærg hét dótter Ketels ens Fíflska; hána átte Vale son Loðmundar ens Gamla.]

2. Bæðmóðr hét maðr, es land nam á miðle Drífanda, ok Fiaðr-ár, ok upp til Bæðmóðs-hrauns, ok bió í Bæðmóðs-tungo. Hans son vas Óleifr, es Óleifs-borg es við kend; hann bió í Holte. Hans son vas Vestarr, faðer Helga, fæðor Gró, es Glœðer átte.

3. Eysteinn enn Digre fór af Sunn-Mœre til Íslannz. Hann nam land fyr austan Geirlandz-á, til mótz við Ketel enn Fíflska; ok bió i Geirlande. Hans son vas Þórsteinn frá Kelldo-gnúpe.

4. Eysteinn, son Hrana, Hildis sonar Parrax, fór or Norege til Íslannz. Hann keypte land at Eysteine Digra, þau es hann hafðe numet, ok kvað vesa Meðal-lænd. Hann bió at Skarðe. Hans bærn vóro þau, Hilder; ok Þórliót, es átte Þórsteinn at Keldo-gnúpe.

5. Hilder vilde fœra bú sítt í Kirkjo-bœ efter Ketil enn Fíflska; ok hugðe, at þar mœnde heiðenn maðr bua mega. En es hann kom nær at tún-garðe, varð hann bráð-dauðr. Hann liggr þar í Hildis-hauge.

Swart, the father of Lawman Sigh-wat, the father of Colban, the father of Gud-run, the mother of Narfi, and Lod-mund Scegs-son.

[S: Hild was the name of As-beorn's daughter, the mother of Thore, the father of Hild, whom Sharp-Hedin had to wife. Thor-borg was the name of the daughter of Cetil the Fool. Wale, the son of Lod-mund the Old, had her to wife.]

2. Bead-mod was the name of a man that took land in settlement between Drift and Feather-water, and up to Bead-mod's lava *or* rawn, and dwelt at Bead-mod's-tongue. His son was An-laf, after whom An-laf's Castle is named. He dwelt at Holt. His son was West-here, the father of Helge, the father of Groa, whom Gloede had to wife.

3. Ey-stan the Fat came from South More to Iceland. He took land in settlement east of Gore-land-water till he marched with Cetil the Fool, and dwelt at Gore-land. His son was Thor-stan of Well-peak.

4. Ey-stan, the son of Hrane, the son of Hild Parrack, came from Norway to Iceland. He bought land from Ey-stan the Fat, which he had taken in settlement, and called it Middle-land. He dwelt at Pass. His children were these: Hilde and Thor-leot, whom Thor-stan of Well's-peak had to wife.

5. Hilde wished to flit his household to Kirkby after Cetil the Fool [died], thinking that a heathen man might dwell there; but when he drew nigh to the house-garth he suddenly fell down dead. There he lies in *Hilde's howe*.

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1. S; logmannz, vell. 7. -horns, S; -rauns, Cd. 13. Paraks, S.

[270: iv. 12.]

17. 1. HRÓLFR hét maðr Hœggvande; hann bió á Norð-mœre. Bœr hans hét Molda-tún. Hans syner vóro þeir Vémundr, ok Molda-Gnúpr, víga-menn mikler, ok iárn-smiðer. Vémundr kvað þetta es hann vas í smiðjo:

Ek bar einn af ellefo
Bana-orð. Blástú meirr!

2. Gnúpr fór fyr víga-(sakar) þeirra brœðra til Íslannz, ok nam fyr vestan Cúða-fliót til Eyjar-(ár), Alfta-ver allt.—Þar lá þá vatn mikit, ok alft-veiðr. Gnúpr vas mikil-menne, ok selðe land þeim mœnnom es síðarr kómo út; ok varð þar fiol-bygt, áðr iarð-eldr rann ofan. Þá flœðo aller vestr til Hœfða-brecko, ok gœrðo búðer á Tiallda-velle; en Vémundr Smiðr, son Sigmundar Clœkiss, es þar átte land, leyfðe þeim eige þar vist. Þá fóro þeir í hrossa-garð, ok gœrðo þar skála, ok sáto þar um vettrenn. Þar féllo syner Molda-Gnúps ok sialfr hann; en Biœrn son hans hefnde hans ok þeirra. Biœrn fór í Grinda-vík, ok staðfestesk þar.

3. Biœrn hafðe ner ecke kvik-fé. Þeir vóro þá full-tíða syner Molda-Gnúps, Biœrn, ok Gnúpr, Þórsteinn Hrungner, ok Þórðr

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17. 1. HROD-WOLF HEWER *or* SLASHER was the name of a man. He dwelt at North More, and his homestead was called Mould-ton. His sons were these: We-mund and Mould-peak, great fighters, and blacksmiths both. We-mund quoth this verse [to his brother] while he was at the smithy working:—

I bore alone from eleven men
The fame of slaying. Blow harder thou!
[See Corpus Poet. Bor. i. 361.]

2. Peak came to Iceland by reason of the manslaughter he and his brother had wrought, and took in settlement land west of Cuda-fleet, as far as the Isle-water and all Elfet's-haunt. There was a great mere there then, and a wild-swan chase. Peak was a man of power, and sold land to them that came out later; and that place was thickly settled before the earth-fire [eruption] ran down over it. Then they all fled westward to Head-brink, and set up booths with tilts at Tilt-field *or* Tent-field. But We-mund the Smith, the son of Sig-mund Cleek, who then owned the land there, would not let him have quarters there. Then they went into Horse-garth and built a hall there, and sat down there through the winter. There fell the sons of Mould-peak and himself also, but Beorn, his son, avenged them; and then Beorn went west to Grind-wick, and took up his abode there. [S: And there arose quarrels among them and man-slaughters there. But the next spring Mould-peak and his son went west to Grind-wick.]

3. Beorn had almost no live-stock. Then were the sons of Mould-peak full grown—Beorn and Peak, Thor-stan Hrungne, and Thord

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4. es hann . . . smiðjo] add. S. 7. þeirra brœðra] add. S. 8. Eyjar] vell.; mille Kuða fl. ok Eyjar-ár, S. 12. Cleykis, S. 14. ok g. þar skála] add. S. þar féllo . . . Grinda-vík] ok geyrðiz þar ófriðr með þeim ok víga-far. En um várit efter fóro þeir Molda-Gnúpr vestr í Grinda-vík . . ., S. 17. þeir vóro . . . Leggjalde] add. S.

Leggjalde. Biœrn dreymðe, at berg-bue kveme at hónom, ok byðe at gœra félag við hann; enn hann iátte. Þá kom hafr til geita hans lítlo síðarr—því vas hann Hafr-Biœrn kallaðr—ok tímgaðesk þá svá skiótt fé hans, at hann gœrðesk bæðe ríkr ok stór-auðigr. Þat sá ofresk kona, at allar land-vetter fylgðo Hafr-Birne þá es hann fór til þings; en Þórsteine ok Þórðe, brœðrom hans, þá es þeir fiskðo.

4. Hafr-Biœrn átte Iórunne, stiúp-dóttor Gnúps, bróðor síns. [Frá Molda-gnúp es mart stór-menne komet á Íslande, bæðe byscopar ok logmenn.]

[S: Hafrbiorn átte ....: þeirra son vas Svertingr, es átte Húngerðe, dóttor Þóroddz, Tungo-Oddz sonar, ok Iófríðar, Gunnars dóttor. Þeirra dótter Þórbiœrg, móðer Sveinbiarnar, fæðor Bótolfs. Gnúpr Molda-Gnúps son átte Arnbiœrgo, Raðorms dóttor, sem fyrr vas ritað. Iðunn vas dótter Molda-Gnúps, es átte Þióstarr á Alfta-nese: Þórmóðr vas son þeirra.]

5. Vilbaldr hét maðr, bróðer Áskels Hnoccans: þeir vóro syner Dofnials. Hann fór af Írlande, ok hafðe skip þat es Cúðe hét. Hann kom í Cúða-fliótz-ós. Hann nam Tungo-lœnd œll á miðle

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Layer. Beorn dreamed one night that a Rock-man [giant] came to him and asked him to be his partner *or* fellow, and he thought good to agree to this. A little after this there came a buck to his she-goats. Hence he was called Buck-Beorn. And then his stock throve so fast that he grew mighty and very wealthy. A woman with second-sight used to see all the wights *or* spirits of the land following Buck-Beorn when he went to the moot; but they would follow Thor-stan and Thord, his brethren, when they went [hunting *or*] fishing.

4. Buck-Beorn had to wife Ior-wen, the step-daughter of Peak his brother.

From Mould-peak are many great men come in Iceland, both bishops and lawmen.

[S: Buck-Beorn had to wife [*blank*]. Their son was Swerting, that had to wife Hun-gerd, the daughter of Thor-ord, the son of Ord o' Tongue and of Io-frida, Gun-here's daughter. Their daughter was Thor-borg, the mother of Swegen-beorn, the father of Bot-olf.

Peak, Mould-peak's son, had to wife Arin-borg, Rathorm's daughter, as it is written before.

Id-wen was a daughter of Mould-peak, whom Thiost-here of Elfet's-ness had to wife. Thor-mod was their son.]

5. WIL-BALD was the name of a man, the brother of As-kell Hnockan. They were the sons of Duf-nial. He came from Ireland, and had the ship that was called Cude [?]. He put into Cude-fleet-mouth. He took in settlement all Tongue lands between Shaft-

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1. Biœrn] S; hann, H. 3. þóttesk iatta því, S. ok tímgaðesk . . . at hann] S; hann gerðiz, H. 7. til veiðar ok fiskjar, S. 18. Dofnials] emend., see Bk. V. 9. 10; Dofnaks, vell.

Skaft-ár ok Holms-ár; ok bió í Bú-lande. Hans bœrn vóro þau Biolan, faðer Þórsteins; ok Olvér Muðr, ok Biolloc, es átte Áslákr Aur-goðe.

18. 1. LEIÐOLFR kappe hét maðr. Hann nam land fyr austan Skaft-ǽ til Drífande; ok bió at Á, fyr austan Skaft-ǽ út frá Skǽl; en annat bú átte hann á Leiðolfs-stœðom under Leifolfs-felle; ok vas þar þá mart bygða. Hann vas faðer Þórunnar, móðor Hróars Tungo-goða. Hróarr átte Arngunne, dóttor Hámundar, systor Gunnars at Hlíðar-enda. Þeirra bœrn vóro þau Hámundr Halte, ok Ormhildr. Vébrandr hét son Hróars ok ambáttar. Hróarr tók Þórunne Brún, dóttor Brynjolfs í Hvamme í Mý-dale: Þórfiðr hét son þeirra. Hróarr bió fyrst í Ásom. Síðan tók hann Lóma-Gnúps land af Eysteine, syne Þórsteins Titlings, ok Auðar Eyvindar dóttor, systor þeirra Moðolfs ok Branda. Þraslaug vas dótter Þórsteins Titlings, es átte Þórðr Freys-goðe.

2. Onundr Tosco-bak, frænde Þórsteins-barna, skoraðe Hróar á holm á Skafta-fellz-þinge, ok fell at fótom Hróare. Þórsteinn Upp-lendingr tók Þórunne Brún, ok hafðe útan. Hróarr fór ok útan. Þá drap hann Þrost berserk á holme, es nauðga vilde eiga Sigríðe húsfreyjo hans; en þeir Þórsteinn sættosk. Moðolfs syner vóro at

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water and Holm-river, and dwelt at By-land. His children were these: Beolan, the father of Thor-stan, and Olwe Mouth, and Biolloc, whom Aslac Aur-gode had to wife.

18. 1. LEOD-WOLF THE CHAMPION was the name of a man that took in settlement land from east of Shaft-water to Drift, and dwelt at River east of Shaft-water, out from Bowl; and another homestead he had at Leod-wolf-stead under Leod-wolf's-fell, and the land there was much dwelt in at that time. Leod-wolf was the father of Thor-wen, the mother of Hrod-gar the *gode* of Tongue. Hrod-gar had to wife Arn-gund, daughter of Ha-mund, the sister of Gun-here of Lith-end. Their children were these: Ha-mund the Halt and Orm-hild. We-brand was the name of a son of Hrod-gar and a bond-woman. Hrod-gar carried off Thor-wen Brow, the daughter of Bryne-wolf of Hwam in Midge-dale. Thor-fin was the name of their son. Hrod-gar dwelt first at Ridges. Afterwards he took Lom-peak-land from Ey-stan, the son of Thor-arin Titling and of Aud, Ey-wind's daughter, sister of Mod-wolf and Brand. Thras-laug was the daughter of Thor-stan Titling, whom Thord Frey's gode *or* priest had to wife.

2. Ean-wend Mail-back, the kinsman of Thor-stan's children, challenged Hrod-gar to wager of battle at Shaft-fell-moot, and fell at Hrod-gar's feet. Thor-stan the Uplander carried off Thor-wen Brow, and took her abroad. Hrod-gar also went abroad; and there he slew in wager of battle Throst, a bear-sark, that wished to take his wife Sig-rid from him against his will. But he and Thor-stan made peace. Mod-

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3. Aur-goðe] add. S. 4. hét m. kappe, H. 9. þeirra bœrn . . . Ormh.] add. S. 13. land] lond, S. 20. eiga] add. S. 21. Moðolfs syner . . . Hróars] add. S.

víge Hróars, ok Þórer mágr þeirra, Brande frá Gnúpom, ok Steinolfr bue hans. Hámundr hefnde þeirra Hróars.

3. Ísolfr hét maðr: hann fór út síð landnáma-tíðar, ok skoraðe á Vilbald til landa eðr holm-gœngo; en Vilbaldr vilde eige berjask, ok fór braut af Bú-lande: hann átte þá land miðle Holms-ár ok Cúða-fliótz. En Ísolfr fór þá í Búland ok átte land miðle Cúða-fliótz, ok Skaft-ár. Hans son vas Rane á Rana-stœðom; en dótter Biœrg, es átte Onundr, son Eyvindar Carpa. Þraslaug vas dótter þeirra, es átte Þórarenn son Olves í Hœfða.

4. Hrafn Hafnar-lykill vas víkíngr mikill. Hann fór til Íslannz, ok nam land á miðle Holms-ár, ok Eyjar-ár; ok bió í Dynskógom. Hann visse fyrer ellz-upp-kvómo, ok fœrðe þá bú sítt í Lág-ey. Hans son vas Áslákr Orgoðe.—Þaðan ero Lág-eyingar komner.

5. Eysteinn hét maðr, son Þórsteins Dranga-karls: hann fór til Íslannz af Háloga-lande; ok braut skip sítt, en meiddesk sialfr í viðom. Hann bygðe Fagra-dal; en kerling eina rak af skipeno í Kerlingar-fiœrð—þar es nú Hœfð-ár-sandr.

6. Olvér, son Eysteins, nam land fyr austan Gríms-ǽ. Þar hafðe enge maðr þorat at nema fyre land-vættom síðan Hiorleifr vas drepenn. Olver bió í Hœfða. Hans son vas Þórarenn í

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wolf's sons, and Thore their kinsman-in-law, Brand of Peak and Stanwolf his neighbour, were at the slaying of Hrod-gar. Ha-mund avenged Hrod-gar and his fellows.

3. IS-WOLF was the name of a man that came out hither late in the time of the settlement, and challenged Wil-bald to give him land, or fight a wager of battle with him; but Wil-bald would not fight, and went abroad out of By-land. At that time he owned the land between Holm-water and Cude-fleet. But now Is-wolf went to By-land, and he owned the land between Cude-fleet and Shaft-water. His son was Ranig of Ranig-stead, and his daughter was Borg, whom Ean-wend, the son of Ey-wind Carp, had to wife. Thras-laug was their daughter, whom Thor-aren, the son of Olwe of Head, had to wife.

4. RAVEN HAVEN-KEY was a great wicking *or* warrior. He went to Iceland, and took land in settlement between Holm-water and Ey-river, and dwelt at Din-shaw. He knew of the eruption beforehand, and flitted his household to Lowey. His son was Aslac Aur-gode, from whom the LAGEY-MEN are come.

5. EY-STAN was the name of a man, the son of Thor-stan Drang-carle. He came to Iceland from Haloga-land, and wrecked his ship, but was himself maimed by the mast [*sic*]. He dwelt at Fair-dale. An old woman was drifted ashore from the ship into Carline-frith, where Head-river-sand now is.

6. OLWE, the son of Ey-stan, took land in settlement east of Grims-river. Before him no man had dared to take land in settlement there since Heor-laf was slain, by reason of the wights *or* spirits of the country. Olwe dwelt at Head. His son was Thor-aren of Head, the brother

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8. Onundr] S; Eyvindr, H.

Hǫfða, bróðer sam-mœðre Halldórs, Ornolfs sonar, es Mǫrðr Úrækja vá under Hǫmrom; ok Arnórs, es þeir Flose ok Kolbeinn, syner Þórðar Freys-goða, vǫ́go á Skafta-fellz-þinge.

7. Sigmundr Cleyker, son Onundar Bíllz, Hróars sonar Horns, Bruna sonar,

Es bragð vann á Brávelle,

nam land á miðle Gríms-ár, ok Kerlingar-ár, es þá fell fyr vestan Hǫfða. [Frá Sigmunde ero þrír byscopar komner, Þorlákr enn Helge, ok Páll, ok Brandr.]

8. Biǫrn hét maðr auðigr· ok skartz-maðr mikill: hann fór til Íslannz af Valdrese, ok nam land á miðle Kerlingar-ár ok Hafrs-ár; ok bió at Reyne. Hann átte íllt við Loðmund enn Gamla. [Frá Reyni-Birne er enn Helge Þorlákr byscop komenn.]

19. I. LOÐMUNDR enn Gamle nam land á miðle Hafrs-ár ok Fúla-lœkjar, sem fyrr es ritið—þat hét þá Fúla-lœ́kr, es nú es Iǫkuls-ǫ́ á Sólheima-sande, es skilr lannz-fiórðunga.—Loðmundr átte mart barna. Valr hét son hans, faðer Sigmundar, es átte Oddlaugo, dóttor Eyvindar ens Eyverska.

2. Sumar-liðe hét annarr son Loðmundar, faðer Þórsteins Holmunz í Mǫrk, fǫðor Þóro, móðor Steins, fǫðor Þóro, móðor Surtz ens Hvíta Skafta-stiúps; hann vas Sumarliða son. Skafte lǫg-

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by the same mother of Hall-dor, Ern-wolf's son, whom Mord Urocia slew under Cliff, and of Arnor, whom Flose and Colban, the sons of Thord Frey's gode, slew at Shaft-fell-moot.

7. SIG-MUND CLEEK, the son of Ean-wend Bill, the son of Hrod-gar Horn, the son of Brune,

Who did a daring-do at Brafield,

took land in settlement between Grim-river and Carline-river, which then ran west of Head.

8. BEORN was the name of a man, wealthy and a great man for show. He came to Iceland from Walldres, and took land in settlement between Carline-river and Buck-river, and dwelt at Rowan. He got on badly with Lod-mund the Old.

19. I. LOD-MUND THE OLD took land in settlement between Buck-river and Foul-beck, as it is written before. What is now called Iockle-river in Sun-ham-sand, which parts the lands of the Quarter, was then called Foul-beck. Lod-mund had [S: six sons or more]. Wale was the name of a son of his, the father of Sig-mund, that had to wife Ord-laug, daughter of Ey-wend the Ey-wersh [Island-dweller].

2. Another son of Lod-mund's was named Summer-lid, the father of Thor-stan Hollow-mouth of Mark, the father of Thora, the mother of Stan, the father of Thora, the mother of Swart the White, the step-son of Skafte; he was Summer-lid's son. Skafte *or* Shafto the Law-speaker

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4. Hróars s. . . . Brávelle] add. M*. 10. skartz-m.] oflate, S. 17. mart barna] sex sono eða fleiri, S. Vali, S. 21. logmaðr, S and H.

(sꜵgo)maðr átte Þóro síðarr an Sumar-liðe.—Þat seger í Olvusinga-kyne.

3. Vémundr hét þriðe son Loðmundar, faðer Þórkꜵtlo es átte Þórsteinn Vífl. Þeirra dótter vas Arnkatla, móðer Hróa ok Þórdísar, es átte Steinn Brandax: þeirra dótter Þóra.

Are hét enn fiórðe son Loðmundar: ok Hroalldr hét enn fimte.

4. Ófeigr hét son Loðmundar laun-getenn; hann átte Þraslaugo, Eyvindar dóttor.

Frá hónom es mart manna komet.

5. Nú ero ritin land-nꜵ́m í Austfirðinga-fiórðunge; efter því sem vitrer menn ok fróðer hafa sagt. Hefer í þeim fiórðunge mart stór-menne veret síðan, ok þar hafa margar stórar sꜵgor gœrsk.

LIB. V.

Her hefr Land-nꜵ́m í Sunnlendinga-fiórðungs, es baztr es lannzkostr á ꜵllo Íslande, ok ágætaster menn hafa bygt, bæðe lærðer ok leiker.

1. 1. AUSTFIRÐER bygðosk fyrst á Íslande. En á miðle Horna-fiarðar ok Reykja-ness varð seinst albygt: þar réð veðr ok brim land-tꜵko manna fyr hafn-leyses sakar ok œræves. Sumer þeir es fyrster kómo út, bygðo næster fiꜵllom; ok merkðo

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had to wife Thora after Summer-lid, as it is said in the *Genealogy of the Aulfusings*.

3. WE-MUND was the name of the third son of Lod-mund, the father of Thor-katla, whom Thor-stan Weefil had to wife. Their daughter was Arn-katla, the mother of Hrode and of Thor-dis, whom Stan, Brand's son, had to wife. Their daughter was Thora.

Are was the name of Lod-mund's fourth son, and Hrod-wald the fifth.

4. Unfey, the sixth son of Lod-mund, was a bastard. He had to wife Thras-laug, the daughter of Ey-wind Ey-wersh [the Island-dweller], the sister of Ord-laug. From all of them are many men come.

5. Now are written the settlements in the East-frith-folk Quarter, according as wise men and historians have told of them. There have been in this Quarter many great men since, and many great histories have taken place there.

V. HERE beginneth the Settlement of the SOUTH-COUNTRYMEN'S QUARTER, which is the best for choice land of all Iceland, and the most noble men have dwelt there in both clerks and laymen.

1. 1. THE east friths were first settled of all Iceland, but between Horn-frith and Reek-ness was last completely settled, for the wind and the surf prevented the landing of men by reason of the lack of havens and want of harbours. Some of them that first came out dwelt nearest

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1. þat s. í O.-kyne] add. S. 4. Vífill, S. 5. Brandax] Brandz son, S. Þóra] er átte (blank), add. S. 6. hét enn f.] add. S. 9. hónom] þeim ollom, S. 10. This § S adds. 13. Her . . . leiker] S runs:—Her hefjaz upp landnám í Sunnlendinga fiórðunge, er með mestom blóma er allz Íslannz fyr lannz-kosta sakar, ok hofðingja þeirra er þar hafa bygt, bæðe lærðer ok ólærðer.

at því lannz-kostena, at kvik-féið fýstesk frá siónom til fiallanna. Þeir menn es síðan kómo ut, þótto hiner numet hafa of víða land es fyrre kómo. En á þat sætte Haraldr konungr þá enn Hárfagre, at enge skylde víðara nema, an hann mætte elde yfer fara á dege með skipverjom sínom.

2. Menn skylde eld gœra þá es sól være í austre. Þá skylde gœra svá at ryke, svá at hvára sæe frá æðrom. En þeir eldar, es gœrver vóro þá es sól vas í austre, skylde brenna til nætr; síðan skylde þeir ganga til þess es sól være í vestre, ok gœra þar aðra elda.

2. 1. ÞÓROLFR, son Herjolfs Horna-briótz, ok Óláfr bróðer hans vóro konungar at Upplæondom.

Með þeim vas Fleinn skáld, Hiors-son, sa es fœd*d*esk upp norðr á Mœre, í eyjo þeirre skamt frá Borgund es Iosur-heið heiter: þar bió faðer hans. Fleinn fór til Danmerkr á fund Eysteins konungs, ok feck þar mikla virðing af skáldskap sínom, svá at konungr gaf hónom dóttor sína.

2. Þrase vas son Þórolfs. Hann fór af Hærða-lande til Íslannz, ok nam land miðle Iækuls-ár ok Kalda-klofs-ár; ok bió á Bialla-brecku.—Þar heita nú Þrasa-staðer, skamt austr frá forsenom; en leiðe Þrasa es fyr vestan Fors-ǽ, heldr nœr ǽnne, í Drangs-hlíð

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to the fells and marked the quality of the land there, because the live-stock would always be trying to get from the foreshore to the fells. The men that came out later thought that they that had first come out had taken in settlement too much land. But king Harold Fairhair made peace between them on these terms, that no man should take in settlement more land than he and his shipmates could carry fire round in one day.

2. When the sun was in the east the fire should be kindled; and they must make [them] smoke so that one might be seen from the other; and the fire that was made in the east must burn all day to night-fall. They must walk from this fire [i. e. start from the eastern fire] until the sun was in the west, and make another fire there.

2. 1. THOR-WOLF, the son of Hare-wolf Horn-breaker, and his brother Anlaf were kings of the Uplands.

With them was Flan the poet, the son of Heor, who was born and bred up north in More on an island a short way from Borgund, which is called Iosur-heath. Flan went to Denmark to visit king Ey-stan, and got there great honour for his skill in poetry, so that the king gave him his daughter.

2. THRASE was the son of Thor-wolf Horn-breaker. He went from Haurda-land to Iceland, and took land between Iockle-river and Cold-cleft-river, and dwelt at Bell-brink, which is now called Thrase-stead, a short way east from the force *or* water-fall; but Thrase's tomb is on the west of Force-water, rather near the river on Drong-slope under the peak, and a slip hath fallen over it.

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6. þá . . . ryke] conject.; þar skylde gera aðra reyke, vell.

under gnúpenom, ok es skriða á hlaupen. Geirmundr vas son Þrasa, faðer Þórbiarnar, fæðor Branz [f. Skeggja, f. Bolla í Skógom, f. Skeggja, f. Hildar er átte Niall í Skógom, Sigmundar-son; þeirra s. Skegge, f. Eyjolfs, f. Branz er nú býr í Skógom].

3. 1. HRAFN enn HEIMSKE hét gœfogr maðr,—son Valgarz, Vémundar sonar Orðlo-kars, Þórolfs sonar Váganefs, Hrœreks sonar Slœngvand-bauga, Harallz sonar Hildefannar Dana konongs.—Hann fór or Þróndheime til Íslannz; ok nam miðle Kalda-klofs-ár ok Lamba-fellz-ár. Hann bió at Raufarfelle. Hans bœrn vóro þau Helge Blá-fauskr; ok Freygerðr; ok Iorundr Goðe.

2. Ásgeirr Cneif hét maðr, son Oleifs Hvíta, Skærings sonar, Þórolfs sonar: móðer hans vas Þórhildr, dótter Þórsteins Haugabriótz. Ásgeirr fór til Íslannz; ok nam land miðle Selja-landz-ár ok Lamba-fellz-ár; ok bió þar es nú heiter á Auðnom: hans son vas Iorundr, ok Þórkell, faðer Ogmundar, fœðor Ioans byscops [ens Helga]. Dótter Ásgeirs vas Helga [móðer Þorunnar, m. Hœllo, m. Þorláks byscops ens Helga]. Ásgeirr hafnaðe sialfráðe blótom.

3. Þórgeirr enn Hærdske, son Bárðar Blondo-horns, fór or Viggjo or Þróndheime til Íslannz. Hann kauper land at Ásgeire

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Gar-mund was the son of Thrase. [He was] the father of Thorbeorn, the father of Brand, the father of Sceg, the father of Bollo of Shaw, the father of Sceg, the father of Hilda, whom Nial, Sig-mund's son of Shaw, had to wife. Their son was Sceg, the father of Ey-wolf, the father of Brand that now dwelleth at Shaw.

3. 1. RAVEN THE FOOL was the name of a man of birth, the son of Wal-gard, the son of We-mund Ordla-car, the son of Thor-wolf Wagneb, the son of Hrod-rec Ring-slinger, the son of Harold War-tooth, king of the Danes. He came out from Throwend-ham to Iceland, and took land between Cold-cleft-river and Lamb-fell-water. He dwelt at [East] Rift-fell. His children were Helge Blue-rot, and Frey-gerd, and Eor-wend gode.

2. AS-GAR *or* OS-GAR CNEIF was the name of a man, the son of Anlaf the White, the son of Scaering, the son of Thor-wolf. His mother was Thor-hild, the daughter of Thor-stan Barrow-breaker. As-gar came to Iceland and took land in settlement between Selia-lands-river and Lamb-fell-water, and dwelt at the place that is called Waste *or* the Desert. His sons were Eor-wend and Thor-kell, the father of Ogmund, the father of bishop John. A daughter of As-gar's was Helga, the mother of Thor-wen. As-gar left off *or* put away sacrifices of his own free will.

3. THOR-GAR THE HAURDISH, the son of Bard Blending-horn, came from Wiggia in Throwend-ham to Iceland. He bought land of As-gar

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2. f. þorbiarnar, f. Brandz í Skógom, S, omitting all the following links. 4. Skógom] [S. Hann (þrase) bió Skógom enom eystrom; hann vas ramm-aukenn miok ok átte deilor við Loðmund enn Gamla, sem áðr es ritað: Thrase was very strength-eaken (lycanthropic), and had quarrels with Lodmund the Old, as is written before]. 9. Rauðafelle eno eystra, S. 15. nú] add. S.

[279: v. 2.]

Cneif, miðle Lamba-fellz-ár, ok Ír-ár, ok bió í Holte. Fǽm vetrom síðarr feck hann Ásgerðar, dóttor Asks ens Úmálga; ok vóro þeirra syner Þórgrímr enn Mikle, ok Holta-Þórer, faðer Þórleifs Kráks ok Skorar-Geirs.

4. Ófeigr hét maðr ágætr í Raums-dale: hann varð missáttr við Haralld konung, ok biósk af því til Íslannz-ferðar. Hann átte Ásgerðe, dóttor Ascs ens Úmálga. En es hann vas buenn til Íslannz, sende Haralldr konungr menn til hans; ok lét drepa hann. En Ásgerðr fór út með bœrn þeirra, ok með henne bróðer hennar laun-getenn, es Þórolfr hét. Ásgerðr nam land miðle Selja-lannz-múla ok Markar-fliótz; ok Langa-nes allt upp til Ioldo-steins; ok bió norðan í Cata-nese. Bœrn Úfeigs ok Ásgerðar vóro þau, Þórgeírr Gollner, ok Þórsteinn Flosco-skegg; Þórbiœrn enn Kvirre, ok Álof Elliða-skiœldr, es átte Þórbergr Corna-múle: þeirra bœrn, Eysteinn, ok Hafþóra es Eiðr Skeggja son átte. Þórger(ðr) vas (ok) Ufeigs dótter, es átte Fiðr Ottkels son.

5. Þórolfr, bróðer Ásgerðar, nam land at ráðe hennar, fyr vestan Fliót, miðle Deilðar-á tveggja; ok bió í Þórolfs-felle. Með hónom fœ́ddesk upp Þórgeirr Gollner, son Ásgerðar, es þar bió síðan: hann vas faðer Nials, es inne vas brendr með átta mann at Bergþórs-hvále.

6. Ásbiœrn Reyrketils son ok Steinfiðr, bróðer hans, nǽmo land

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Cneif, between Lamb-fell-water and Irish-river, and dwelt at Holt. A few winters later he took to wife As-gerd, the daughter of Asc the Dumb, and their sons were Thor-grim the Big, and Thore of Holt, the father of Thor-laf Crow and Scaur-Gar.

4. UNFEY was the name of a nobleman in Ream-dale-folk. He was at odds with king Harold, wherefore he made ready to go to Iceland. He had to wife As-gerd, the daughter of Asc the Dumb. When he was bound to Iceland, king Harold sent a man to him and had him slain, but As-gerd went forth with their children, and with her her bastard brother, whose name was Thor-wolf. As-gerd took land in settlement between Shiel-lands-mull and Mark-fleet, and all Lang-ness up to Mare-rock, and dwelt north on Caith-ness. The children of Unfey and As-gerd were these: Thor-gar Gollne, and Thor-stan Split-beard, Thor-beorn the Quiet, and Alofa Ellidi-shield, whom Thor-berg Corn-mull had to wife. Their children were Ey-stan and Haf-Thora, whom Eid [Aed] Scegsson had to wife. Thor-borg was Unfey's daughter. Fin Oht-kellson had her to wife.

5. THOR-WOLF, the brother of As-gerd, took land by her rede west of Fleet, between both Feud-waters, and dwelt at Thor-wolf's-fell. With him was brought up Thor-gar Gollne, the son of As-gerd, and he dwelt there afterwards. He was the father of Nial, that was burnt in his house and eight men with him at Berg-thor's-hillock.

6. AS-BEORN *or* OS-BEORN, the son of Reed-Cetil, and STAN-FIN, his

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1. Írar-ár, S. 5. Raumdæla fylke, S. 6. fór af þ. til Íslandz, H. 16. ok] add. S. 18. Deilda, S. 20. viii m̊, vell.

fyr ofan Cross-á, fyr austan Fliót. Steinfinnr bió á Steinfinnz-staðom; ok es ecki manna frá hónom komet. Ásbiǫrn helgaðe land-nám sítt Þór, ok kallaðe Þórs-mǫrk: hans son vas Ketill enn Auðge, es átte Þórgerðe Gollnis dóttor; þeirra bǫrn vóro þau Helge ok Ásgerðr.

7. Heriolfr, son Bárðar Baregs sonar, bróðer Hallgríms Sviðbalca, bygðe fyrst Vestmanna-eyjar; ok bió í Herjolfs-dale fyr innan Ægis-dyrr; þar sem nú es hraun brunnet; hans son vas Ormr Aurge, es bió á Orms-stǫðom við hamar niðre, þar sem nú es bláset allt; ok átte einn allar Eyjarnar—þær liggja fyr Eyja-sande; en áðr vas þar veiðe-stǫð, ok engra manna vettr-seta. Ormr átte Þórgerðe, dóttor Oddz Kald-munnz; þeirra dótter Halldóra, es átte Eilífr Valla-Branz son.

4. 1. KETILL HŒNGR hét ágætr maðr í Naumo-dale, son Þórkels Naum-dœla-iarls, ok Hrafnildar, dóttor Ketils Hœngs or Hrafnisto, Hallbiarnar sonar Half-trollz. Ketill bió þá í Naumo-dale es Haralldr konungr Hárfagre sende þá Hallvarð Harðfara, ok Sigtrygg Snarfara til Þórolfs Kveld-Ulfs sonar frænda Ketils. Þá dró Ketill lið saman, ok ætlaðe at veita Þórolfe; en Haraldr konungr fór et œfra of Eldo-eið, ok feck ser skip í Naumo-dale, ok fór svá norðr í Álost á Sand-nes, ok tók þar af lífe Þórolf

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brother, took land in settlement above Cross-water, east of Fleet. Stan-fin dwelt at Stan-fin's-stead, and there is no man come from him. As-beorn hallowed his settlement to Thor *or* Thunder, and called it Thor's-mark. His son was Cetil the Rich, that had to wife Thor-gerd, Gollne's daughter. Their children were these: Thor-beorn and As-gerd.

7. HERE-WOLF, the son of Bard, the son of Ba-rec, the brother of Hall-grim Singe-log, first settled at West-men's-isles, and dwelt at Here-wolf's-dale, inside Egi's-door, where now is the lava-field. His son was Orm the [. . .], that dwelt at Orm-stead down below the Cliff, where it is now all blighted, and alone owned all the islands that lie off Ey-sands; and there was a fishing-stead there before, but no winter abode. Orm had to wife Thor-gerd, the daughter of Ord Cold-mouth. Their daughter was Hall-dora, whom Eilif, the son of Field-Brand, had to wife.

4. 1. CETIL HONG [Salmon] was the name of a nobleman of Neam-dale-folk, the son of Thor-kell the earl of the Neam-dale-men and Regin-hild, the daughter of Cetil Salmon of Ravenist, the son of Hall-beorn Half-troll. Cetil dwelt in Neam-dale at the time when king Harold Fairhair sent Hall-ward Hard-farer and Sig-tryg Fast-farer to [slay] Thor-wolf, Qweld-wolf's son, the kinsman of Cetil; and Cetil gathered a company together, and was minded to help Thor-wolf; but king Harold went the upper way over Ellide's tarbert, and got him a ship in Neam-dale, and so went north to Alost in Sand-ness, and put to

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1. ok fyr austan, S. 4. þuride, S (wrong). 6. S places this § 7, much abridged, after ch. 7. 3. 9. Aurge] aᷣge (r above the line), H; auðge, S. 14. Naumdæla fylke, S.

Kveldulfs son; ok fór þá norðan et ytra; ok fann þá marga menn es til liðs ætloðo við Þórolf; ok hnekðe konungr þeim þá. Lítlo síðarr fór Ketill Hœngr norðr í Torgar, ok brende inne Hrœrek ok Hárek Hilderíðar sono es Þórolf hœfðo rœgðan dauða-róge. Efter þat fór Ketill til Íslanz með Ingunne kono sína, ok sono þeirra. Hann kom skipe síno í Rangár-ós, ok vas enn fyrsta vetr at Hrafn*s*-toftom.

2. Ketill nam œll lœnd miðle Þiórs-ár ok Markar-fliótz. Þar nómo síðan marger gœfger menn í land-náme Ketils. Hann eignaðe (ser) einkanlega land miðle Rang-ár ok Hróars-lœkjar, allt fyr norðan Reyðar-vœtn; ok bió at Hofe. Þá es Ketill hafðe fœrt flest þing sín til Hofs, varð Ingunn kona hans léttare, ok fœdde þar Hrafn, es síðan varð Lœgsœgo-maðr—því heiter þar nú at Hrafns-toftom. Hœngr hafðe ok under ser lœnd œll fyr austan Rang-ó ena eystre, Vaz-fell til lœkjar þess es fellr fyr útan Breiða-bólstað, ok fyr ofan Þver-ó, allt nema Dufþax-hollt ok Mýrena: þat gaf hann þeim manne es Dufþacr hét: hann vas ham-rammr miok.

3. Helge hét annarr son Hœngs: hann átte Valdíse, Iólgeirs dóttor: þeirra dótter vas Helga, es átte Oddbiœrn Aska-smiðr—við hann es kent Oddbiarnar-leiðe. Bœrn þeirra Oddbiarnar ok Helgo vóro (þau), Hróalldr, Kolbeinn, ok Kolfinna, ok Ásvœr.

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death Thor-wolf Qweld-wolf's son there, and thence went back from the north the outer way, and found many men coming to Thor-wolf's assistance, and the king sent them home again. A little later Cetil Salmon went north to Torgar and burnt Hrod-rec and Ha-rec, Hild-red's sons, in their house there, for they had brought Thor-wolf to his death by their false accusations. After that Cetil came to Iceland with his wife and their son. He came with his ship into the mouth of Rang-river, and stayed the first winter at Raven-toft.

2. Cetil took in settlement all the land between Rang-river and Hrod-gar's-beck, right up to Reyd-mere, and dwelt at Temple. Cetil had flitted most of his things to Temple. His wife Ing-wen gave birth to a son, and there was born Raven that was afterwards Law-speaker at the place that is now called Raven-toft. Salmon had also under him all the land to the east of East Rang-river and Mere-fell to the beck that runs outside the Broad-bowster and above Thwart-water, all save Duf-thac's-holt and the Mere *or* Fen. This he gave to a man whose name was Duf-thac [Dubh-thac]. He was very skin-strong [lycanthropic].

3. Helge was the name of another son of Salmon's. He had to wife Wal-dis, Iol-gar's daughter. Their daughter was Helga, whom Ord-beorn Ash-smith had to wife. After him Ord-beorn's tomb is called. Their children (Ord-beorn's and Helga's) were these: Hrod-wald, Col-ban, and Col-finna, and As-were.

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3. Hrœrek] Herrek, Cd. (I. E), the last line being sliced off in the vell. 5. Efter] here ends the second vell. leaf (see IV. 15. 2). 9. með ráðe Hængs, S. 12. þing] fong, S. 13. Hrafn . . . -maðr] es fyrst sagðe log upp á Islande, S. 15. eystre] ok, add. S.

4. Stórolfr vas enn þriðe son Hængs: hans bœrn vóro þau Ormr enn Sterke, ok Oddkell, ok Hrafnhildr, es átte Gunnarr Baugs son: þeirra son Hámundr, faðer Gunnars at Hlíðar-enda.

5. Vestarr hét enn fiórðe son Hœngs: hann átte Móeiðe; þeirra dótter vas Ásný, es átte Ofeigr Gretter. Þeirra bœrn Ásmundr Skegg-lauss ok Ásbiœrn, ok Ásdís, móðer Valla-Brannz; ok Ásvœr, móðer Helga ens Svarta; Æsa hét ein.

6. Herjolfr hét enn fimte son Hœngs, faðer Sumarliða, fœðor Vetrliða Skálldz; þeir bioggo í Sumarliða-bœ́—þar heiter nú under Breckom.—Vetrliða vǽgo þeir Þangbrandr prestr ok Goðleifr Ara son af Reykja-hólom um níð.

[M*: Vétrliðe nídde Þangbrand; fyrer þat vá Þangbrandr hann at torf-grœfom; hann varðesk með torf-skera Goðleife Arasyne af Reykja-nese; Þangbrandr lagðe hann með spióte. Um Goðleif orte Lióðar-keptr drápo.]

7. Sæbiœrn Goðe vas son Hrafns Hángs sonar, es átte Unne Sigmundar dóttor: þeirra son vas Arngrímr.

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4. Stor-wolf was the third son of Salmon. His children were these: Worm the Strong, and Ord-kell, and Raven-hild that Gun-here had to wife, the son of Beag. Their son was Ha-mund, the father of Gunhere of Lithe's-end.

5. The fourth son of Salmon's was named West-here. He had to wife Moeidh [?]. Their daughter was As-ny, whom Ufey Grette had to wife. Their children were Os-mund Beardless, Osbeorn, and As-dis [*or* Al-dis], the mother of Field-Brand and of Os-ware *or* As-were, the mother of Helge the Black. One of them was called Asa.

6. Here-wolf was the name of the fifth son of Salmon. He was the father of Summer-led, the father of Winter-led the poet. They dwelt at Summer-led-by, which is now called under Brinks. Thang-brand the priest and God-laf, Are's son of Reek-hills, slew Winter-led for a lampoon.

[M*: *Double text.* Winter-led made a lampoon on Thang-brand, wherefore Thang-brand slew him as he was turf-cutting, and he defended himself with a turf-cutter against God-laf, Are's son of Reekness, but Thang-brand ran him through with a spear. Song-jaws made an Encomium on God-laf.]

7. SEA-BEORN [MS.: Swegen-beorn] gode was a son of Raven, Salmon's son. He had to wife Unn, Sig-mund's daughter. Their son was Arn-grim.

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2. Otkell, S. 4. þeirra d. vas Ásný . . . Gretter] add. S. 6. Ásdís] S; Aldis, Cd. 12. Vétrliðe nídde . . . drápo] add. M*. 16. S; Sveinbiorn, Cd.

17. [Egils Saga thus records the sons of Hæng:—Stórolfr hét son Hængs; hann átte Hválenn ok Stórolfs-voll: hans son var Ormr enn sterke.

Herjolfr hét annarr son Hængs; hann átte land í Fliótz-hlíð til mótz við Baug, ok út til Hvals lœ́kjar: hann bió under Breckom; hans sonr hét Sumarliðe, faðer Vetrliða skállz.

Helge var enn þriðe son Hængs; hann bió á Velle, ok átte land til Rangár et efra ok ofan til mótz við brœ́ðr sína.

Vestarr hét enn fiórðe son Hængs; hann átte land fyr austan Rangá miðle ok

[283: v. 3.]

5. 1. SIGVATR enn RAUÐE hét gœfogr maðr á Háloga-lande; hann átte Rannveigo, dóttor Eyvindar Lamba, fœðor-systor Eyvindar Skálda-spilless; hennar móðer vas Ingebiœrg, Hávarz dótter, Griótgarz sonar Háleygja iarls.—Sigvatr fór til Íslannz, ok nam land at ráðe Hœngs í hans land-náme, fyr vestan Markar-fliót, Einhyrnings-mœrk fyr ofan Deilðar-ǽ; ok bió í Ból-stað.

2. Hans son vas Sigmundr, faðer Marðar Gígjo, es mestr hœfðinge vas á Rangár-vœllom um hans daga; ok þat vas hvert kallað loklœso-þing es hann kom eige til. Sigmundr féll við Sand-hóla-ferjo.—Þar es haugr hans fyr austan Þiórs-ǽ. Rannveig vas dótter Sigmundar, es átte Hámundr Gunnars son; þeirra son Gunnarr at Hlíðar-enda.

Sun Sighvatz vas Barekr, faðer Þórðar, fœðor Steina.

[S: (Sighvatr R . . .) Lamba ok Sigríðar, es átt hafðe Þór-hrólfr Kveldulfs son. Rannveig vas syster Finnz ens Skiálga. Sighvatr fór til Íslannz at fýsn sínni, ok nam . . . Bólstað. Hans son Sigmundr, f. Marðar Gigjo, ok Sigfús*s* í Hlíð, ok Lamb*a* á Lamba-stœðom, ok Rannveig*ar* er átte Hám. Gunn. s.; ok Þór-

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5. 1. SIGH-WAT THE RED was the name of a man of birth in Haloga-land. He had to wife Rand-weig, the daughter of Eilif Lamb, the foster-sister of Ey-wend Poet-spoiler. His mother was Ingi-borg, daughter of Ha-ward, the son of Grit-gard the Haloga earl.

Sigh-wat went to Iceland of his own wish, and took in settlement land by rede *or* counsel of Salmon in his settlement west of Mark-fleet, one horn's mark above Feud-water, and dwelt at Bowster.

2. His son was Sig-mund, the father of Fiddle Mord, that was the greatest chief in Rang-field in his day, and that was held to be a mock-moot to which he did not come. Sig-mund fell over against Sand-hill-ferry, and there is his barrow on the east of Steer-water. Rand-weig was a daughter of Sig-mund, whom Ha-mund, Gun-here's son, had to wife. Their son was Gun-here of Lithe-end. Sigh-wat's son was Barec, the father of Thord, the father of Stan.

[S: *Double text.* Sig-mund, the father of Fiddle Mord, and *of* Sig-fus of Lithe, and *of* Lamb in Lamb-stead, and *of* Rand-weig, whom Ha-mund, Gun-here's son, had to wife, and *of* Thor-gerd, whom Ean-wend Bild of Floe, etc.]

þver-ár, ok enn neðra hlut Stórolfs-vallar; hann átte Móeiðe dóttor Hildiss or Hildis-ey; þeirra dótter var Ásný es átte Ófeigr Gretter: Vestarr bió á Móeiðar-hvále.

Helge Hængs son átte Mobil dóttor Hallgeirs í Hallgeirs-ey. Þeirra dótter Helga as átte Oddbiorn aska-smiðr, er Oddbiarnar-leið er við kend.

Hrafn var enn fimte son Hængs; hann var fyrstr lœgsogo maðr á Íslande; hann bió á Hofe eftir foðor sínu. Þórlaug var dótter Hrafns, er átte Iorundr Goðe; þeirra son var Valgarðr at Hofe. Hrafn vas gofgastr sona Hængs.]

5. Íslannz] at fýsn sínne, add. S. 18. Sigfúss . . . Lamb*a* . . . Rannveig*ar* . . . Þórgerð*ar*] thus emendated; Sigfus . . . Lambe . . . Rannveig . . . Þorgerðr, S.

gerð*ar* es átte Onundr Bíldr í Floa. Annarr son Sighvatz var Barecr, . . .]

6. 1. IORUNDR GOÐE, son Hrafns ens Heimska, bygðe fyr vestan Fliót, þar sem nú heiter á Svertings-staðom. Hann gœrðe þar hof mikit. Biór einn lá ónumenn fyr austan Fliót, miðle Cross-ár ok Ioldo-steins: um þat land fór Iorundr elde, ok lagðe til hofsens.

2. Iorundr feck Þórríðar, dóttor Þórbiarnar ens Gaulverska; ok vas brúðkaup þeirra í Skarfa-nese at Flosa, es oll lænd átte miðle Þiórs-ár ok Eng-ár. Þeirra bærn vóro þau, Ulfr Orgoðe; ok Þórunn, es átte Vígfúss í Hlíð; ok Valgarðr at Hofe: hans móðer vas Þórlaug, dótter Hrafns Hœngs sonar: hann átte Unne, dóttor Marðar Gígjo síðarr an Hrútr á Kams-nese.

3. Þórkell Bundin-fóte nam land at ráðe Hœngs um-hverfis Þríhyrning; ok bió þar under fialleno. Hann vas ham-rammr miok: hans bærn vóro þau Bærkr Blátannar-skegg, faðer Starkaðar under Þríhyrninge; ok Þórunn, es átte Ormr enn Sterke; ok Dagrún, móðer Bersa.

7. 1. BAUGR hét maðr, fóst-bróðer Hœngs: (hann) fór til Íslannz, ok vas enn fyrsta vet*r* á Baugs-staðom; en annan með Hœnge.—Baugr vas son Rauðs, Ceallacs sonar, Cear-

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[Another son of Sigh-wat was Barec, the father of Thord, the father of Stan.]

6. 1. EOR-WEND GODE, the son of Raven the Fool, dwelt at the west of Fleet, at the place that is now called Swerting-stead. He raised there a great temple. A gore of land lay between Cross-river and Marc-rock; round that land Eor-wend carried fire, and dedicated it to the temple.

2. Eor-wend took to wife Thor-rid, the daughter of Thor-beorn the Gaul-wersh [Gaul-man], and the bride-buying was at Scarf-ness at Flose's, who had all the land between Steer's-river and Eng-water. Their children were these: Wolf Aur-gode, and Thor-wen, whom Vig-fus of Lithe had to wife, and Wal-gard of Temple. His mother was Thor-laug, the daughter of Raven, Salmon's son. He [Wal-gard] had to wife Unna, the daughter of Fiddle Mord, after Ram of Cam's-ness.

3. THOR-KELL BOUND-FOOT took land in settlement by rede of Salmon round about Three-horn, and dwelt there under the mountain. He was very skin-strong [lycanthropic]. His children were these: Borc Blue-tooth's-beardie, the father of Starcad of Three-horn, and Thor-wen, whom Orm the Strong had to wife, and Dag-run, the mother of Berse.

7. 1. BEAG [?] was the name of a man, Salmon's sworn-brother. He came to Iceland, and was the first winter at Beag-stead, and the second with Salmon. Beag was the son of Red, the son of Ceal-lac, the

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5. reiste, S. lá] sá, Cd. fyr a. Fliót] add. S. 10. Ulfr . . .] Ulfr Orgoðe, es Oddaverjar ero frá komner ok Sturlungar. Mart stór-menne es frá Iorunde komet á Islande, S.

vals sonar fra konungs.—Hann nam Fliótz-hlíð alla at ráðe Ketils (Hœ́ngs) ofan um Breiða-bólstað til mótz við Hœng; ok bió at Hlíðar-enda. Hans syner vóro þeir Gunnarr ok Eyvindr, ok Steinn enn Snialle; ok Hilldr, es átte Orn í Véli-gerðe.

2. Þeir Steinn enn Snialle; ok Sigmundr son Sigvatz Rauða, fóro útan af Eyrom, ok kómo til Sandhóla-ferjo aller senn, Sigmundr ok fœro-nautar hans, ok Steinn; ok vildo hvárer fyrr fara yfer ǽna. Þeir Sigmundr stokroðo húskærlom Steins, ok rǽko þá frá skipeno: þá kom Steinn at, ok hió Sigmund bana-hœgg. Um víg þesse urðo Baugs-syner seker aller or Hlíðenne; fór Gunnarr í Gunnars-holt; en Eyvindr under Fiæll austr í Eyvindarhóla; en Sniall-Steinn út í Sniallz-hæfða. Þat líkaðe ílla Þórgerðe dóttor Sigmundar, at fæðor-bane hennar fór út þangat; ok eggjaðe Onund Bíld, bónda sínn, at hefna Sigmundar. Onundr fór með þriá tege manna í Sniallz-hæfða ok bar þar eld at húsom. Sniall-Steinn geck út ok gafsk upp; þeir leiddo hann í hæfðann, ok vǽgo hann þar. Efter víg þat mælte Gunnarr bróðer hans:—hann átte Hrafn-hilde Stórolfs dóttor, systor Orms ens Sterka; Hámundr vas son þeirra. Þeir vóro báðer afreks-menn um afl ok vænleik.—Onundr varð sekr um víg Sniall-Steins: hann sat með fiolmenne

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son of Cear-val [Cear-bhall], king of the Irish. He took in settlement all Fleet-lithe by rede of Cetil, from above over Broad-bowster to march with Salmon's land, and dwelt at Lithe's-end. His sons were these: Gun-here, and Ey-wind of Ey-wind's-mull, and Snell-stan *or* Stan the Swift, and Hild was his daughter, whom Erne of Weals-garth had to wife.

2. Stan the Swift and Sig-mund, the son of Sigh-wat the Red, went forth from out of Eyre and came to Sand-hill-ferry all together, Sig-mund and his mates and Stan; and each wished to cross the river first. Sig-mund and his mates pushed away the house-carles of Stan, and drove them away from the boat. Then Stan came up and hewed Sig-mund his death-blow.

For this slaughter the sons of Beag were made outlaws all over the Lithe. Gun-here went to Gun-here's-holt, and Ey-wend-under-Fell eastward to Ey-wend's-hill, and Stan went to Snell's-head. It pleased Thor-gerd, Sig-mund's daughter, right ill that her father's slayer should be come out thither, and she egged on Ean-wend Bild, her husband, to avenge Sig-mund. Ean-wend went forth with thirty men to Snell's-head, and set fire to the house there. Snell-stan walked out and gave himself up. They led him down to the Head and there slew him. Gun-here, his brother, took up the case of his slaying. He had to wife Regin-hild, the daughter of Stor-wolf, the sister of Orm the Strong. Ha-mund was their son. They were both [father and son] men of valour, strong and determined. Ean-wend was made an outlaw for the slaughter of Snell-stan. He stayed at home with many men

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2. mótz] móðz, Cd. 4. Véli-] Vælu-, S. 8. skoroðo, Cd.; stokoðo, S. 12. Sniall-Steinn] S; Steinn, Cd. Sniallsteins-hofða, S. 15. xxx, Cd. 19. þeir vóro . . . vænleik] add. S.

tvá vettr. Orn í Veli-gerðe, mágr Gunnars, hélt niósnom til Onundar. Efter Iól enn þriðja vettr fór Gunnarr með þriá tege manna at Onunde, at til-vísan Arnar, (es) Onundr fór frá leik með tolfta mann til hrossa sínna. Þeir fundosk í Orrosto-dale; þar fell Onundr með fiórða mann; en einn af Gunnare. Gunnarr vas í blárre kǿpo. Hann reið upp efter Holtom til Þiórs-ár; ok skamt frá ǿnne fell hann af bake, ok vas œrendr af sǿrom.

En þá es syner Onundar vóxo upp, Sigmundr Cleyker ok Eilífr Auðge, þá sótto þeir Mǿrð Gígjo frænda sínn at efter-mále. Mǿrðr sagðe þat ó-hǿgt um sekjan mann. Þeir kvǿðo ser við Orn verst líka es þeim sat nest. Mǿrðr lagðe þat til, at þeir skyldo fá Erne skóggangs-sǫk, ok koma hónom svá or herаðe. Onundar-syner tóko beitinga-mál á hendr Erne; ok varð hann svá sekr, at Orn skylde falla óheilagr fyrer Onundar-sonom, hver-vitna nema í Veli-gerðe, ok í ǫrskotz-helge við land-eign sína. Onundar syner sǿto iamnan um hann; en hann gætte sín vel.

Þat vas einn tíma, at Orn rak naut or lande síno, þá kómo þeir at hónom ok vǫgo hann; ok hugðo menn at hann mœnde úheilagr fallet hafa. Þórleifr Gneiste, bróðer Arnar, keypte at Þórmóðe Þióstarssyne, at hann helgaðe Orn—Þórmóðr vas þá komenn út á Eyrom—,

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about him for two winters. Erne of Weals-garth, the brother-in-law of Gun-here, kept an espial upon Ean-wend [for him]. After Yule the third winter Gun-here set upon Ean-wend with thirty men by the guidance *or* connivance of Erne, as Ean-wend was going from the games with twelve men to [where he had left] his horses. They met in Battle-dale. There Ean-wend fell and four men with him, and one of Gun-here's. Gun-here was in a blue cloak. He rode up along Holt to Steer's-river, and a short way from the river he fell off horseback, for he was sped by his wounds. But when the sons of Ean-wend, Sig-mund Cleek and Eilif the Wealthy, grew up, they went to their kinsman Fiddle-Mord to get his help to follow up the suit. But Mord said that a suit would hardly stand for outlawed men. They said they were most angry with Erne, who dwelt nearest to them. Mord gave them this plan, that they should get a case for full outlawry [lit. wood-walk case], and so get him driven out of the country-side. Ean-wend's sons brought an action of pasture against Erne, and he was outlawed to this extent—that he should fall unhallowed *or* without were-gild before Ean-wend's sons everywhere except on Weal's-garth, and within an arrow-shot-length around his land. Ean-wend's sons kept on the watch for him, but he took good care of himself.

But once upon a time as Erne was driving neat out of his land, they fell upon him and slew him, thinking that he would have fallen unhallowed *or* without were-gild. Thor-laf Spark, the brother of Erne, gave a fee to Thor-mod, Thiost-here's son, to get him to hallow Erne [i. e. to prove that he was slain unoutlawed], for Thor-mod was at that time come to Iceland at Eyre. And he shot such a long shot with his

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2. xxx, Cd. 3. Onundr fór] add. S. 13. bett-, Cd. ok varð hann svá sekr] S; ok varð sú sætt, Cd. 17. Svá fengo þeir fære á Erne at h̄ rak, S.

hann skaut þá skot svá langt af hand-boga, at fall Arnar varð í œrskotz-helge hans. Þá mælto þeir Hámundr Gunnars son ok Þórleifr efter Orn; en Mœrðr veitte þann brœ́ðrom. Þeir guldo eige fé; en skyldo vesa héraðs-seker or Floa. Þá bað Mœrðr til handa Eilífe Þórkotlo Ketilbiarnar dóttor, ok fylgðe henne heiman Hæ*f*ða-land; ok bió Eilífr þar; en til handa Sigmunde bað hann Arngunnar dóttor Þórsteins Dranga-karls, ok rézt hann austr í sveit. Þá gifte Mœrðr (ok) Rannveigo systor sína Hámunde Gunnars syne; ok fór hann þá at bua a*t* Hlíðar-enda: ok vóro þeirra syner, Gunnarr at Hlíðar-enda, ok Hiœrtr ok Helge, ok Hafr, ok Ormr Skógar-nef, es fell á Ormenom Langa með Óláfe konunge.

3. Hillder ok Hallgeirr, ok Liót syster þeirra, vóro Írsk. Þau fóro til Íslannz; ok nǽmo land miðle Fliótz ok Rang-ár, Eyja-sveit alla upp til Þver-ár. Hilder bió í Hildes-ey: hann vas faðer Móeiðar at Móeiðar-hvále. Hallgeirr bió í Hallgeirs-ey: hans dótter vas Mabil, es átte Helge Hœ́ngs son. En Liót bió á Liótar-stœðom.

4. Dufþacr í Dufþacs-holte vas leysinge þeirra brœ́ðra: hann vas ham-ramr miok; ok svá vas Stórolfr Hœ́ngs son—hann bió þá at Hvále.—Þá skilðe á um beitingar. Þat sá ofreskr maðr um nótt,

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hand-bow [long-bow], that he proved that Erne's death had taken place inside the bow-shot-length. Then Ha-mund, Gun-here's son, and Thor-laf took up the case for Erne's death, but Mord gave help to these brethren. They had not to pay any fine, but were made outlaws in the hundred of Floe. Then Mord asked for Thor-katla, Cetil-beorn's daughter, on behalf of Eilif, and there followed her from home *as marriage portion* Head-land, and there Eilif dwelt. But as for Sig-mund, he took to wife Arn-gund, the daughter of Thor-stan Drong-carle, and he went forth to live in the east country.

Moreover Mord gave his sister Rand-weig to Ha-mund, Gun-here's son, and he went then to dwell at Lithe's-end; and their sons were Gun-here of Lithe's-end, and Hart, and Helge, and Buck, and Worm Shaw-neb that fell in the Long Serpent with king Anlaf.

3. HILDE and HALL-GAR, and LEOT their sister, were Irish [S: by kin of the Westernlands]. They came out to Iceland, and took land in settlement between Fleet and Rang-water, all the island country up to Thwart-water. Hilde dwelt at Hilde's-ey. He was the father of Mo-eidh of Mo-eid's-hillock. Hall-gar dwelt at Hall-gar's-ey. His daughter was Mabil, whom Helge, Salmon's son, had to wife. And Leot dwelt at Leot-stead.

4. DUF-THAC [Dubh-thach] of Duf-thac's-holt was a freedman of these brethren. He was very skin-strong, and so was Stor-wolf, Salmon's son, who then dwelt at Hillock *or* Knoll. They quarrelled over a pasture. A man of second-sight saw one evening a great bear walk

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5. fylgðo h. h. Höfða lond, S. 6. til h. Sigmunde bað hann] S; en Sigm. fekk, Cd. 7. ok rézt . . . sveit] add. S. 9. at] á, Cd. 12. Írsk] kynjoð af Vestr-londom, S. 17. Here come in 3 continuous vellum leaves.

at biœrn mikill geck frá Hvále, en griðongr frá Dufþacs-holte, ok fundosk á Stórolfs-velle, ok gengosk at reiðer; ok mátte biœrnenn meira. Um morgonenn vas þar dalr efter es þeir hœfðo fundezk, sem um være snuet iœrðinne, ok heiter þat nú Oldo-gróf. Báðer vóro þeir meidder, ok lǿgo í reckjo.

5. Eilífr ok Biœrn brœ́ðr fóro or Sogne til Íslannz: Eilífr nam Odda enn lítla upp til Reyðar-vaz, ok til Víkings-lœ́kjar: hann átte Helgo, dóttor Onundar Bíl*l*z. Þeirra son vas Eilífr enn Unge, es átte Oddnýjo, dóttor Oddz ens Mióva: þeirra dótter vas Þóríðr, es átte Þórgeirr í Odda: þeirra dótter vas Helga.

6. Biœrn bió í Svín-haga, ok nam land upp með Rang-ǿ; hans bœrn vóro þau Þórsteinn, faðer Gríms Holta-skalla; ok Hallveig, móðer Þórunnar, móðor Goðrúnar, móðor Sæmundar [f. Brandz byscops].

7. Colr hét maðr, son Óttars Ballar; hann nam land fyr austan Reyðar-vatn ok Stota-lœ́k, fyr vestan Rang-ǿ, ok Trolla-skóg, til móðz við Þórstein Tiald-stœðing; ok bió at Sand-gile. Hans son vas Egill, es sat fyre Gunnare Hámundar syne hiá Cnafa-hólom; ok fell þar sialfr, ok Austmenn tveir, ok Are hús-karl hans; en Hiœrtr, bróðer Gunnars, or hans liðe.

8. Syner Gunnars vóro þeir Grane ok Hámundr. Gunnarr barðesk við Otkel or Kirkjo-bœ́ við garð at Hofe; ok fell Otkell

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out from Knoll, and a bull from Duf-thac's-holt, and meet at Stor-wolf's-field, and fall upon each other angrily; but the bear was the stronger. On the morning there was seen a chine *or* dale where they had met, as if the earth had been turned over there, and it is now called Wave-pit. They were both worn out and lay a-bed.

5. EILIF and BEORN, brethren, come to Iceland out of Sogn. Eilif took in settlement Little-point up to Reyd-mere and to Wickings-beck. He had to wife Helga, the daughter of Ean-wend Bild. Their son was Eilif the Younger, who had to wife Ord-ny, the daughter of Ord the Slim. Their daughter was Thor-rid, whom Thor-gar of Ord had to wife. Their daughter was Helga.

6. Beorn dwelt at Swine-hay, and took in settlement land up along Rang-river. His children were these: Thor-stan, the father of Grim Bald-holt, and Hall-weig, the mother of Thor-wen, the mother of Gud-run, the mother of Sæ-mund.

7. COL *or* COLLI was the name of a man, the son of Oht-here Ball. He took land in settlement east of Trout-mere, and Stoti's-brook west of Rang-river, and Troll's-shaw to march with the lands of Thor-stan Tent-pitcher, and dwelt at Sand-gill. His son was Egil, that waylaid Gun-here, Ha-mund's son, hard by Cnafe's-knolls, and fell there himself and two East-men and Are his house-carle; but Hart, Gun-here's brother, fell of his company.

8. The sons of Gun-here were these: Grane and Ha-mund. Gun-here fought with Ot-kell at Kirk-by by the garth at Hof, and Ot-kell

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1. kveld, S. 4. þat] þar, S. 15. Kolle, S. 16. fyr vestan Rang-ǿ] add. S. ok Tr.] S; of Trolla-skog, vell. 17. at] S; í, vell.

þar ok Skamcell. Geirr Goðe, ok Gizorr Hvíte, ok Ásgrímr Elliða-Gríms son, ok Stærkoðr undan Þríhyrnige—son Bárðar Blá-skeggs, Þórkels sonar Bundin-fóta, es átte Þóríðe Egils dóttor frá Sand-gile—þeir fóro um leiðar-skeið; ok kómo um nótt með þriá tige manna til Hlíðar-enda; en Gunnarr vas fyrer með einn karl-mann full-tíða. Tveir menn féllo or liðe Geirs; en sextán urðo sárer áðr Gunnarr féll.

9. Hrólfr hét maðr Rauð-skeggr; hann nam Holms-lænd æll miðle Fisk-ár ok Rang-ár; ok bió at Forse. Hans bærn vóro þau, Þórsteinn Rauðnefr, es þar bió síðan; ok Þóra, móðer Þór-kels Mána; ok Ása, móðer Þórnýjar, móðor Þórgeirs at Liósa-vatne; ok Helga, móðer Oddz frá Mió-synde: dótter Oddz vas Ásbiærg, es átte Þórsteinn Goðe, faðer Biarna ens Spaka, fæðor Skeggja, fæðor Márcuss Lægsægo-mannz.

10. Þórsteinn Rauðnefr vas blót-maðr mikill, ok blótaðe forsenn; ok skylde bera leifar allar á forsenn. Hann vas ok fram-sýnn miok. Þórsteinn lét reka sauð sínn or rétt tottogo hundroð; en þá hlióp alle réttena þaðan af. En því vas sauðrenn svá margr, at hann sá um haustom hverer feiger vóro; ok lét þá alla skera. En et síðasta haust es hann lifðe, þá mælte hann í sauða-rétt: 'Skereð ér nú sauðe þá es ér vileð; feigr em ek nú, eða allr sauðrenn ella, nema

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and Scam-kell fell there. Gar gode, and Gizor the White, and As-grim, Ellidi-Grim's son, and Starcad under Three-horns, the son of Bard Blue-beard, the son of Thor-kell Bound-foot, that had to wife Thu-rid, daughter of Egil of Sand-gill,—these men set forth at leet-tide, and came by night with thirty men to Lithe's-end; but Gun-here was there and one full-grown man with him. Two men of Gar's com-pany fell, but sixteen were wounded ere Gun-here fell.

9. ROLF *or* HROD-WOLF RED-BEARD was the name of a man that took in settlement all Holm-land between Fish-river and Wrong-river, and dwelt at Force. His children were these: Thor-stan Red-neb, that dwelt there after [him], and Thora, the mother of Thor-kell Moon, and Asa, the mother of Thor-ny [Thor-unn], the mother of Thor-gar of Light-water, and Helga, the mother of Ord of Mew-sound. The daughter of Ord was As-borg, whom Thor-stan gode, the father of Beorn the Sage, the father of Sceg, the father of Mark the Law-speaker, had to wife.

10. THOR-STAN RED-NEB was a great sacrificer, and he sacrificed to the Water-fall *or* Force, and all leavings were carried to the Water-fall. He was also very fore-sighted [i. e. was a seer]. Thor-stan was wont to tell over his sheep, driving them out of the fold twenty hundred [2400], and then *they stopped counting for* the sheep took to leaping the wall. But the reason his sheep were so many was because he could see at harvest-tide how many were fey [doomed, i. e. *to perish during the winter*], and all these he had killed. But the last harvest-tide he was alive he spake at the sheep-fold, 'Kill ye now what sheep ye will, for I am now fey, or else all the sheep are, or may be both

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4. xxx, vell. 11. þórnýjar] þórunnar, S. 13. Asborg, S. 14. S; log-mannz, vell. 17. reka] telja, S.

bæðe sé.' En þá nótt es Þórsteinn dó, rak sauðenn allan út í forsenn, ok fórsk þar. Helge hét dótter hans, es átte Helge Rogn Ketils son.

8. 1. ULFR GYLÐER hét herser ríkr í Norege á Þela-mærk: hann bió á Fifla-vællom í Tinz-dale: hans son vas Ásgrímr, faðer þeirra Þórsteins, ok Þórlaugar. Þórkatla hét móðer þeirra, es Hringja vas kællað.

2. Haraldr konungr enn Hárfagre sende Þórorm frænda sínn or Þrumo af Ogðom, at heimta skatt af Ásgríme, sem konungr bauð hónom: en hann galt eige; því at hann hafðe sent konunge lítlo áðr hest Gauzkan, ok silfr mikit; ok sagðe þat giæf skyldo en eige giald; því at hann hafðe aldre áðr skatt goldet. Aftr sende konungr féit; ok vilde eige hafa.

Þórkatla, kona Ásgríms, fœdde svein-barn. Ásgrímr bað út bera. Þræll hvatte gref, sá es honom skylde græf grafa; en sveinnenn vas lagðr niðr á golf. Þá heyrðesk þeim ællom, sem sveinnenn kvæðe þetta:

Láte mæg til móðor! mer es kalt á golfe;
Hvar mone sveinn en sœmre, an at síns fæðor ærnom.
Þarf eige iarn at eggja, né iarðar-men skerða;
Létteð lióto verke! lifa mun-ek enn með mænnom.

Síðan vas sveinnenn vatne ausenn, ok kallaðr Þórsteinn.

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they and I.' And the night he died all the sheep rushed down into the Water-fall and perished there. Helga was the name of his daughter, whom Holge Roe, Ceallac's son [Cetil son], had to wife.

8. 1. WOLF-GYLDE was a mighty herse [lord] of Thela-mark in Norway. He dwelt at Fifle-field in Tinds-dale. His son was As-grim, the father of these—Thor-grim and Thor-laug. Their mother's name was Thor-katla, who was called Ringa [Buckle].

2. King Harold Fairhair sent Thor-orm his kinsman out of Thrum in Agd to gather in As-grim's scot *or* tax which the king asked of him; but he would not pay, though he had sent the king a little before a Geatish horse and much silver, saying it was a gift, but not a tax *or* gild, for he had never paid scot before. The king sent the money back and would not receive it.

Thor-katla, As-grim's wife, gave birth to a man-child. As-grim bade them take it out [i. e. expose it]. The thrall who was to dig his grave was sharpening his spade, but the boy was laid down on the floor. Then they all heard, as it were, the boy reciting these lines:—

Give me to my mother, the floor is cold for me!
Where should a child be better, than by his father's hearth?
No need to put an edge on the iron nor shear the turf-strips.
Let the wicked work be, for I shall yet live among men.

Then the boy was sprinkled with water, and called Thor-stan.

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2. hans] Hrolfs, S. 8. Ringja, vell. 15. honom] ? 18. Láte . . . mænnom] omitted by oversight in Corpus Poet. Bor., where it should have stood in Bk. vi.

En es Þórormr kom annat sinn at heimta skatt, kvadde Ásgrímr þings; ok spurðe bœ́ndr ef þeir vilde greiða konunge slíkan skatt sem beitz vas. Þeir báðo hann svara fyre sik; en vildo þó eige greiða. Þinget vas við skóg; ok es þá varðe minzt, hlióp fram þræll Þórorms at Ásgríme ok drap hann. Bœ́ndr drápo hann þegar. Þórsteinn vas þá í hernaðe. Ok es hann spurðe víg faðor síns, selðe hann iarðer sínar til silfrs; ok biósk til Íslannz or Grenmar*e* fyr austan Líðandis-nes. Ok áðr hann fœ́re, brende Þórsteinn Þórorm í Þrumo inne, ok hefnde faðor síns.

3. Þórgeirr hét bróðer hans; hann vas þá tio vetra, es Þórormr lét drepa faðor þeirra. Hann fór til Íslannz með Þórsteine; ok Þórunn móðor-syster þeirra, ok nam Þórunnar-halsa; ok bygðe þar síðan.

4. Þórsteinn kom í Rang-ár-ós, ok nam land at ráðe Flosa fyr ofan Víkings-lœ́k, ok út til mótz við Svínhaga-Biorn, ok bió í Skarðe eno eystra.

5. Um hans daga kom skip þat í Rangár-ós, es sótt mikil vas á; ok vilde einge (taka) við þeim. En Þórsteinn fór efter þeim, ok gœrðe þeim tiald-búð þar sem nú heiter Tialda-staðer; ok þiónaðe þeim þar sialfr meðan þeir lifðo. En þeir dó aller.—Hann vas síðan kallaðr Þórsteinn Tiald-stœ́ðingr—en sá þeirra es langst lifðe efter, fal goll síft ok silfr ok gróf niðr, svá at þat hefer enge fundet síðan.

But when Thor-orm came a second time to gather the scot, As-grim called a moot and asked the franklins if they wished to pay the king such scot as was called for. They bade him answer for them, but they did not wish to pay. The moot was hard by a wood, but when they were least ware of him, Thor-orm's thrall sprang out upon As-grim and killed him. The franklins killed him at once. Thor-stan was then away warring, but when he heard of the slaying of his father, he sold his lands for silver and made ready to go to Iceland out of Gran-mere, east of Sailor's-ness; but before he set out Thor-stan burnt Thor-orm in his house in Thrum and avenged his father.

3. Thor-gar was the name of his brother. He was ten winters old at the time Thor-orm had their father killed. He went to Iceland with Thor-stan and Thor-wen, their mother's sister, and took in settlement Thor-wen's-neck, and dwelt there afterwards.

4. Thor-stan put into Wrong-river-mouth, and took land by rede of Flose above Wicking-brook, and west to march with the land of Beorn of Swine-hay, and dwelt at East Pass.

5. In his days there came out a ship to Rang-river-mouth, whereon was great sickness, and no man would take them in. But Thor-stan went and fetched them, and pitched tents for them at the place which is now called Tilt-booths, and ministered to them himself as long as they lived, and they all died. He was afterwards called Thor-stan Tent-pitcher; but the one of them that lived the last, hid gold and silver and buried it underground, so that nought of it hath ever been found.

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7. Grœnmar, vell. 19. Tialdar-, vell.

6. Þórsteinn átte fyrr Þóríðe Gunnars dóttor, Hámundar sonar. Þeirra bœrn, Gunnarr, Þórhallr, Ióstein, Iorunn. Síðan átte Þórsteinn Þóríðe, dóttor Sigfúss or Hlíð: þeirra bœrn, Skegge, ok Þórkatla, Rannveig, ok Arnþóra.

7. En Þórgeirr, bróðer Þórsteins, keypte Odda-land at Hrafne Hœngs syne, strander báðar, ok Varma-dal, ok Oddann allan miðle Hróars-lœkjar ok Rang-ár. Hann bió fyrstr í Odda, ok átte Þóríði, dóttor Eilífs ens Unga: þeirra dótter Helga, es átte Svartr Ulfs son: þeirra son Loðmundr í Odda, faðer Sigfúss prestz, fœðor Sæmundar [ens Fróða].

9. 1. FLOSE hét maðr, son Þórbiarnar ens Gaulverska. Hann drap þriá sýslo-menn Harallz konungs ens Hárfagra; ok fór efter þat til Íslannz; ok nam land fyr austan Rang-ǿ, alla Rangár-vœllo ena eystre: hans dótter vas Ásný, móðer Þóríðar, es Valla-Brandr átte: son Valla-Brannz vas Flose, faðer Kolbeins, fœðor Goðrúnar, es Sæmundr [enn Fróðe] átte. Flose átte Goðrúno, Þóris dóttor, Skegg-Brodda sonar.

2. Af því fór Loptr enn Gamle, systor-son Flosa, at blóta á Gaulom, at Flosa vas ófritt í Norege. Flose enn Norrœne átte Þórdíse ena Miklo, dóttor Þórunnar ennar Auðgo, Ketils dóttor ens Einhenda: þeirra dótter vas Ásný, es átte Þórgeirr.

3. Ketill enn Einhende hét maðr, son Auðunnar Þunn-cars;

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6. Thor-stan had to wife first Thor-rid, Gun-here's daughter, the son of Ha-mund. Their children, Gun-here, Thor-hall, Io-stan, and Ior-wend. Afterwards Thor-stan had to wife Thor-rid, the daughter of Sig-fus of Lithe. Their children, Sceg and Thor-katla, Rand-weig and Arn-thora.

7. Now Thor-gar, the brother of Thor-stan, bought Ord *or* Edge-land of Raven, Salmon's son, both Strands and Warm-dale, and all the Ord *or* Edge between Hrod-gar's-beck and Wrong-river. He dwelt first at Ord *or* Edge, and had to wife Thor-rid, daughter of Eilif the Younger. Their daughter was Helga, whom Swart, Wolf's son, had to wife. Their son [was] Lod-mund of Ord, the father of Sig-fus the priest, the father of Sæ-mund the historian.

9. 1. FLOSE was the name of a man, the son of Thor-beorn the Gaulwerish [man of Gaula]. He slew three reeves of Harold Fairhair, and went forth afterwards to Iceland, and took land in settlement east of Rang-river, all East Rang-river-field. His daughter was As-ny, the mother of Thor-rid, whom Field-Brand had to wife. The son of Field-Brand was Flose, the father of Colban, the father of Gud-run, whom Sæ-mund the historian had to wife. Floce had to wife Gud-run, Thore's daughter, the son of Beard-Brord.

2. Loft the Old, Flose's sister's son, went to sacrifice in Gaula, because Flose was out of the peace in Norway. Flose the Northron had to wife Thor-dis the Big, the daughter of Thor-wen the Wealthy, the daughter of Cetil One-hand. Their daughter was As-ny, whom Thor-gar had to wife.

3. CETIL ONE-HAND was the name of a man, the son of Ead-wine

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2. Iorunn] Ior, vell. 3. Sigfúss] Figfús, vell.

hann nam Rangár-vǫllo alla ena ýtre, fyr ofan Lœkjar-botna, en fyr austan Þiórs-ǽ; ok bió at Á. Hann átte Ásleifo, Þórgils dóttor: þeirra son vas Auðunn, faðer Brynjolfs, fǫðor Bergþórs, fǫðor Þórláks [f. Þorhallz, f. Þorláks byscops ens Helga].

4. Ketill Aurriðe, brœðrungr Ketils ens Einhenda, nam land et ýtra með Þiórs-ǽ; ok bió á Vǫllom enom iðrom: hans son vas Helge *H*rogn, es Helgo átte, dóttor Þórsteins Rauðnefs: þeirra son vas Oddr Mióve, faðer Ásgerðar, es átte Þórsteinn Goðe; ok Oddnýjar, es Eilífr enn Unge átte.

5. Ormr Auðge, son Ulfs ens Hvassa, nam land með Rang-ǽ at ráðe Ketils ens Einhenda. Hann bió í Húsa-garðe, ok Áskell, son hans, efter hann; en Brandr son hans reiste fyrst bœ́ á Vǫllom.—Frá hónom ero Vallverjar komner.

6. Þórsteinn Lunan hét maðr norœ́nn ok far-maðr mikill. Hónom vas þat spáð, at hann mœnde á því lande deyja, es þá vas enn ecki bygt. Þórsteinn fór til Íslannz í elle sinne með Þórgisle syne sínom. Þeir nǽmo enn œfra hlut Þiórsár-holta; ok bioggo í Lunans-holte; ok þar es Þórsteinn heygðr. Dótter Þórgils vas Ásleif, es átte Ketill enn Einhende: syner þeirra vóro þeir Auðunn, es áðr vas nefndr; ok Eilífr, faðer Þórgeirs, fǫðor Skeggja, fǫðor

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Thin-car. He took in settlement Outer Rang-river-wold above Beck-bottom and east of Steer's-river, and dwelt at River. He had to wife As-leva, daughter of Thor-gils. Their son was Ead-wine, the father of Bryne-wolf, the father of Berg-thor, the father of Thor-lac.

4. CETIL TROUT, the cousin [son of the father's brother] of Cetil One-hand, took land in settlement down along Steer's-river, and dwelt at Inner-wold. His son was Helge Roe, that had to wife Holga, daughter of Hrod-wolf [*or* Thor-stan] Red-beard. Their son was Ord Mewe, the father of As-gerd, whom Thor-stan gode had to wife, and of Ord-ny, whom Eilif the Young had to wife.

5. ORM *or* WORM THE WEALTHY, the son of Wolf the Keen, took land in settlement along Rang-river by the counsel of Cetil One-hand. He dwelt at House-garth, and As-kell his son after him; but his son Brand first set up the homestead at Wold. From him are come the WOLD-MEN.

6. THOR-STAN LUNAN was the name of a Northron [Norwegian] man, and a great traveller and merchant. It was foretold of him that he should die in a land that was not yet built. Thor-stan went to Iceland in his old age with Thor-gils his son. They took in settlement the upper part of Steer's-river-holt, and dwelt at Lunan's-holt, and there is Thor-stan howed. The daughter of Thor-stan was As-laf, whom Cetil One-hand had to wife. Their sons were these: Ead-wine, who was named above, and Eilif, the father of Thor-gar, the father of Sceg, the father of

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1. alla] add. S. 4. f. þórláks] S; þorlaks s., H. 6. iðrom] yðrom, vell. 7. dóttor Hrolfs Rauðskeggs, S. 9. Oddnýjar] Asborgar, S. 12. Brandr son hans] emend. according to M*; Brandr son Áskels, M*. 14. S; launan, vell. (here). 18. Lunans-] H and S (here).

[298: v. 8.]

Hialta í Þiórsár-dale. Hann vas faðer Iórunnar, móðor Goðrúnar, móðor Einars, fǫðor Magnús byscops.

7. Gunnsteinn Berserkja-bane, son Bolverks Blindinga-trióno, drap tvá berserke; ok hafðe annarr þeirra áðr drepet Griótgarð Háleygja-iarl í Solva fyr innan Agða-nes. Gunnsteinn vas síðan skotenn ǫro Finnskre or skóge á skipe síno norðr í Hefne. Son Gunnsteins vas Þórgeirr, es átte Þórunne ena Auðgo, móðor Ketils Einhenda: þeirra dótter vas Þórdís en Mikla.

8. Raðormr ok Iólgeirr brœðr kómo vestan um haf til Íslannz. Þeir nǫ́mo land miðle Þiórs-ár ok Rang-ár. Raðormr eignaðesk land fyr austan Rauða-lœ́k; ok bió í Vetleifs-holte: hans dótter vas Arnbiǫrg, es átte Svertingr Hiorleifs son: þeirra bǫrn vóro þau, Grímr Lǫgsǫgo-maðr, ok Iórunn. Síðarr átte Arnbiǫrgo Gnúpr Molda-Gnúps son: ok vóro þeirra bǫrn, Hallsteinn á Hialla; ok Rannveig, móðer Skafta lǫgsǫgo-mannz; ok Geirný́, móðer Skalld-Hrafns.

9. Iólgeirr eignaðesk land fyr útan Rauða-lœ́k, ok til Steins-lœ́kjar. Hann bió á Iólgeirs-stǫðom.

10. Ásgeirr Hnockan, son Dufþacs, Dufnials sonar, Cearvals sonar Íra konungs: hann nam land miðle Steins-lœ́kjar ok Þiórs-ár; ok bió í Áskels-hǫfða. Hans son vas Ásmundr, faðer Ásgauz,

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Sholto in Steer's-river-dale. He was the father of Ior-wen, the mother of Gud-run, the mother of Einar, the mother of bishop Magnus.

7. GUND-STAN BEAR-SARKS-BANE, the son of Bale-work Trenail-snout, slew two bear-sarks, one of whom had before slain Grit-gard, the Halega earl, in Solwe inside of Agd-ness. Gund-stan was afterwards shot with a Finnish arrow [charmed *or* venomed] out of the wood as he was in his ship north in [the isle of] Hafne. The son of Gund-stan was Thor-gar, that had to wife Thor-wen the Wealthy, the mother of Cetil One-hand. Their daughter was Thor-dis the Big.

8. RED-WORM and IOL-GAR, brethren, came from west over sea to Iceland. They took land in settlement between Steer's-river and Rang-river. Red-worm took to himself the land east of Red-beck, and dwelt at Wéht-laf's-holt. His daughter was Arn-borg, whom Swerting, Heor-laf's son, had to wife. Their children were these: Grim the Law-speaker and Ior-wen. Afterwards Peak, Mould Peak's son, had Arn-borg to wife, and their children were Hall-stan of Shelf, and Rand-weig, mother of Skafte the Law-speaker, and Gar-ny, mother of poet Raven.

9. IOL-GAR [?] took to himself land from outside Red-beck to Stan's-beck, and dwelt at Iol-gar-stead.

10. OS-GAR *or* AS-GAR HNOCCAN *was* the son of Duf-thac [Dubh-thach], the son of Duf-nial [Dubh-niall], the son of Cearval [Cear-bhall], king of the Irish. He took land in settlement between Stan's-beck and Steer's-river, and dwelt at Askell's-head. His son was Os-mund, the father of Os-gar, the father of Sceg, the father of Thor-

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11. Væt-, S. 15. logmannz, H and S.

[299: v. 8.]

fæðor Skeggja, fæðor Þórvallz, fæðor Þórlaugar, móðor Þórgerðar, móðor Ioans byscops [ens Helga].

11. Þórkell Þialfe, fóst-bróðer Raðorms, eignaðesk lænd æll á miðle Rang-ár ok Þiórs-ár; ok bió í Háfe. Hann átte Þórunne Eyversko: þeirra dótter Þórdís, móðer Skeggja, fæðor Þórvallz í Áse.

12. Þaðan hafðe Hialte, mágr hans, reiðskióta til Alþingis, ok þeir tolf, þá es hann vas út komenn með Cristne. En einge treystesk annarra, fyrer ofríke Rúnolfs Ulfs sonar, es sekðan hafðe Hialta um goð-gǽ.

Nú ero ritaðer þeir menn, es lænd hafa þeget ok numet í land-náme Ketils Hœ́ngs.

10. 1. LOPTR, son Orms Fróða sonar, fór af Gaulom til Íslannz ungr at aldre; ok nam land fyr útan Þiórs-ǽ, miðle Rauð-ár ok Þiórs-ár, ok upp til Skúfs-lœ́kjar; ok Breiða-mýre ena eystre upp til Súlo-hollz; ok bió í Gaulverja-bœ́; ok Oddný, móðer hans, dótter Þórbiarnar ens Gaulverska.

2. Loptr fór útan et þriðja hvert sumer fyrer hænd þeirra Flosa beggja, móðor-bróðor síns, at blóta at hofe því es Þórbiærn, móðor-faðer hans, hafðe þar varð-veitt á Gaulom.

3. Þórbiærn vas ríkr herser í Norege í Fiala-fylke: hann vas

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wald, the father of Thor-laug, the mother of Thor-gerd, the mother of bishop John.

11. THOR-KELL DELVE, the foster-brother of Red-worm, took to himself all the lands between Rang-river and Steer's-river, and dwelt at Hafe. He had to wife Thor-wen the Island-dweller. Their daughter was Thor-dis, the mother of Sceg, the father of Thor-wald of the Ridge.

12. From thence did Sholto, his son-in-law, get mounts to go to the All-moot, and his eleven men when he came out with Christendom, for no other man dared to do so much by reason of the oppression of Run-wolf, Wolf's son, that had got Sholto outlawed for blasphemy.

Now are written the men that received and took land in settlement within the Settlement of Cetil Salmon.

10. 1. LOPT, the son of Worm *or* Orm, the son of Frode [Sage], came from Gaula to Iceland when he was yet young, and took land in settlement beyond Steer's-river between Red-water and Steer's-river and up to Scuf's-beck, and East Broad-mere up to Pillar-holt, and dwelt at Gaula-ware-by [the men of Gaula's-home] with Ord-ny his mother, the daughter of Thor-beorn the Gaulwerish.

2. Lopt went abroad every third summer, on behalf of himself and Flose his mother's brother, to sacrifice at the Temple that Thor-beorn, his mother's father, had kept in Gaula.

3. THOR-BEORN was a rich herse [lord] of Fiala-folk in Norway. He

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15. miðle R. ok Þ.] add. S. 19. móðor-faðer] m. bróðer, vell., but '.f.' above the line.

Ormars son: hann átte Hillde, Ulfars dóttor ok Þórunnar Grœ́ningja-riúpo.

4. Vémundr enn Gamle, son Víkings Skáneyjar-skelmis, mágr Biarnar Buno, vas herser ríkr: hans son vas Fróðe, faðer Orms, fœðor Loptz ens Gamla.—Frá hónom es mart stór-menne komet [Þorlákr enn Helge, Brandr bp, ok Póll bp].

5. Þórviðr, son Ulfars, bróðer Hildar, fór af Vors til Íslannz. En Loftr frænde hans gaf hónom land á Breiða-mýre; ok bió hann í Vorsa-bœ́. Hans bœrn vóro þau Hrafn; ok Hallveig, es átte Ozorr enn Hvíte: þeirra son vas Þórgrímr Campe.

6. Þórarenn hét maðr, son Þórkels or Alviðro, Hallbiarnar sonar Hœrða-kappa. Hann kom skipe síno í Þiórs-ár-ós; ok hafðe þiórs-hœfuð á fram-stafne; ok es þar ǽen við kennd. Þórarenn nam land fyr ofan Skúfs-lœ́k til Rauð-ár, ofan með Þiórs-ǽ: hans dótter vas Heimlaug, es Loptr geck at eiga sextœgr.

11. 1. HARALDR GOLL-SKEGGR hét konungr í Sogne: hann átte Solvoro dóttor Hundolfs iarls, systor Atla iarls ens Mióva: þeirra dœ́ttr vóro þær Þóra, es átte Halfdan Svarte Upplendinga konungr, ok Þórríðr, es átte Ketill Helloflage: Haraldr Unge vas son þeirra Halfdanar ok Þóro; hónom gaf Haralldr konungr Goll-skeggr nafn sítt ok ríke. Haralldr konungr andaðesk fyrst þeirra; en þá Þóra; en Haralldr Unge

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was the son of Worm-here. He had to wife Hild, the daughter of Wolf-here and of Thor-wen the Granings'-ptarmigan.

4. WE-MUND THE OLD, the son of Wicking the Feller of the Scaneys, the kinsman-in-law of Beorn Buna, was a mighty lord *or* herse. His son was Frode, the father of Worm, the father of Lopt the Old. From him [Lopt] are many great men come.

5. THOR-WID, the son of Wolf-here, the father of Hild, came from Wors to Iceland; but Lopt, his kinsman, gave him land in Broad-mere, and he dwelt at Wors-by. His children were these: Raven and Hallweig, whom Ozor the White had to wife. Their son was Thor-grim Camp.

6. THOR-ARIN was the name of a man, the son of Thor-keil of Allwater, the son of Hall-beorn the Champion of the Haurds. He came in his ship to Steer's-river-mouth, and had a steer's head on his fore-stem *or* prow,—and the river is called after it. Thor-arin took land in settlement above Scuf's-beck to Red-river down along Steer's-river. His daughter was Ham-laug, whom Lopt married when he was sixty.

11. 1. HAROLD GOLD-BEARD was the name of a king in Sogn. He had to wife Sel-ware, the daughter of earl Hound-wolf, the sister of earl Atle the Slim. Their daughters were these: Thora, whom Half-dan the Black, the king of the Uplanders, had to wife; and Thor-rid, whom Cetil Cave-flag had to wife. Harold the Younger was the son of Halfdan and of Thora. To him king Harold Gold-beard gave his name and realm. King Harold died first of them, and then Thora, and Harold

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5. hónom] Lopte, S. 7. son] s. (i.e. son), S; 'f.' (i.e. faðer), vell. 15. sextœgr] S; vi toga, vell. 17. Salvoro, S.

[301 : v. 9.]

síðast. Þá bar ríket under Halfdan konung; en hann sette yfer þat Atla iarl enn Mióva. Síðan feck Halfdan konungr Ragnilldar, dóttor Sigurðar Hiartar; ok vas þeirra son Haralldr enn Hárfagre.

2. Þá es Haralldr konungr geck til ríkes í Norege, ok hann mægðesk við Hákon iarl Griótgarz son, feck hann Sygna-fylke Hákone iarle mage sínom, es konungr fór í Vík austr; en Atle iarl vilde eige af láta ríkeno, fyr an hann fynde Haralld konung. Iarlarner þrætto þetta með kappe, ok drógo her saman. Þeir fundosk á Fiolom í Stafa-ness-váge, ok bœrðosk þar; ok fell Hákon iarl, en Atle varð sárr, ok vas hann fluttr í Atla-ey, ok dó þar ór sǿrom. En efter þat hélt Hásteinn son hans ríkeno, þar til es Haralldr konungr ok Sigurðr iarl drógo her at hónom.

Hásteinn tók þá undan, ok réð til Íslannz-ferðar. Hann átte Þóro, Olvés dóttor: Olvér ok Atle vóro syner þeirra. Hásteinn skaut set-stockom fyr borð í hafe at fornom sið;—þeir kvómo á Stál-fiœro ok vóro hafder fyre dyre-branda á Stocks-eyre—en Hásteinn kom í Hásteins-sund fyr austan Stocks-eyre; ok braut þar. Hann nam land miðle Rauð-ár ok Olvus-ár upp til Fyllar-lœkjar; ok Breiða-mýre alla upp at Holtom. Hann bió á Stocks-eyre, ok Atle son hans efter hann, áðr hann fœrðe sik í Traðar-holt.

Olvér hét annarr son Hásteins. Hann bió at Stiornu-steinom:

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the Younger last. Then the kingdom passed under king Half-dan, and he set earl Atle the Slim over it. Afterwards Half-dan took to wife Reginhild, the daughter of Sigurd Hart, and their son was Harold Fairhair.

2. When king Harold came to his kingdom in Norway, and was become kinsman-at-law to earl Hacon Gritgardsson, he gave Sogn-folk to earl Hacon, his father-in-law, when the king went east into Wick. But earl Atle would not yield the earldom till he had seen king Harold. The two earls stood firmly upon their rights, and gathered each an host and met at Fiola in Staff-ness-voe, and fought there; and earl Hacon fell and Atle was wounded, and he was moved to Atl-ey, and there he died of his wounds. And after that HEAH-STAN *or* HA-STAN his son held his *father's* earldom till king Harold and earl Sigurd [Hacon's son] gathered together an host against him. Then Ha-stan made off and got ready to go to Iceland. He had to wife Thora, the daughter of Alwe: Alwe and Atle were their sons. Ha-stan cast his seat-stocks overboard at sea after the old way. They came up at Stall-shore and were [are] used as door-pillars at Stock's-eyre, and Ha-stan put into Ha-stan-sound, east of Stock's-eyre, and wrecked his ship. He took land in settlement between Red-river and Olvus-water up to Fyll-beck, and all Broad-mere up to Holt. He dwelt at Stock's-eyre, and Atle his son after him before he flitted to Tread-holt *or* Pen-holt.

Alwe was the name of Ha-stan's second son. He dwelt at Stern-stan

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6. es] en, Floam. S. 8. þreytto, S. drógoz at her, S. 10. Atla-ey] Floam. S.; Atley, H. 11. sǿrom] Atle iarl átte efter þriá sono: hét einn Hallsteinn; hann vas ellztr ok vitraztr þeirra brœðra; þá Hersteinn; þá Holmsteinn, add. Floam. S., see Bk. I. 3. 15. þeir k. . . . f. dyre-br. á St.] thus M* (AM. 515); þeir kómo á Stálfioro fyr Stocks-eyre, H, S. 18. S; Fúla-lækjar, H. 20. Atle] Olver, S. 21. bió] kom, vell.

hann andaðesk barn-lauss; en Atle tók efter hann arf allan. Leysinge Olvés vas Brattr es bió í Brattz-holte; en Leiðolfr á Leiðolfs-stǿðom. Atle vas faðer Þórðar Dofna, fǿðor Þórgils Errobeins-stiúps.

[S: (Breiða-mýre alla upp at Holtom), ok bió á Stiorno-steinom, ok svá Olvér son hans efter hann.—Þar heita nú Olvés-staðer. Olvér hafðe land-nám allt fyr útan Gríms-ǽ, Stocks-eyre ok Ás-gautz-staðe; en Atle átte allt miðle Gríms-ár ok Rauð-ár; hann bió í Traðar-holte. Olvér andaðesk barn-lauss, Atle tók efter hann land ok lausa-fé; hans leysinge var Brattr, etc.]

3. Hallsteinn hét maðr, es fór or Sogne til Íslannz, mágr Hásteins: hónom gaf hann (enn) ýtra hlut Eyrar-backa: hann bió á Fram-nese: hans son vas Þórsteinn, faðer Arngríms, es vegenn vas at fauska-grefte: hans son vas Þórbiǿrn á Fram-nese.

4. Þórer, son Ása hersiss, Ingiallz sonar, Hróallz sonar, fór til Íslannz, ok nam Kall-nesinga-hrepp allan upp frá Fyllar-lǽk; ok bió at Sel-forse: hans son vas Tyrfingr, faðer Þóríðar, móðor Tyrfings, fǿðor Þórbiarnar prestz, ok Hámundar p(restz) í Goð-dǿlom.

5. Hroðgeirr enn Spake ok Od*d*geirr bróðer hans vóro Vest-menn, es þeir Finnr enn Auðge ok Hafnar-Ormr keypto braut or land-náme síno. Þeir nǽmo Hraungerðinga-hrepp; ok bió Odd-

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or Anchor-rock. He died childless, and Atle took all the heritage after him.

A freedman of Alwe was Brant, that dwelt at Brant-holt, and Leod-wolf of Leod-wolf-stead.

Atle was the father of Thord Domne, the father of Thor-gils, Scar-leg's step-father.

[S: *Double text*. Alwe took in settlement all along out to Grim's-water, Stock's-eyre, and Asgeat-stead. But Atle held all the land between Grim's-water and Red-river. He dwelt in Tread-holt. Alwe died childless, and Atle took all the heritage after him—land and money and chattels.]

3. HALL-STAN was the name of a man that came from Sogn to Ice-land, kinsman-in-law to Ha-stan, who gave him the outer part of Eyre-bank. He dwelt at Forth-ness. His son was Thor-stan, the father of Ern-grim, that was slain when he was digging peat-logs. His son was Thor-beorn of Forth-ness.

4. THORE, the son of Ase herse, the son of Ingi-ald, the son of Hrod-wald, came to Iceland and took in settlement all the Rape of Cold-ness up from Fyll-beck, and dwelt at Seal-force. His son was Tyr-fing, the father of Thor-rid, the mother of Tyrfing, the father of Thor-beorn the priest of God-dales.

5. HROD-GAR THE WISE and ORD-GAR, his brother, were Westmen [i. e. *from Ireland*], to whom Fin the Wealthy and Haven-Worm sold land out of their settlements, took in settlement the Rape of Rawn-

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4. Erro-] S; Orra-, Cd. 6. Olves-topter, Floam. S. 15. Hróallz s.] add. S. 16. S; -lœkjar, Cd. 17. f. Þór., m. Tyrf.] S; om. H. 20. vóro Vestmenn] add. M*. 21. keypte, vell.

geirr í Oddgeirs-hólom: hans son vas Þórsteinn Œxna-broddr, faðer Hroðgeirs, fœðor Augurs í Camba-kisto: en dótter Hroðgeirs ens Spaka vas Gunnvor, es átte Kolgrímr enn Gamle—þaðan ero Kvistlingar komner.

6. Onundr Bíldr, es fyrr vas geteð, nam land fyr austan Hróars-lœ́k, ok bió í Onundar-holte. Frá hónom es mart stórmenne komet, sem fyrr es getið.

12. 1. OZORR enn HVÍTE hét maðr, son Þórleifs or Sogne. Ozorr vá víg í véom á Upplœndom, þá es hann vas í brúðfœr með Sigorðe Hrísa: fyrer þat varð hann land-flœ́mðr til Íslannz; ok nam fyrst œll Holta-lœnd, miðle Þiórs-ár ok Hraunslœ́kjar. Þá vas hann siautián vetra es hann vá víget. Hann feck Hallveigar Þórviðar dóttor: þeirra son vas Þórgrímr Campe, faðer Ozorar, fœðor Þórbiarnar, fœðor Þórarens, fœðor Gríms Tófo sonar.

2. Ozorr bió í Campa-holte. Hans leysinge vas Bœðvarr, es bió at Bœðvars-toftom við Víðe-skóg; hónom gaf Ozorr hlut í skógenom; ok skilðe ser efter hann barn-lausan. Orn at Vélugerðe, es fyrr es geteð, stefnde Bœðvare um sauða-tœko. Því handsalaðe Bœðvarr Atla Hásteins syne fé sítt; en hann únýtte mál fyrer Erne. Ozorr andaðesk þá es Þórgrímr vas ungr. Þá

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garth, and Ord-gar dwelt at Ord-gar's-hills. His son was Thor-stan Ox-goad, the father of Hrod-gar, the father of Angor of Comb-cist; but the daughter of Hrod-gar the Wise was Gund-wara, whom Col-grim the Old had to wife. Thence are the QUISTLINGS come.

6. EAN-WEND BILD, that was spoken of before, took land in settlement east of Hrod-gar's-beck, and dwelt at Ean-wend-holt. From him are many great men come, as it is written before.

12. 1. OZUR THE WHITE was the name of a man, the son of Thorlaf of Sogn. Ozur slew a man in a holy place when he was on Sig-rod the Bastard's bridal journey, wherefore he was banished the land and [came] to Iceland, and was the first to take in settlement all Holt-land between Sker's-river and Rawn-brook. He was seventeen years old when he committed the manslaughter. He took to wife Hall-weig, the daughter of Thor-wid. Their son was Thor-grim Camp, the father of Ozur, the father of Thor-beorn, the father of Thor-arin, the father of Grim, Tuft's son.

2. Ozur dwelt at Camp-holt. His freedman was Bead-were, that dwelt at Bead-were's-toft by Willow-shaw. Ozur gave him a share in the shaw, which should come back to himself if he died childless. Erne of Weal's-garth, as it is spoken of before, summoned Bead-were for sheep-stealing; wherefore Bead-were hand-selled Atle, Hastan's son, all his goods, but he got the case quashed by Erne. Ozur died while Thor-

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4. komner] add. S. 6. ok bió . . . komet] add. S. 7. Instead of sem fyrr es getið, M* adds—Ion bp enn helge, ok þorlákr bp enn fyrre, Ión Lopts son, Are enn Fróðe, Hallr í Hólom. 10. Risa, H, S. 12. xv, Floam. S. 14. Tófo] Ioro-, Floam. S. 17. at] í, S. 18. Velv-, vell. here; Vælu-, S. 21. mál] S; fé sitt, vell. ungr] S; undr, vell.

tók Hrafn Þórviðar son við fiár-varð-veizlo Þórgríms. Efter andlát Bæðvars talðe Hrafn til Víðe-skógs, ok bannaðe Atla; en Atle þóttesk eiga. Þeir Atle fiórer fóro efter viðe; Leiðolfr fór með hónom; smala-maðr sagðe Hrafne þat; en hann reið efter þeim með tionda mann. Þeir fundosk í Orrosto-dale, ok bærðosk þar. Þar fello húskarlar Hrafns fiórer; en sialfr hann varð sárr miok. Einn fell Atla húskarl; en hann varð sárr bana-sǿrom, ok reið heim. Onundr Bildr skilðe þá.

Þórðr Domne, son Atla, vas þá nio vetra; en þá vas hann fimtán vetra, es Hrafn reið til skips í Einars-hæfn. Hann reið heim um nótt, ok vas í blárre kǿpo. Þórðr sat fyrer hónom við Hauga-vað skamt frá Traðar-holte, ok vá hann þar með spióte—þar es Hrafns-haugr fyr austan gǿto; en fyr vestan Hásteins-haugr, ok Olvés-haugr, ok Atla-haugr. Vígen fellosk í faðma. Þórðr varð frægr af þesso. Hann feck þá Þórunnar dóttor Ásgeirs Austmanna-skelmis; es drap skips-hæfn Austmanna í Gríms-ár-óse, fyre rán þat es hann vas rændr í Norege.

Þórðr hafðe þá tvá vettr ok tottogo, es hann keypte skip í Knarrar-sunde, ok vilde heimta arf sínn. Þá fal hann fé mikit; því vilde Þórunn eige fara, ok tók hon við bue í Traðar-holte. Þórgils, son Þórðar vas þá tve-vetr. Skip Þórðar hvarf, ok spurðesk ecke til. Vetre síðarr kom Þórgrímr Erro-beinn til ráða með

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grim was yet young, then Raven, Thor-wid's son, took the wardship of Thor-grim. After Bead-were's death Raven claimed Willow-shaw, and warned Atle off it, but Atle claimed it as his own. Atle and three men with him went to get wood, and Leod-wolf went with him. A shepherd told Raven of this, and Raven rode after them with ten men. They met in Battle-dale, and fought there. There fell four [S: two] house-carles of Raven, and he himself was sore wounded. One house-carle of Atle's fell, but he got his death-wound and rode home. Ean-wend Bild parted them.

Thord Domne [Timber], Atle's son, was nine years old then; but he was fifteen when Raven rode down to a ship at Einar's-haven. He was riding home in a blue cloak. Thord lay in wait for him over against Howe-wade *or* Cairn-ford, a short way from Tread-holt, and slew him there with a spear. Raven's barrow is there on the east of the path, and on the west Ha-stan's barrow, and Alwe's barrow, and Atle's barrow. The manslaughters were squared off. Thord became famous for this deed. And now he took to wife Thor-wen, the daughter of Os-gar Eastmen-smiter, that slew a ship's crew of Eastmen in the mouth of Grim's-river, for a robbery that he had suffered in Norway.

Thord was two-and-twenty years old when he bought a ship in Cog-sound, being minded to gather in his heritage. And now he hid much money [in the earth], wherefore Thor-wen would not go out, but took over the homestead at Tread-holt. Thor-gils, the son of Thord, was

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2. -skógs] H, S. 4. þeim] honom, S. 5. átta, S. 6. tveir, S. 9. Domne] thus; Dofne, S. nio . . . vas hann] S; homoiotel. in vell. 14. hofet, S. 16. -skelfis, S. 18. austr, S. 20. ok tók þá með londom, S. 22. Eræ-, vell. (here).

Þórunne. Hann vas son Þórmóðar, ok Þóríðar Ketilbiarnar dóttor. Hann feck Þórunnar, ok vas þeirra son Hæringr.

3. Óláfr Tvennum-brúne hét maðr; hann fór af Lofot til Íslannz. Hann nam Skeið ǫll miðle Þiórs-ár ok Sand-lœkjar. (Hann vas hamramr miok.) Óláfr bió á Óláfs-vǫllom.—Hann liggr í Brúna-hauge under Vǫrðo-felle. Óláfr át(te Áshilde, ok vas þeirra) son Helge Trauste; ok Þórer Drífa, faðer Þórkels Gollcars, fǫðor Orms, fǫðor Helgo, móðor Oddz (Hallvarz sonar. Vaðe) vas enn þriðe son Óláfs, faðer Gerðar.

4. Þórgrímr Erro-beinn lagðe hug á As-hilde, síðan Óláfr (vas dauðr; en Helge T)rauste vandaðe um. Hann sat fyrer Þórgríme við gatna-mót fyr neðan Áshildar-mýre. Helge bað hann láta af kvǽmom. Þórgrímr kvazk eige hafa barna-skap. Þeir bǫrðosk, ok fell Þórgrímr. Áshildr spurðe hvar Helge hefðe veret. Hann kvað víso:

Var-ek þar er fell til Fyllar . . .

Áshildr kvað hann hafa hœgget ser hǫfoðs-bana. Helge tók ser far í Einars-hǫfn. Hæringr, son Þórgríms, vas þá sextán vettra. Hann reið í Hǫfða, at finna Teit Gizorar son með þriðja mann. Þeir Teitr riðo fimtán, at banna Helga far. Þeir Helge mœttosk í

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then two winters old. Thord's ship was lost and never heard of. A winter later Thor-grim Scar-leg came to be reeve for Thor-wen. He was the son of Thor-mod and of Thor-rid, Cetil-beorn's daughter. He took to wife Thor-wen, and their son was Hæ-ring.

3. An-laf Twin-brow was the name of a man that went from Lofot to Iceland. He took in settlement all the Course between Steer's-river and Sheep-brook. He was very skin-strong [lycanthropic]. An-laf dwelt at An-laf's-wold. He lies in Brune's-howe under Cairn-fell. An-laf had to wife Ans-hild, and their son was Helge the Trusty, and Thore Dufa, father of Thor-kel Gold-car, the father of Orm, the father of Helge, the mother of Ord, Hall-ward's son; Wade was the third son of An-laf; [he was] the father of Gerd.

4. Thor-grim Scar-leg set his heart upon Ans-hild after An-laf was dead, but Helge the Trusty chid him over it *or* forbade it. He lay in wait for Thor-grim where the ways meet below Ans-hild's-fen. Helge bade him stop his continual coming to the house. Thor-grim said that he was not a child [to be chid]. They fought, and Thor-grim fell there. Ans-hild asked Helge where he had been. He spoke these Verses:—

I was at Fyll-brook where Scar-leg fell:
I gave Asmod's [i.e. Thormod's] heir to Woden.
[See Corpus Poet. Bor. ii. 79 (corrected).]

Ans-hild said that he struck a blow that would cost him his head. Helge took a passage abroad at Einar's-haven. Hæ-ring, Thor-grim's son, was then sixteen winters old. He rode to Head to see Tait, Gizur's son, with two men. Tait and his men rode fifteen together to prevent Helge from going abroad. Helge and they met at Mark-rawn up above

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3. Hole for *Tve.* 4. ok] til, S. 5. Hann vas hamr.] S; hole in the vell. 10. Orra-, vell. 19. Giz. . . . mann] add. S. Giz. son] Ketilbiarnar son, Floam. S.

Merkr-hraune upp frá Mœrk (við) Helga-hvál. Þeir Helge vóro átta saman, komner af Eyrom. Þar fell Helge, ok maðr með hónom; ok einn af (þeim) Teite. Í faðma fellosk víg þau. Sonr Helga vas Sigurðr enn Land-verske, ok Skefill enn Hauk-dœlske, faðer Helga Dyrs, es barðesk við Sigurð son Liótz Lœngo-baks í Œxar-ár-holme á Alþinge. Um þat orte Helge þetta:

Band er á hœgre hende . . .

Hrafn vas annarr son Skefils, faðer Gríms, fœðor Ásgeirs, fœðor Helga.

5. Þróndr Miok-siglande, Biarnar son, bróðer Eyvindar Austmannz, es fyrr vas geteð: hann vas í Hafrs-firðe á mót Harallde konunge, ok varð síðan land-flótte til Íslannz síð land-náma-tíðar. Hann nam land miðle Þiórs-ár ok Lax-ár, ok upp til Kalf-ár, ok til Sand-lœkjar: hann bió í Þróndar-holte. Hans dótter vas Helga, es Þórmóðr Skafte átte.

13. 1. ÓLVER BARNA-KARL hét maðr ágætr í Norege. Hann vas víkingr mikell. Hann lét eige henda bœrn á spiótz-oddom, sem þá vas víkinga siðr—því vas hann Barna-karl kallaðr. Hans syner vóro þeir Steinolfr, faðer Uno, es átte Þórbiœrn Laxa-karl; ok Einarr, faðer Ófeigs Grettis, ok Óleifs Breiðs, fœðor Þórmóðar Skafta. Steinmóðr vas enn þriðe son

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Mark, over against Helge's-knoll. There were eight [three] together that rode from Eyre. There fell Helge and a man with him, and one of Tait's men. The slaying was counted as equal. The son of Helge was Sigurd the Land-wersh [the Man o' Land], and Skefil the Hawk-dale man, the father of Helge Deer, that fought with Sigurd, the son of Leot Long-back, at Ax-water-holm at the All-moot, whereon Helge made this verse:—

There is a band on my right hand.
I got a wound from [the son of Leot].
[See Corpus Poet. Bor. ii. 79 (corrected).]

Raven, the second son of Skefil, was the father of Grim, the father of As-gar, the father of Helge.

5. THROWEND THE FAR-SAILER [was] the son of Beorn, the brother of Ey-wind East-man, as was before spoken [III. **13** and **15**]. He was at Hafr's-frith against king Harold, and was afterwards banished the land, [and he came out] to Iceland late in the times of the settlement. He took land in settlement between Steer's-river and Lax-water, and up to Calf-river as far as Sand-brook. He dwelt at Throwend-holt. His daughter was Helga, whom Thor-mod [Diarmaid?] Shaft had to wife.

13. 1. ALWE BAIRN-CARLE [i. e. the children's man] was the name of a nobleman in Norway. He was a great wicking. He would not let men cast children on the points of spears, as was the wickings' custom. His sons were Stan-wolf, the father of Unna, whom Thor-beorn Salmon-man had to wife; and Einar, the father of Un-fey Gretti, and of An-laf the Broad, the father of Thor-mod Shaft. Stan-mod was the third

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1. Mork, S; $M^{s}k$, Cd. -hvál] -hraun, S. 2. komner af E.] add. S. 6. -holma, S. 19. S; Vnv^{s}, vell.

Olvés, faðer Conals, fœðor Aldísar ennar Barreysko, es Oleifr Feilan átte. Son Conals vas Steinmóðr, faðer Halldóro es átte Eilífr, son Ketils ens Einhenda.

2. Þeir frændr, Úfeigr Grettir ok Þórmóðr Skafte, fóro til Íslannz, ok vóro enn fyrsta vettr með Þórbirne Laxa-karle, máge sínom. En um váret gaf hann þeim Gnúp-verja-hrepp, Úfeige enn ýtra hlut á miðle Þver-ár ok Kalf-ár; ok bió á Úfeigs-stœðom hiá Steins-holte. En Þórmóðe gaf hann enn eystra hlut; ok bió hann í Skafta-holte. Dœttr Þórmóðar vóro þær, Þórvœr, móðer Þórod*dz* Goða, fœðor Skafta; ok Þórvé, móðer Þórsteins Goða, fœðor Biarna ens Spaka.

Úfeigr fell fyrer Þórbirne Iarla-kappa í Grettis-geil hiá Hæle. Dótter Úfeigs vas Aldís, móðer Valla-Branz.

3. Þórbiœrn Laxa-karl nam Þiórs-ár-dal allan, ok Gnúp-verja-hrepp allan ofan til Kalf-ár; ok bió enn fyrsta vetr at Mið-húsom. Hann hafðe þriár vetr-setor áðr hann kom í Haga. Þar bió hann til dauða-dags. Hans syner vóro þeir, Otkell í Þiórs-ár-dale; ok Þórgils, faðer Þórkotlo; ok Þórkell Trandill, faðer Gauks í Stœng; Otkatla vas móðer Þórkotlo, móðor Þórvallz, fœðor Dollo, móðor Gizorar byscops.

4. Brondolfr ok Márr, Naddoz syner ok Iórunnar, dóttor Olvés

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son of Alwe. He was the father of Conall, the father of Alf-dis the Barrey-woman, whom An-laf Feilan had to wife. The son of Conall was Stan-mod, the father of Hall-dor, whom Eilif, the son of Cetil One-hand, had to wife.

2. The kinsmen Un-fey, Grette, and Thor-mod Shaft went out to Iceland, and stayed the first winter with Thor-beorn Salmon-man, their kinsman-in-law; and in the spring he gave them the Rape of the Peek-dwellers. To Un-fey he gave the outer shore between Thwart-water and Calf-river, and he dwelt at Unfey-stead hard by Stan's-holt; but to Thor-mod he gave the eastern shore, and he dwelt at Shaft-holt. Thor-mod's daughters were these: Thor-wera, the mother of Thor-ord gode, the father of Long-shaft, and Thor-weh, the mother of Thor-stan gode, the father of Beare the Wise.

Un-fey fell before Thor-beorn the earl's champion at Grette's-gill hard by Neck. Un-fey's daughter was Al-dis, the mother of Weald-Brand.

3. THOR-BEORN SALMON-CARLE took in settlement all Steer's-river-dale, and all the Rape of the Peek-dwellers down to Calf-river, and dwelt the first winter at Mid-house. He had abode there three winters before he came to Haye, where he dwelt till the day of his death. His sons were these: Ot-kell *or* Oht-cetil of Steer's-river-dale, and Thor-gils, the father of Ord-katla, and Thor-kell Trandil, the father of Gowk of Stang. Ord-katla was the mother of Thor-katla, the mother of Thor-wald, the father of Dalla [Blind], the mother of bishop Gizor.

4. BRAND-WOLF and MAR, sons of Naddod and of EOR-WEN, the

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1. S; Olafr, vell. 10. laug-Skapta, S. 11. fœðor] 'f.' om. vell. 17. -dax, vell. 18. þórkell Trandill] thus, by help of S; ok þorkels Trandels, Cd. 21. S; Bryniolfr, H.

Barna-karls, kómo til Íslannz snemma lannz-bygðar. Þeir nǽmo Hruna-manna-hrepp, svá sem vatn-fœll deila þannveg. Brondolfr bió at Berg-hyl: hans syner vóro þeir, Þórleifr, faðer Brondolfs, fæðor Þórkels Skota-Collz, fæðor Þórarens, fæðor Hallz í Hauka-dale, ok Þórláks, fæðor Rúnolfs, fæðor Þórláks byscops. Márr bió á Márs-stæðom: hans son vas Beiner, faðer Colgrímo, móðor Skeggja, fæðor Hialta.

5. Þórbiærn Iarla-kappe hét maðr Norœnn. Hann fór af Orkneyjom til Íslannz. Hann keypte land í Hruna-manna-hrepp at Máve Naddotz syne, allt fyr neðan Sels-lœ́k á miðle Lax-á. Hann bió at Hólom. Hans syner vóro þeir Solmundr, faðer Brenno-Cára; ok Þórmóðr, faðer Finno, es átte Þórormr í Karla-firðe: þeirra dœ́t*r* Alfgerðr, móðer Gestz [f. Valgerðar, m. Þorleifs Beiskallda]. . . .

6. Þórbrandr, son Þórbiarnar ens Oarga, ok Ásbrandr son hans, kómo til Íslannz síð lannáma-tíðar; ok vísaðe Ketilbiærn þeim til land-náms fyr ofan Múla þann es framm gengr hiá Stacks-ǽ, ok til Kallda-kvíslar; ok bioggo í Hauka-dale.

Þeim þótte land of lítið; es Tunga en vestre vas þá bygð. Þá ióko þeir land-nám sítt, ok nǽmo enn œfra hlut Hruna-manna-hrepps, sión-hending or Múla í Ingiallz-gnúp, fyr ofan Gyldar-

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daughter of Alwe Bairn-carle, came to Iceland early in the settling of the country. They took in settlement the Rape of the Men of Rune, as far as the water-parting on that side. Brand-wolf dwelt at Rock-pool. His sons were these: Thor-laf, the father of Brand-wolf, the father of Thor-kell Scot-Coll, the father of Thor-arin, the father of Hall of Hawk-dale, and of Thor-lac, the father of Rune-wolf, the father of bishop Thor-lac.

Mar dwelt at Mar-stead. His son was Beine, the father of Col-grim, the mother of Sceg, the father of Healte *or* Sholto.

5. THOR-BEORN THE EARL'S CHAMPION was the name of a Northron [Norwegian]. He came out of the Orkneys to Iceland. He bought land in the Rape of the Men of Rune of Mar, Naddod's son, all below Seal-brook between Lax-waters. He dwelt at Hills. His sons were these: Sol-mund, the father of Care o' the Burning, and Thor-mod, the father of Finna, whom Thor-orm of Carle-frith had to wife. Their daughters were Alf-gerd, mother of Gest. . . .

6. THOR-BRAND, the son of Thor-beorn the Fierce, and OS-BRAND, his son, came to Iceland late in the times of the settlement; and Cetil-beorn directed them to a settlement above the Mull that goeth forth hard by Stack's-water to Cold-fork, and they dwelt in Hawk-dale. They thought their land too small, because West [East] Tongue was already settled; wherefore they enlarged their settlement by taking the upper part of the Rape o' the Men of Rune straightforward [i. e. as the crow flies] from Mull in Ingiald's-peak down over Gyldes-hay. The

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2. Brond.] Bryniolfr, vell. 10. Mave Naddoddz s., S; here the last vell. leaf ends. Lax-á] Laxár, S. 11. at] S; í, Cd. Sviðo-cára, S. 19. þau lond, S. Tungan eystre, S (better ?).

haga. Bærn Ásbranz vóro þau Vébrandr ok Arngerðr. Vébrandr vas faðer Oddlaugar, es átte Svertingr Rúnolfs son.

14. 1. KETILBIORN hét maðr ágætr í Naumu-dale: hann vas Ketils son, ok Æso, dóttor Hákonar iarls Griótgarz sonar. Hann átte Helgo, dóttor Þórðar Skeggja. Ketilbiærn fór til Íslannz þá es landet vas víða bygt með sió; hann hafðe skip þat es Elliðe hét. Hann kom í Elliða-ár-ós fyr neðan Heiðe. Hann vas enn fyrsta vetr með Þórðe Skeggja máge sínom.

2. En um váret fór hann upp um heiðe at leita ser lannz-kosta.—Svá seger Teitr. Þeir hæfðo nátt-ból, ok gœrðo ser skála þar sem nú heiter Skála-brecka í Blá-skógom. En es þeir fóro þaðan, kómo þeir at ǽ þeirre es þeir kælloðo Œxar-ǽ, þvi at þeir týndo þar í œxe sínne. Þeir ǽtto dvæl under fiallz-múla þeim es þeir kælloðo Reyðar-múla: þar lǽgo þeim efter á-reyðar þær es þeir tóko or ǽnne.

[Sturl. S. vii. 12: En es þeir vóro þaðan skamt farner, þá kómo þeir á ár-ís, ok hioggo þar á væk, ok felldo í œxe sína, ok kælloðo hána af því Œxar-ǽ.—Sú ǽ vas síðan veitt í Almanna-giǽ, *ok* fellr nú efter Þing-velle.—Þá fóro þeir þar til es nú es kallaðr Reyðar-múle: þar urðo þeim efter reyðar þær es þeir fóro með,—ok kælloðo þar af því Reyðar-múla.]

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children of Os-brand were these: We-brand and Arn-gerd. We-brand was the father of Ord-laug, whom Swerting, Run-wolf's son, had to wife.

14. 1. CETIL-BEORN was the name of a nobleman in Neam-dale. He was the son of Cetil and of Asa, the daughter of earl Hacon, Grit-garth's son. He had to wife Helga, the daughter of Thord Beardie. Cetil-beorn came to Iceland when the land was broadly settled along the sea. He had the ship that is called Ellide. He put into the mouth of Ellide's-river, north of Heath *or* Moor [Blue-shaw-heath]. He stayed the first winter with Thord Beardie, his father-in-law.

2. But in the spring he went up over the Heath to seek him good choice of land.—Thus says Tait. They had a sleeping-place there, and built them a hall at the place that is now called Hall-brink in Blue-shaw. But when they went thence they came to a river, which they called the river Axe-water, because they lost their axe there. They took up their abode for a while under the mull of the hill, which they called Trout-mull, for there they left behind [forgetting them] the river-trout that they took out of the river.

[*Double text.* But when they had gone a short distance they came to a frozen river, and cut an ice-hole in it, and their axe fell in, whence they called it Ax-water. This water was afterwards led into the All-men's-rift, and now it runs down along the Ting-wall [Moot-field]. Then they went to where it is now called Trout-mull; there they lost their [catch of] trout, whence they called it Trout-mull.]

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2. Ollaugar, Cd. 10. Svá s. Teitr] add. Sturl. Saga, vii. ch. 12.

3. Ketilbiærn nam Gríms-nes allt upp frá Hæscullz-lœ́k, ok Laugar-dal allan, ok alla Byscops-tungo, upp til Stocks-ár; ok bió at Mos-felle.

Bærn þeirra vóro þau, Teitr, ok Þórmóðr, Þórleifr, ok Ketill; Þórkatla, ok Oddleif, Þórgerðr, Þóríðr. Enn vas son Ketilbiarnar laun-getinn Skæringr.

4. Ketilbiærn vas svá auðigr at lausa-fé, at hann bauð sonom sínom at slá þver-tré af silfre í hofet, þat es þeir léto gœra. Þeir vildo þat eige. Þá ók hann silfre*t* upp á fiallet, á tveimr yxnom, ok Hake þræll hans, ok Bót ambótt hans. Þau fœ́lo féit, svá at eige hefer fundezk síðan. Hann drap Haka í Haka-skarðe; en Bót í Bótar-skarðe.

5. Teitr átte Álofo, dóttor Bæðvars af Vors, Víkinga-Kára sonar: þeirra son vas Gizorr Hvíte, faðer Ísleifs byscops, fæðor Gizorar byscops. Annarr son Teitz (vas) Ketilbiærn, faðer Colz, fæðor Þórkels, fæðor Cols Vík-verja byscops.—Mart stór-menne es frá Ketilbirne komet.

6. Eyfrœðr enn Gamle nam Tungo'-ena-eystre á miðle Kalda-kvíslar ok Hvít-ár; ok bió í Tungo. Með hónom kom út Drumb-Oddr es bió á Drumb-Oddz-stæðom.

7. Ásgeirr hét maðr, Ulfs son: hónom gaf Ketilbiærn Þórgerðe dóttor sína. Henne fylgðo heiman Hlíðar-lænd æll fyr ofan Haga-

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3. Cetil-beorn took in settlement all Grim's-ness up from Haus-Coll's-beck, and all Bath-dale, and all Bishop's-tongue up to Stack's-water, and he dwelt at Moss-fell.

Their children were these: Tait and Thor-mod [Diarmaid], Thor-laf and Cetil, Thor-katla and Ord-laf, Thor-gerd, Thor-rid; and yet another son of Cetil, a bastard, was Scoring.

4. Cetil-beorn was so rich in money that he bade his sons cast *or* work a cross-beam of silver for the temple that they were about building, and they would not. Then he drove the silver up on the fell behind *or* on two oxen, and Hake his thrall, and Bot his bond-woman. They buried the treasure there, so that it hath never been found since. He killed Hake at Hake-pass, and Bot at Bot-pass.

5. Tait had to wife Alof, the daughter of Bead-were of Wors, the son of Wicking Care. Their son was Gizor the White, the father of bishop Islaf, the father of bishop Gizor. Another son of Tait's was Cetil-beorn, the father of Col, the father of Thor-kell, the father of Col the Wick-were bishop.

Many great men are come from Cetil-beorn.

6. Ey-fred the Old took in settlement East Tongue, between Cold-fork and White-river, and dwelt at Tongue. With him came out Drumb-Ord that dwelt at Drumb-Ord-stead.

7. Os-gar was the name of a man, the son of Wolf. To him Cetil-beorn gave his daughter Thor-gerth in wedlock, and there came with her from home *as a marriage-portion* all Lithe-land above Hay-garth.

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5. Olleif, Cd. 9. ii, Cd. 15. Kollz, S.

garð. Hann bió í Hlíð enne ýtre. Þeirra son vas Geirr Goðe; ok Þórgeirr, faðer Bárðar at Mos-felle.

8. Eilífr Auðge, son Onundar Bíllz, feck Þórkætlo Ketilbiarnar dóttor; ok fylgðo henne heiman Hæfða-lænd; þar bioggo þau. Þeirra son vas Þórer, faðer Þórarens Sælings.

15. I. VEÞORMR, son Vémundar ens Gamla, vas herser ríkr. Hann stœck fyre Haralde konunge austr á Iamta-land, ok rudde þar marker til bygða. Holmfastr hét son hans; en Grímr systor-son hans. Þeir vóro í vestr-víking, ok dræpo þar í Suðr-eyjom Ásbiærn iarl Skerja-blesa; ok tóko þar at her-fange Álofo kono hans; ok Arneiðe, dóttor hans, ok hlaut Holmfastr hána; ok feck hána fæðor sínom, ok lét vesa ambótt. Grímr feck Álofar, dóttor Þórðar Vagg-agða, es iarlenn hafðe átta.

Grímr fór til Íslannz; ok nam Gríms-nes allt upp til Svína-vatz; ok bió í Ondorðo-nese fióra vetr; en síðan at Búr-felle. Hans son vas Þórgils, es átte Æso, dóttor Gestz Oddleifs sonar; þeirra syner vóro þeir Þórarenn at Búr-felle, ok Iorundr í Miðenge.

2. Hallkell, bróðer Ketilbiarnar sam-mœðre, hann fór til Íslannz, ok vas með Ketilbirne enn fyrsta vetr. Ketilbiærn bauð at gefa hónom land. Hónom þótte lítil-mannligt, at þiggja land at hónom;

He dwelt at West Lithe. Their sons were Gar gode, and Thor-gar, the father of Bard of Moss-fell.

8. EILIF THE WEALTHY, the son of Ean-wend Bill, took to wife Thor-catla, daughter of Cetil-beorn, and there followed with her from home *as marriage-portion* Head-land. There they two dwelt. Their son was Thore, the father of Thor-aren Sealing.

15. I. WE-THORM, the son of We-mund the Old, was a mighty *herse*. He fled away from king Harold east into Iamta-land, and cleared the wild forest *or* marks there, and settled them. Holm-fast *or* Amala-fast was the name of his son, and Grim was his sister's son. They were together on wicking cruises in the west, and there in the Southreys they slew earl As-beorn Skerry-blesa; and there they got, as war-booty, Alofa his wife, and Erne-heid his daughter, and Holm-fast gained her [Erne-heid] by lot, and sold her to his father to be a bond-maid. Grim took to wife Alofa, the daughter of Thord Wagg-agd, whom the earl had had to wife.

Grim came to Iceland and took in settlement all Grim's-ness up to Swine-mere, and dwelt in Andorth-ness four winters, and afterwards at Bower-fell. His son was Thor-gils, that had to wife Asa, the daughter of Gest, Ordlaf's son. Their sons were these: Thor-ārin of Bower-fell and Eor-wend of Mid-hanger.

2. HALL-KELL [was] the brother of Cetil-beorn by the same mother. He came to Iceland and was with Cetil-beorn the first winter. Cetil-beorn promised to give him land, but he thought it a poor thing to take land of him, and challenged Grim to give up his land, or else to fight a

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12. selde hána í hendr f. s., S. 17. Olleifs, Cd.

ok skoraðe á Grím til landa, eða holm-gœngo ella. Grímr geck á holm við Hallkel, under Hallkels-hólom, ok fell þar; en Hallkell bió síðan at Hólom. Hans syner vóro þeir Otkell, es Gunnarr Hámundar son vá; ok Oddr at Kiðja-berge, faðer Hallbiarnar, es vegenn vas við Hallbiarnar-vœrðor; ok Hallkell, faðer Hallvarz, fœðor Þórsteins, es Einarr Hialtlendingr vá: son Hallkels Od*dz* sonar vas Biarne, faðer Hallz, fœðor Orms [f. Bárðar, f. Valgerðar, m. Halldóru, er Magnús byscop Gizorar-son átte].

Nú es komet at land-náme Ingolfs; en þeir menn es nú ero talðer, hafa bygt í hans land-náme.

16. 1. ÞÓRGRÍMR BÍLDR, bróðer Onundar Bílz sammœ́ðre við hann, vas son Ulfs frá Hóle. Hann nam œll land fyr ofan Þver-ǽ, ok bygðe at Bílz-fialle.

2. Steinrœðr, Mel-patrex son gœfugs mannz af Írlande,—hann vas leysinge Þórgríms Bílz.—Hann átte dóttor Þórgríms, ok vas allra manna vænstr. Hann nam œll Vatz-lœnd; ok bió á Steinrœðar-stœðom. Hans son vas Þórmóðr, faðer Cars, fœðor Þórmoz, fœðor Branz, fœðor Þóres, fœðor Branz á Þingvelle.

3. Hrolleifr, son Einars, sonar Olvés Barna-karls, kom í Leirovág, þá es bygt vas allt með sió. Hann nam lœnd til mótz við Steinrœð, œll fyr útan Œxar-ǽ, es fellr um Þing-vœll; ok bió í

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wager of battle. Grim went on the holm, i. e. *fought the wager of battle*, with Hall-kell below Hall-kell's-hillocks, and there he fell. But Hall-kell afterwards dwelt at Hillocks. His sons were these: Ot-kell, whom Gun-here, Ha-mund's son, slew, and Ord o' Kid-rock, the father of Hall-beorn, that was slain over against Hall-beorn's cairns [II. **26.** 3], and Hall-kell, the father of Hall-ward, the father of Thor-stan, whom Einar the Shetlander slew. The son of Hall-kell, Ord's son, was Bearnie, the father of Hall, the father of Orm.

Now it is come as far as the settlement of Ing-wolf, and the men that shall now be told over were they that took up their abode in his settlement.

16. 1. THOR-GRIM BILL, the brother of Ean-wend Bill, by the same mother, was the son of Wolf of Hill. He took in settlement all the land above Thwart-water and dwelt at Bill's-fell.

2. STAN-RED was the son of MEL-PATREC [Mael-Patruic], a man of birth in Ireland. He was a freedman of Thor-grim Bild. He had to wife a daughter of Thor-grim. He was the most handsome of men. He took in settlement all Mere-land, and dwelt at Stan-red-stead. His son was Thor-mod [Diarmaid], the father of Car, the father of Thor-mod [Diarmaid], the father of Brand, the father of Thore, the father of Brand of Thing-weald.

3. HROD-LAF, the son of Einar, the son of Alwe Bairn-carle, came into Lear-voe when it was all inhabited along the sea. He took in settlement land marching with that of Stan-red, all outside of Ax-water

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9. en þeir . . . bygt í h. land-n.] add. S. 18. þóres . . . þingvelle] foðor þóris er átte Helgu Ións dóttor, S. 19. Einars] emend.; Arnar. s., Cd.

Heiða-bœ́ nockora vettr. Þá skoraðe hann á Eyvind í Kvígo-vǫ́gom til holm-gǫngo eða land-sǫlo; en Eyvindr kaus heldr at þeir keypte lǫndom. Eyvindr bió nockora vettr síðan í Heiða-bœ́; ok fór síðan á Rosm-hvala-nes til Bœiar-skerja. En Hrolleifr bió síðan í Kvígo-vǫ́gom; ok es þar heygðr. Hans son vas Svertingr, faðer Gríms Lǫgsǫgo-mannz at Mosfelle.

4. Ormr enn Gamle, son Eyvindar iarls, Arnmóðs sonar iarls, Nereiðs sonar iarls ens Sínka: Ormr nam land á miðle Varm-ár ok Þver-ár, um Ingolfs-fell allt; ok bió í Hvamme. Hann átte Þórunne, dóttor Ketils Kiol-fara, þess es Fingalcnet barðe í hel: hon vas afa-syster Gríms ens Háleyska. Þeirra son vas Ormr enn Gamle, faðer Darra, fǫðor Arnar.—Eyvindr iarl vas með Kiotva Auðga mót Haralde konunge í Hafrs-firðe.

5. Alfr enn Egðske stock fyrer Haralde konunge enom Hárfagra af Ogðom or Norege. Hann fór til Íslannz, ok kom skipe síno í þann ós, es við hann es kendr; ok Alfs-óss heiter. Hann nam ǫll lǫnd fyr útan Varm-ǫ́; ok bió at Gnúpom.

6. Þórgrímr Grímolfsson, bróðer hans, kom út með hónom, sá es arf tók efter hann; þvi at Alfr átte ecki barn. Son Þórgríms vas Eyvindr, faðer Þóroddz Goða, fǫðor Skafta. Ozorr vas ok son

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that runs through the Moot-field *or* Ting-wall, and dwelt at Heath-by some winters. Then he challenged Ey-wind of Heifer-voe *or* Quhae-voe to fight a wager of battle with him or sell him his land; but Ey-wind chose rather that they should deal over the land. Ey-wind dwelt some winters afterwards at Heath-by, and then went to By-skerries on Walrus-ness, but Hrod-laf afterwards dwelt at Heifer-voe, and he is *howed* there. His son was Swarting, the father of Grim of Moss-fell, the Law-speaker.

4. WORM THE OLD, the son of earl Ey-wind, the son of earl Ern-mod, the son of earl Nered the Stingy: Worm took land in settlement between Warm-river and Thwart-water, all over Ing-wolf's-fell, and dwelt at Hwam. He had to wife Thor-wen, the daughter of Cetil Keel-farer, that smote to death the Fin-galcn [*a monster of some kind*]. She was the grandfather's sister of Grim the Halegoman. Their son was Worm the Old, the father of Darre, the father of Erne. Earl Ey-wind was with Ceotwa the Wealthy against king Harold at Hafr's-frith.

5. ALF THE AGDISH [*of Agd*] fled before king Harold Fairhair from Agd in Norway. He came to Iceland, and put his ship into the mouth [of a river] that is called after him Alf's-mouth. He took in settlement all the land outside Warm-river, and dwelt at Peak.

6. THOR-GRIM, Grim-wolf's son, his brother's son, came out with him; and he it was that took all his heritage after him, for Alf was childless. Thor-grim's son was Ey-wind, the father of Thor-ord gode, the father of Skapte.

Ozur was also a son of Ey-wind, and he had to wife Bera, the daughter of Egil, the son of Scald-Grim.

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7. Ormr] S; Grímr, Cd. 8. Sínka] Gamla, S. fyrir vestan Varmá til þver-ár, S. 12. Eyvindr . . . firðe] S; hann var enn á mot H. kge. í Hafrs-firðe, Cd. 14. Ulfr *and* Ezki, Cd.

Eyvindar, es átte Bero, dóttor Egils, Skalla-Gríms sonar. Móðer Þórgríms vas Cormlod, dótter Cearvals Íra-konungs.

7. Þórer Haust-myrkr nam Sel-vág ok Crysu-vík; en Heggr, son hans, bió at Váge; en Bæðmóðr, annarr son hans, vas faðer Þórarens, fæðor Súganda, fæðor Þórvarðar, fæðor Þórhildar, móðor Sigurðar, Þórgríms sonar.

8. Molda-Gnúps syner bygðo Grinda-vík, sem fyrr es ritið.

9. Steinuðr en Gamla, frænd-kona Ingolfs, fór til Íslannz, ok vas með hónom enn fyrsta vetr. Hann bauð at gefa henne Rosmhvala-nes allt fyr útan Hvassa-hraun; enn hon gaf fyrer heklo fleckótta Enska, ok vilde kaup kalla.—Henne þótte þat ú-hættara við rift-ingom. Steinunne hafðe átt*a* Herlaugr, bróðer Skalla-Gríms: þeirra syner vóro, Niall, ok Arnórr.

10. Eyvindr hét frænde ok fóstre Steinunnar; hónom gaf hon land miðle Kvígo-vága-biarga ok Hvassa-hrauns. Hans son vas Erlingr, faðer Þórarens, fæðor Sigvatz, fæðor Þóræorno, móðor Þór-biarnar, Arnþiófs-sonar í Crysu-vík; ok Álofar, móðor Finnz Læg(sægo) mannz [ok Freygerðar, móðor Loptz, fæðor Goðlaugs smiðs].

11. Heriolfr, sá es fyrer vas frá sagt, vas frænde Ingolfs ok fóst-bróðer. Af því gaf Ingolfr hónom land miðle, Reykja-ness ok Vágs. Hans son vas Bárðr, faðer Herjolfs, þess es fór til Grœna-

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The mother of Thor-grim was Corm-lod [Gorm-flaith], the daughter of Cearval [Cear-bhall], king of the Irish.

7. Thore Harvest-dark took in settlement Seal-voe and Crisu-wick, but Hegg his son dwelt at Voe; and Bead-mod, his other son, was the father of Thor-aren, the father of Stigand, the father of Thor-ward, the father of Thor-hild, the mother of Sig-rod, Thor-grim's son.

8. Mould-Peak's sons took up their abode in Grind-wick, as it is written before [IV. 17].

9. Stan-wen the Old, the kinswoman of Ing-wolf, came to Iceland and stayed with Ing-wolf the first winter. He offered to give her all Walrus-ness west of Hwass's-rawn; but she gave him an English cape of various colours, for she wished to call it a bargain and sale, for she thought there was less risk so of having the gift cancelled.

Her-laug, the brother of Scald-Grim, had had Stan-wen to wife. Their sons were Nial and Arnor.

10. Ey-wind was the name of a kinsman and foster-son of Stan-wen. She gave him land between Heifer-voe-rock and Hwass's-rawn. His son was Erling [Egil], the father of Thor-aren, the father of Sigh-wat [Sig-mund], the father of Thor-orna, the mother of Thor-beorn, the son of Arn-theow of Crysa-wick, and of Alofu, the mother of Law-speaker Fin.

11. Here-wolf, he that was told of before [II. 12. 7], was the kins-man of Ing-wolf and his sworn brother, wherefore Ing-wolf gave him land between Reek-ness and Voe. His son was Bard, the father of Here-wolf, that went to Greenland and came into the Sea-Walls [i.e.

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7. ritað, Cd. 13. syner] s., Cd. 16. Erlingr] Egill, S. Sigvatz] Sigmundar, S. 17. Alofu, Cd.

[320: v. 15.]

lannz, ok kom í hafgerðingar. Á skipe hans vas Suðreyskr maðr, sá es orte Hafgerðinga-drápo. Þar es þetta upphaf:

Aller hlýðe osso fulle amra fialla dvalens hallar.

12. Ásbiœrn hét maðr, Ozorar son, bróðor-son Ingolfs; hann nam land miðle Hrauns-holtz-lœkjar ok Hvassa-hrauns, Alfta-nes allt; ok bió á Skúla-stœðom. Hans son vas Egill, faðer Ozorar, fœðor Þórarens, fœðor Óláfs, fœðor Sveinbiarnar [fœðor Ásmundar, fœðor Sveinbiarnar, fœðor Styrkárs, fœðor Hafr-Biarnar, fœðor þeirra Þórsteins, ok Gizoror í Seltiarnar-nese].

17. 1. NU es yfer faret um land-nǿm þau er veret hafa á Íslande. [Efter því sem fróðer menn hafa skrifat. Fyrst Are prestr enn Fróðe Þórgils son; ok Kolskeggr enn Vitre.

En þessa bók ritaða-ek Haukr Ellinz sun efter þeirre bók sem ritað hafði Herra Sturla Logmaðr, hinn fróðasti maðr: ok efter þeirri bók annarri, er ritað hafðe Styrmir hinn Fróði; ok hafða-ek þat or hvárri sem framarr greindi. En mikill þori var þat es þær sogðu eins báðar. Ok því es þat ecki at undra þótt þesse Landnáma-bók sé lengri en nockor onnur.]

2. En þesser land-náms-menn hafa gœfgaster vereð:

Í Sunnlendinga-fiórðunge—Hrafn enn Heimske; Ketill Hœngr;

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the great earthquake waves]. On his ship was a Southrey man, that made the Sea-Wall-Pæan, whereof this is the beginning:—

Let us all hearken to the song.
[*And the burden is.*—See Bk. II. **12**. 7.]

12. OS-BEORN was the name of a man, the son of Ozur, and the brother's son of Ing-wolf. He took land in settlement between Rawn's-holt-beck and Hwass's-rawn, all Elfet's-ness, and dwelt at Sculi-stead. His son was Egil, the father of Ozur, the father of Thor-arin, the father of Olaf, the father of Swegen-beorn, the father of Os-mund, the father of Swegen-beorn, the father of Styrcar. . . .

Epilogue.

17. 1. NOW are the settlements that have been in Iceland gone through. [According as historians have written it, first priest ARE THE HISTORIAN, the son of Thor-gils, and COL-SKEGG THE WISE.

But this book I have written, Hawk Ellend's son, according to the book that Sir STURLA the Lawman, the best of historians, wrote; and according to that second book, which STYRME THE HISTORIAN wrote. And I have kept that which either gave more than the other; but in the great bulk they were both agreed, and therefore it is no wonder if this BOOK OF SETTLEMENTS be longer than any other.]

2. And these have been the best-born settlers.

In the SOUTH-COUNTRYMEN'S QUARTER:—

Raven the Fool, Cetil Salmon, Sigh-wat the Red, Ha-stan Atle's

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8. S omits from f. Hafrbiarnar . . . Hawk's contemporaries. 13. ek] om. Cd. (Iohn Erlendsson, the vellum leaf being lost).

Sighvatr Rauðe; Hásteinn Atla son; Ketilbiærn enn Gamle; Helge Biola*n*; Ingolfr; Aurlygr enn Gamle; Colgrímr (enn) Gamle; Biærn Gollbere; Onundr Breið-skeggr.

En í Austfirðinga-fióröunge—Þórsteinn Hvíte; Brynjolfr enn Gamle; Graut-Atle, ok Ketell Þiðranda syner; Hrafnkell Goðe; Bæðvarr enn Hvíte; Hrollaugr, son Rognvallz iarls; Ozorr, son Ásbiarnar, Heyangrs-Biarnar sonar, es Freys-gyðlingar 'ro frá komner; Ketell enn Fífiske; Leiðolfr Kappe.

En í Norðlendinga-fióröunge—Auðunn Skokull; Ingimundr Gamle; Ævarr; Sæmundr; Eirikr í Goðdælom; Hæfða-Þórðr; Helge enn Magre; Eyvindr Þórsteins son; Hámundr Heljar-skinn.

En í Vestfirðinga-fióröunge—Hrosskell; Skalla-Grímr; Sel-Þórer; Biærn enn Austrœne; Þórolfr Mostrar-skegg; Auðr en Diúp-auðga; Geirmundr Heljar-skinn; Ulfr Skiálge; Þórðr Víkings son.

3. Svá segja fróðer menn at landet yrðe al-bygt á lx vetra, svá at eige hefer síðan orðet fiol-bygðra. Þá lifðo enn marger land-námsmenn ok syner þeirra.

4. Es landet hafðe lx vetra bygt vereð, vóro þesser hæfðingjar mester á Íslande—

Í Sunnlendinga-fióröunge—Mærðr Gígja; Iorundr Goðe; Geirr Goðe; Þórsteinn Ingolfs son; Tungo-Oddr.

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son, Cetil-beorn the Old, Helge Beolan, Ing-wolf, Aurlyg the Old, Colgrim the Old, Beorn Gold-bearer, Ean-wend Broad-beard.

And in the EAST-FRITH-MEN'S QUARTER:—

Thor-stan the White, Bryne-wolf the Old, Grout-Atle, and Cetil Thidrand's son, Raven-kell the gode, Bead-were the White, Hrod-laug the son of earl Regin-wald, Ozur the son of Os-beorn Hey-ang Beorn's son, from whom the priests of Frey's kin *or* FREY'S GYDLINGS are come, Cetil the Beguiler, Leid-wolf the Champion.

And in the NORTH-COUNTRYMEN'S QUARTER:—

Ead-wine Shackle, Inge-mund the Old, Ew-here, Sæ-mund, Eiric o' God-dales, Thord o' the Heads, Helge the Lean, Ey-wind Thorstan's son, Hamund Hell-skin.

And in the WEST-FRITH-MEN'S QUARTER:—

Hros-kell, Scald-Grim, Seal-Thore, Beorn the Eastron, Thor-wolf Mostr-beardie, Ead the Deep o' Wealth, Gar-mund Hell-skin, Wolf Squint, Thord Wickingsson.

3. Men of knowledge *or* historians say that the country was wholly settled and taken up in sixty winters, so that it hath never after been settled any more. At that time there were many settlers and their sons yet alive.

4. These were the greatest chiefs in the country when the land had been dwelt in sixty winters.

In the South-countrymen's Quarter:—Fiddle-Mord, Eor-wend gode, Gar gode, Thor-stan Ing-wolf's son, Ord o' Tongue.

[322: v. 15.]

En í Vestfirðinga-fiórðunge—Egill Skalla-Gríms son; Þórgrímr Ceallacs son; Þórðr Geller.

En norðr — Miðfiarðar-Skegge; Þórsteinn Ingimundar son; Goðdœler; Hialta-syner; Eyjolfr Valgerðar-son; Áskell Goðe.

En í Austfirðinga-fiórðunge—Þórsteinn Hvíte; Hrafnkell Goðe; Þórsteinn faðer Síðo-Hallz; Þórðr Freys-goðe.

Hrafn Hœngs son hafðe þá lœgsœgo.

5. Svá segja menn, at þesser hafa skírðer vereð land-námsmenn.

Helge Magre; Œrlygr enn Gamle; Helge Beola*n*; Iorundr enn Cristne; Auðr en Diúp-auðga; Ketill enn Fíflske; ok flester þeir es kómo vestan um haf. Héldo sumer vel Cristne til dauða-dags. En þat geck ú-víða í ætter; þvi at syner þeirra sumra reisto hof ok blótoðo. En landet vas heiðet ner hundraðe vet*r*a.

And in the West-frith-men's Quarter:—Egil Scald-Grim's son, Thorgrim Ceallac's son, Thord Gelle.

And North:—Mid-frith Scegge, Thor-stan Ingi-mund's son, the men of God-dales, the sons of Sholto, Ey-wolf Wal-gerd's son, As-kell *or* Os-cetil gode.

And in the East-frith-men's Quarter:—Thor-stan the White, Ravenkell gode, Thor-stan the father of Hall o' Side, Thord Frey's priest *or* gode.

Raven Salmon's son was then holding the Speakership of the Laws.

5. Men say that these settlers were baptized:—Helge the Lean, Aurlyg the Old, Helge Beolan, Eor-wend the Christian, Ead the Deep Wealthy, Cetil the Beguiler, and most of them that came hither from the west of the sea.

Some held their Christendom well till their death-day, but it did not often go on in the family, because that of their sons, some reared temples and sacrificed, and the land was heathen nearly a hundred [120] winters.

[HERE ENDETH THE BOOK OF SETTLEMENTS.]

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14. alheidit, S.

§ 2. EARLY GENEALOGIES FROM SAGAS.

BESIDES the pedigrees found in Are's works, there is a body of genealogical matter of early date to be gathered from the Icelandic family Histories to which they were added, as we hold, by 13th or 12th-century editors.

They are found under two conditions:—First, in the Lesser Sagas attached to the end, where they clearly are but an appendage; for whenever there are two families of MSS., only one has them, and the others not, e. g. Floamanna or Hrafn Sweinbeornsson's Saga, where there is an added pedigree in one vellum only. Nor are they in any case necessary to the tale to which they are attached; but, on the contrary, they rather spoil the artistic conclusion to which the epic narrative is brought by introducing a fresh and somewhat discordant interest.

Secondly, they are found imbedded in the Greater Complex Sagas; here they are common to all the MSS., forming part of the material used by the compiler, or 13th-century editor; and he has accordingly, in welding the separate small Sagas together to make a new and consistent whole, found fit places for the insertion, bit by bit, of the pedigrees at his command.

The bulk of the pedigrees given below are from Nial's Saga, which happens to be remarkably full in the S. and SE., E. and NE. of the island, but poor in the NW. and still more so in W.; hence in arranging them we have reversed Are's order and worked back to the place he starts from, going wither-shins, so that we begin where our material is best.

These pedigrees, with those of Are, comprise all that survives of the strictly historical lore of the 10th or 11th centuries, just as Sturlunga Saga (Islend. Saga, ch. i), with the material printed at the end of the 2nd vol. of the Oxford Edition (ii. 497–502) and drawn from various sources, yields all that remains of the genealogical knowledge of the 12th and 13th centuries.

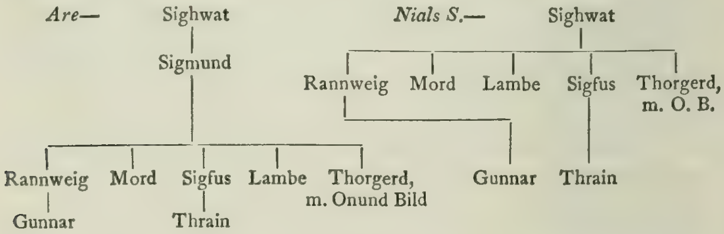
We begin with the genealogies of Nial's Saga as the largest collection. For this Saga, like Sturlunga alone, is catholic in range. There is scarcely one great family in Iceland (save in the West) of which some member is not brought in, either in the course of the famous law cases or in the journeys of Flose, or the circuit of Skarphedin.

The bulk of the genealogic matter is the same as that in Landnama-book, as was to be expected, but there are some important divergencies.

Whence is this matter drawn? Here the Compiler of the Saga gives us no direct information, and, strangely enough, the only time he mentions an authority, Are, there is a manifest error in his statement. It is in § 36 where, speaking of the pedigree of Thor-wolf, Mostr-beardie,

he calls him the son of Erne-wolf Fish-driver, but adds that Are makes him the son of Thor-gils Reydar-sida. Now Are's version is well known from Landnama and Eyrbyggia, and he uniformly makes Thor-wolf the son of Erne-wolf, mentioning his pedigree more than once. This is the Western local tradition. The passage is therefore corrupt as it now stands in all copies of Nial's Saga, and must have originally run somewhat in this way: 'He was the son of Erne-wolf, as Are the historian says, but N. N. the historian says he was the son of Thor-gils Reydar-sida.' The authority that differed from Are was most likely Sæmund the historian, a local authority to the Niala Editor. Sæmund must, in order to get his surname, have had to do with Icelandic historical matter, and very possibly it is from some genealogic compilation of his that the Nial's Saga Editor is writing in his pedigree. The error must go back to the archetype. There is a similar instance of a mistake running through all copies of Nial's Saga in the chapter about the origin of the Fifth Court, as we have there shown (see Bk. II. § 4).

What in other instances is the weight of the Nial's Saga pedigrees as compared with Are's where they differ? In one case at least Are must somewhere be wrong (Ld. V). Throughout Nial's Saga Mord Gigia, his brothers (and sister) are made the children of Sighwat the Settler, of whom a special tale is told, and who undoubtedly existed. And this chimes in with the contemporary pedigrees, for Mord is associated with Settler's sons, the second generation, and it also agrees with the position and associations of Gunnar of Lithe-end, his sister's son. But Are puts in another step thus:—



bringing a Sigmund (who probably was Sighwat's brother) into the line, in such defiance of what is known of the living relations of Mord and Gunnar, that when writing Tima-tal (Safn 282–83) this discrepancy forced itself on the Editor and gave him great trouble, the evidence of contemporary parallel pedigrees being entirely on the side of the Nial's Saga.

The text here given is founded on these MSS.:—

Cd. = AM. 468.
B. = AM. 132 (fol.); begins in ch. 25.
G. = Graskinna (Cd. Reg.), in charter hand.
K. = Kalfalœk-bóc, AM. 133 (fol.).
fragm. = AM. 162, biggish fragment [used for the Fifth Court chapter later], faulty in pedigrees.

None of the MSS., taken singly, gives the pedigrees in anything like a fair condition; none can in point of accuracy compare with the Landnama vellums. Names or sets of names are skipped and misread, now in this, now in that vellum, in a manner somewhat bewildering; yet, taken all together, they yield a fair text. Hence the fault lies, not with the original scribe or even with the Niala editor, but with the scribes of our texts, to whom the genealogies were mere tinkling sound and ornament.

The pedigrees in Ld. begin at the beginning and go downward; but the Niala genealogist starts with his hero and counts backwards as far as he can. Thus Ld. runs usually f. N.N.; f. N.N.; f. N.N.; but Niala runs N.N. s.; N.N. s.; N.N. s. It is this peculiarity of his which has made the long roll of running genitives ending with the familiar 'the son of Cetil Flat-neb, the son of Biorn Buna, the son of Grim lord of Sogn'—the names of the three patriarchs of the Settlement closing the tale.

A. From Niala.

The South Quarter [cp. Ld. Bk. V].

1. [Ch. 25.] VALGARÐR hét maðr; hann bió at Hofe við Rang-ǽ; hann vas sonr Iorundar Goða, Hrafns sonar [ens] Heimska, Valgarz sonar, Ævars sonar, Vémundar sonar Orðlu-kars, Þórolfs sonar Vaganefs, Þróndar sonar ens Gamla, Harallz sonar Hilldi-tannar, Hrœreks sonar Slœngan-bauga, Halfdanar sonar, Fróða sonar, Hrœreks sonar. Móðer Harallz Hilditannar vas Auðr, dótter Ívars Víð-faðma, Halfdanar sonar ens Snialla. Bróðer Valgarz ens Grá vas Ulfr Avrgoðe, es Oddaverjar ero frá komner. Ulfr ærgoðe vas faðer Svartz. fæðor Loðmundar, fæðor Sigfúss, fæðor Sæmundar (ens) Fróða.—En frá Valgarðe es komenn Kolbeinn Unge. Þeir brœ́ðr Ulfr Orgoðe ok Valgarðr enn Gráe fóru at biðja Unnar, ok giptez hon Valgarðe án ráðe allra frænda sínna. [V. **3.** 1.]

2. [Ch. 52.] Rúnolfr hét maðr, son Ulfs ærgoða; hann bió í Dale fyr austan Markar-fliót. [V. **6.** 2.]

3. [Ch. 1.] Mærðr hét maðr, es kallaðr vas Gígja; hann vas sonr Sigvaz ens Rauða; hann bió á Velle á Rang-ár-vællom; hann vas ríkr hæfðinge ok mála-fylgjo-maðr mikill, ok svá mikill laga-maðr, at œnger þótto lægleger dómar nema hann vere í. Hann átte dóttor eina, es Unnr hét. [V. **5.** 1.]

4. [Ch. 57.] Starkaðr hét maðr; hann vas sonr Barkar Blátannar-skeggs, Þórkels sonar Bundin-fóta, es land nam um-hverfis Þríhyrning: hann vas kvángaðr maðr, ok hét kona hans Hallbera;

3. G; Rannvis s., Cd. 5. Halfd. . . . Hrœr. s.] add. G. 8. Avrgoðe, es] Sturlungar ero frá k. ok Oddaverjar, G. 10. Fróða] f. Loptz, f. Sæmundar í Odda, add. AM. 464. Loðmundr Svartz s. var f. Gríms, f. Svertings, f. Vígdísar, m. Sturlo í Hvammi, add. G.

hon vas dótter Hróallz ens Rauða, ok Hilldi-gunnar, dóttor Þórsteins Titlings. Móðer Hilldi-gunnar vas Auðr, dótter Eyvindar Karpa, syster Modolfs ens Spaka frá Mosfelle, es Modylfingar 'ro frá komner. Syner þeirra Starkaðar ok Hallbero vóro þeir Þórgeirr, ok Borkr, ok Þórkell: Hildi-gunnr lækner var syster þeirra.

5. [Ch. 19.] Gunnarr hét maðr; hann var frænde Unnar; Rannveig hét móðer hans, ok vas Sigfúss dótter, Sigvaz sonar ens Rauða.—Hann vas vegenn við Sandhóla-ferjo. Faðer Gunnars hét Hámundr, ok vas sonr Gunnars Baugs sonar.—Við þann es kennt Gunnars-holt. Móðer Hámundar hét Hrafnhilldr; hon vas Stórolfs dótter, Heings sonar. Stórolfr vas bróðer Hrafns lœgsœgo-mannz. Sonr Stórolfs vas Ormr enn Sterke. Gunnarr Hámundar son bió at Hlíðar-enda í Fliótz-hlíð; bróðer hans hét Colskeggr: Annarr bróðer hans hét Hiœrtr; hann vas þá í bernsko: Ormr Skógar-nef vas bróðer Gunnars laun-getenn: Arnguðr hét syster Gunnars; hána átte Hróarr Tungo-goðe, son Una ens Óborna, Garðars sonar—Sá fann Ísland. Son Arngunnar vas Hrómundr Halte, es bió á Hámundar-stœðom. [V. **7.** 2.]

6. [Ch. 35.] Þráinn hét maðr; hann vas Sigfús son, Sigvaz sonar ens Rauða; hann bió at Griót-á í Flióz-hlíð; hann vas frænde Gunnars ok virðinga-maðr mikill; hann átte Þórhilde Skáld-kono; hon vas orð-gífr mikit ok fór með flimtan.

7. [Ch. 41.] Sigmundr hét maðr: hann vas Lamba son, Sigvaz sonar ens Rauða. [V. **5.** **2.**]

8. [Ch. 20.] Niáll hét maðr; hann vas sonr Þórgeirs Gollnis, Þórolfs-sonar; móðer Niáls hét Ásgerðr, ok vas dótter Ása hersiss ens Omálga: hon hafðe komet út hingat til Íslannz, ok numet land fyr vestan Markar-fliót, miðle Ioldu-steins ok Selja-lannzmúla. Sonr henar vas Hollta-Þórer, faðer þeirra Þórleifs Kraaks es Skógverjar ero frá komner, ok Þórgríms ens Mikla, ok Skorar-Geirs. Niáll bió at Bergþórs-hvále í Landeyjom. Bergþóra hét kona hans; hon vas Skarpheðins dótter; þau átto sex bœrn, dœtr þriár ok sono þriá. [V. **3.** 4.]

9. [Ch. 39.] Þórðr hét maðr ok vas kallaðr Leysingja son; Sigtryggr hét faðer hans, ok hafðe hann verit leysinge Ásgerðar, móðor Nials ok Hollta-Þóris; hann druc knaðe í Markar-flióte.

10. [Ch. 117.] Ingialldr bió at Keldom, bróðer Hróðnyjar, móðor Hœscollz Nials sonar. Þau vóro bœrn Hœscollz ens Hvíta, Ingiallz sonar ens Sterka, Gerfinz sonar ens Rauða, Solva sonar, Gunnsteins sonar Berserkja-bana; Ingialldr átte Þraslaugo, dóttor Egils, Þórðar sonar Freys-goða. Móðer Egils vas Þraslaug, dótter Þórsteins Titlings: móðer Þraslaugar vas Unnr, dótter Eyvindar Karpa syster Modolfs ens Spaka. [Cp. V. **9.** 7.]

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11. Heings, thus Cd. 25. K; Gollings, Cd.; Golldins, G. 26. Ars, Cd.; asks, G. 28. Oldusteins, Cd. 38. Hœscollz] H', Cd. 43. s. M. ens Sp.] add. G.

11. [Ch. 149.] Á mið-bœnom bió sá maðr es Biœrn hét; hann var kallaðr Biœrn enn Hvíte; hann vas Caðals son, Bialfa sonar. Bialfe hafðe veret leysinge Ásgerðar, móðor Niáls ok Hollta-Þóris. Biœrn átte þá kono es Valgerðr hét; hon var Þórbranz dótter, Ásbranz sonar. Móðer hennar hét Goðlaug; hon var syster Hámundar, fœðor Gunnars frá Hlíðar-enda. Hon vas gefen til fiár Birni.

12. [Ch. 58.] Egill hét maðr; hann vas Kols sonr, Óttars sonar Ballar, es land nam meðal Stota-lœkjar ok Reyðar-vaz. Bróðer Egils vas Onundr í Trolla-skóge, faðer Halla ens Sterka, es vas at víge Hollta-Þóris með sonom Ketils ens Slétt-mála. Egill bió í Sand-gile; syner hans vóro þeir Colr, ok Óttarr, ok Haukr; móðer þeirra hét Steinvœr, syster Starkaðar. [V. **7**. 7.]

13. [Ch. 26.] Ásgrímr hét maðr; hann vas Elliða-Gríms son, Ásgríms sonar, Avndotz sonar Krœko. Móðer hans hét Iórunn, ok vas Teitz dótter, Ketilbiarnar sonar ens Gamla frá Mosfelle. Móðer Teitz vas Helga, dótter Þórðar Skeggja, Hraps sonar, Biarnar sonar Bunu, Gríms sonar hersess or Sogne. Móðer Iórunnar vas Ólof Árbót, (dótter) Bœðvars hersess, Víkinga-Kára sonar. Bróðer Ásgríms Elliða-Gríms sonar hét Sigfús; hans dótter vas Þórgerðr, móðer Sigfúss, fœðor Sæmundar ens Fróða. Ásgrímr átte tvá sono, ok hét hvárr-tvegge Þórhallr. Grímr hét ok sonr Ásgríms, en Þórhalla dótter. [III. **13**, **15**.]

14. [Ch. 46.] Gizorr hét maðr; hann vas Teitz son, Ketilbiarnar sonar ens Gamla frá Mosfelle: móðer hans hét Álof; hon var dótter Bœðvars hersess, Víkinga-Kára sonar. Hans sonr vas Ísleifr byscop: móðer Teitz hét Helga, ok vas dótter Þórðar Skeggja, Hraps sonar, Biarnar sonar Bunu, Gríms sonar hersess or Sogne. Gizorr Hvíte bió at Mosfelle ok vas hœfðinge mikill. [V. **14**.]

Sá maðr es nefndr til sœgonnar es Geirr Goðe hét, Ásgeirs son, Ulfs sonar; móðer hans hét Þórkatla, dótter Ketilbiarnar Gamla frá Mosfelle. Geirr bió í Hlíð í Byscops-tungo.

15. [Ch. 47.] Otkell hét maðr; hann vas Skarfs son, Hallkels sonar—Sá barðez við Grím í Gríms-nese, ok fellde hann á holme. Þeir vóro brœðr, Hallkell ok Ketilbiœrn Gamle. Hann bió í Kirkjo-bœ. Þórgerðr hét kona hans; hon vas Más dótter, Runolfs sonar, Naddaðar sonar ens Færeyska. [V. **15**. 2.]

16. [Ch. 56.] Skafte hét maðr; hann vas Þóroddz sonr: móðer Þóroddz vas Þórvœr; hon vas dótter Þórmoðar Scafta, Óleifs sonar Breiðs, Einars sonar, Olvés sonar Barna-karls. [V. **13**. 2.]

17. [Ch. 126.] At Reykjom á Skeiðom bió Rúnolfr, Þórsteins son. Hildi-glúmr hét son hans.

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2. Bialfa] Bialka, G. 4. þórbranz] þrondar, G. 9. Reyðar-vaz múla, fragm. 28. Gríms s. . . . Sogne] add. K. 30. Ásg. s., Ulfs s.] add. G. 31. hans] Geirs, G. 32. í Byscops-t.] add. G. 40. Einars s.] add. G.

18. [Ch. 13.] Brœðr þrír ero nefnder til sǫgonnar; hét einn Þórarenn, annarr Rage, þriðe Glúmr: þeir vóro syner Óleifs Hiallta, ok vóro virðinga-menn mikler, ok vel auðger at fé. Þórarenn átte þat kenningar-nafn, at hann vas kallaðr Raga-bróðer, hann hafðe lǫgsǫgo efter Hrafn Hæings son; hann var stór-vitr maðr ok bió at Varma-lœk. [I. **9**. 4.]

The East Quarter [cp. Ld. Bk. IV].

19. [Ch. 97.] Hallr hét maðr er kallaðr vas Síðo-Hallr; hann vas Þórsteins son, Bǫðvars sonar. Móðer Hallz hét Þórdís, ok vas Ozorar dótter, Hroðlaugs sonar, Rǫg*n*vallz sonar iarls af Mœre, Eysteins sonar Glumro: Hallr átte Ióreiðe, Þiðranda dóttor ens spaka, Ketils sonar Þryms, Þóris sonar Þiðranda or Veradale; bróðer Ióreiðar vas Ketell Þrymr í Niarð-vík, ok Þórvalldr, faðer Helga Droplaugar sonar. Hallkatla vas syster Ióreiðar, móðer Þórkels Geitis sonar ok Þiðranda. Þórsteinn hét bróðer Hallz ok vas kallaðr Breið-mage; hans sonr vas Colr, es Cáre vegr í Bretlande. Syner Hallz á Síðo vóro þeir Þórsteinn, ok Egill, Þórvarðr, ok Liótr, ok Þiðrande—þann es sagt es at díser væge. [IV. **12**.]

20. Þórer hét maðr ok vas kallaðr Hollta-Þórer; hans syner vóro þeir Þórgeirr Skorar-Geirr, ok Þórleifr Krákr, es Skógverjar ero frá komner, ok Þórgrímr enn Mikle. [V. **3**. 3.]

21. [Ch. 116.] Flose sende orð Col Þórsteins syne, ok Glúme syne Hildiss ens Gamla, Geirleifs sonar, Onundar sonar Toscobaks. [V. **18**. 2.]

22. Þaðan reið hann til Hǫfða-brecko: þar bió Þórgrímr Skraute, sonr Þórkels ens Fagra.

23. [Ch. 102.] Þaðan fóro þeir vestr til Skóga-hverfiss, ok gisto í Kirkjobœ; þar bió Svartr, Ásbiarnar son, Þórsteins sonar, Ketils sonar ens Fíflska—þeir hǫfðo aller veret Cristner lang-feðgar. [IV. **16**.]

24. [Ch. 103.] Þaðan fóro þeir til Dyr-hóla, ok ǫ́tto þar fund ok buðo þar trú; ok cristnaðez þar Ingialldr, son Þórkels Háeyiartyrðils.

25. [Ch. 96.] Maðr es nefnðr Flose; hann vas sonr Þórðar Freys-goða, Avzorar sonar, Ásbiarnar sonar, Eyjangrs-Biarnar sonar, Helga sonar, Biarnar sonar Bunu, Gríms sonar hersess or Sogne. Móðer Flosa vas Ingunn, dótter Þóress á Espe-hóle, Hámundar sonar Heljar-skinnz, Hiors sonar, Hálfs sonar þess es réð fyr Hálfs-reckom, Hiorleifs sonar ens Kven-sama. Móðer Þóress vas Ingunn, dótter Helga (ens) Magra, es nam Eyjafiǫrð. Flose átte Steinvǫro, dóttor Hallz á Síðo; hon vas laun-geten ok hét Sólvor móðer hennar, dótter Herjolfs Hvíta. Flose bió at Svína-felle, ok

2. Olafs halta, Cd. 5. Heings, Cd. Ld. I. 9. 4 makes no mention of Glum. 10. ens spaka . . . þiðranda] add. G, 132; om. Cd. 12. Ióreiðar] G, 132; þiðranda, Cd. 16. þórvarðr] 132; þorvalldr, Cd. 19. Krákr, es Sk. . . . Mikle] 132; Krakr ok þorgrímr, Cd. 29. -holma, Cd. 30. Haeyrar, Cd. 34. Gríms s. . . . Sogne] add. G.

vas hœfðinge mikill. . . . Bróðer hans hét Starkaðr, hann vas eigi sam-mœ́ðr við Flosa. Móðer Starkaðar vas Þraslaug, dótter Þórsteins Titlings, Geirleifs sonar; en móðer Þraslaugar vas Uðr; hon vas dótter Eyvindar Karfa landnáma-mannz, ok syster Modolfs ens Spaka. Brœ́ðr Flosa vóro þeir Þórgeirr ok Steinn, Kolbeinn ok Egill. Hildiguðr hét dótter Starkaðar bróðor Flosa. [IV. **15**.]

26. [Ch. 135.] Þaðan fóro þeir á Valþiófs-staðe: þar bió Sorle Brodd-Helga son, bróðer Biarna; hann átte Þórdíse dóttor Goðmundar ens Ríka á Mœðro-vœllom.

27. Þar [í Niarðvík] bioggo brœ́ðr tveir, Þórkell Full-spakr ok Þórvalldr bróðer hans: þeir vóro syner Ketils, Þiðranda sonar ens Spaka, Ketils sonar Þryms, Þóriss sonar Þiðranda. Móðer þeirra Þórkels Full-spaks ok Þórvallz vas Yngvilldr, Þórkels dótter Full-spaks. [IV. **1**.]

28. (Flose . . .) fór þaðan til Vápnafiarðar, ok kom til Hofs: þar bió Biarne Brodd-Helga son, Þórgils sonar, Þorsteins sonar ens Hvíta, Aulvés sonar, Ásvallz sonar, Œxna-Þóris sonar. Móðer Biarna vas Halla Lýtings dótter: móðer Brodd-Helga vas Ásvor, dótter Þóriss, Graut-Atla sonar, Þóriss sonar Þiðranda. Biarne Brodd-Helga son átte Rannveigo, Þórgeirs dóttor, Eiriks sonar or Goðdœlom, Geirmundar sonar, Hróallz sonar, Eiriks sonar Orðigskeggja. [IV. **3**.]

29. Þaðan fóro þeir austr til Breiðdals í Heydala: þar bió Hallbiœrn enn sterke; hann átte Oddnýjo systor Sorla Brodd-Helga sonar.

30. Þaðan . . . á Hrafnkels-staðe: þar bió Hrafnkell, Þóriss son, Hrafnkels sonar Raums. [IV. **6**.]

The North Quarter [cp. Ld. Bk. III].

31. [Ch. 100.] Þórgeirr hét maðr es bió at Liósa-vatne; hann (vas) Tiorva sonr, Þórkels sonar Langs. Móðer hans hét Þórunn ok vas Þórsteins dótter, Sigmundar sonar, Gnúpa-Bárðar sonar. Guðríðr hét kona hans; hon vas dótter Þórkels ens Svarta yr Hleiðrargarðe: hans bróðer vas Ormr Tosku-bak, faðer Hlenna ens Gamla yr Saurbœ́. Þeir Ketill ok Þórkell vóro syner Þóris Snepils, Ketils sonar Brimils, Ornolfs sonar, Biornolfs sonar, Gríms sonar Loðinkinna, Ketils sonar Hęings, Hallbiarnar sonar half-trollz or Hrafnisto. [IV. **16**.]

32. [Ch. 114.] Maðr es nefndr Goðmundr enn Ríke, es bió á Mœðro-vœllom í Eyjafirðe: hann vas Eyjolfs son, Einars sonar, Auðunnar sonar Rotins, Þórolfs sonar Smiors, Þórsteins sonar Skrofa, Grímr sonar Cambans: móðer Goðmundar hét Hallbera, dótter Þóroz Hialms; en móðer Hallbero hét Regin-leif, dótter Sæmundar ens Suðreyska—Við þann es kennd Sæmundar-hlíð í Skaga-firðe. Móðer Eyjolfs, fœðor Goðmundar, vas Valgerðr

1. eigi] add. fragm., om. Cd. 2. sam-feðri, G, 132. 3. tilings, Cd. 4. Karfa] 132; Skarpa, Cd. 7. 132; Sorle broðer his s. broðer, Cd. 17. Ayvallz s., Cd.; miswritten throughout all MSS., but in various ways—eyvallz, K; aulvallz, 132. 33. loðing, Cd. 34. hæings, G.

Rúnolfs dótter: móðer Valgerðar vas Valbiorg; hennar móðer vas Iórunn en Óborna, dótter Ósvallz konungs ens Helga: móðer Iórunnar vas Bera, dótter Iátmundar konungs ens Helga: móðer Einars, fæðor Eyjolfs, vas Helga, dótter Helga ens Magra, es nam Eyjafiærð; hann vas sonr Eyvindar Austmannz ok Rafortu, dóttor Cearvals Íra konungs. Móðer Helgo, dóttor Helga, vas Þórunn Hyrna, dótter Ketils Flatnefs, Biarnar sonar Bunu, Gríms sonar hersiss: móðer Gríms vas Hervær; en móðer Hervarar vas Þórgerðr, dótter Háleygs konungs af Háloga-lande. Þórlaug hét kona Goðmundar ens Ríka, dótter Atla ens Ramma, Eilífs sonar Arnar, Bárðar sonar í Ál, Ketils sonar Refs, Skíða sonar ens Gamla. Herdís hét móðer Þórlaugar, dótter Þórðar at Hæfða, Biarnar sonar Byrðu-smiors, Hróallz sonar, Hroðlaugs sonar Hryks, Biarnar sonar Iarn-síðu, Ragnars sonar Loðbrókar, Sigurðar sonar Hrings, Rannvés sonar, Raðbarz sonar. Móðer Herdísar Þórðar dóttor vas Þórgerðr Skíða d.; hennar móðer vas Friðgerðr, dótter Cearvals Íra konungs, Goðmundr var hæfðinge mikill... ok es frá hónum komet allt et mesta mann-val á landeno, Odda-verjar, ok Sturlungar ok Hvamm-verjar, ok Flióta-menn, ok Ketill byscop, ok marger ener mesto menn. [IV. **11–14**, **6**, **7**, etc.]

33. [Ch. 120.] Þaðan fóro þeir til búðar Skagfirðinga: þá búð átte Hafr enn Auðge: hann vas sonr Þórkels, Eiriks sonar yr Goðdælom, Geirmundar sonar, Hróallz sonar, Eiriks sonar œrðum-skeggja, es fellde Griótgarð (iarl) í Soknar-dale í Norege: móðer Hafrs hét Þórunn, ok vas dótter Ásbiarnar Myrkár-skalla, Hross-biarnar sonar. [IV. **8**.]

34. Þá búð hafðe tialdat Þórkell Hákr: hann vas sonr Þórgeirs Goða, Tiorva sonar, Þórkels sonar Langs: en móðer Þórgeirs vas Þórunn, Þórsteins dótter, Sigmundar sonar, Gnúpa-Bárðar sonar. Móðer Þórkels Háks hét Goðríðr; hon vas dótter Þórkels ens Svarta or Hleiðrar-garðe, Þóris sonar Snepils, Ketils sonar Brimils, Ornólfs sonar, Biornólfs sonar, Gríms sonar Loðin-kinna, Ketils sonar Hæings, Hallbiarnar sonar Half-trollz. [IV. **16**.]

The West Quarter [cp. Ld. Bk. II].

35. [Ch. 1.] Nú víkr sægonne vestr til Breiða-fiarðar-dala: maðr es nefndr Hæscollr; hann vas Dala-Collz son: móðer hans hét Þórgerðr, ok vas dótter Þórsteins ens Rauða, Óleifs sonar ens Hvíta, Ingiallz sonar, Helga sonar. Móðer Ingiallz vas Þóra, dótter Sigurðar Orms-í-auga, Ragnars sonar Loðbrócar: Uðr en Diúpvðga vas móðer Þórsteins Rauðs, dótter Ketils Flatnefs, Biarnar sonar Bunu, Gríms sonar hersess or Sogne. Hæscullr bió á Hæsculldz-stæðum í Laxár-dale: Hrútr hét bróðer hans;

2. móðer Iór. . . . Helga] add. 132, G, K. 3. Bera] G; Horn, 132, 466. 4. Einars, f.] 132; om. Cd. 9. Hál.] Helga (Hœlga), G. 12. at] add. 132. 16. þórðar] Skíða, Cd. þórgerðr . . . vas] om. Cd. 19. Fliótverjar, K; Sturlungar ok þórvarðr þórarens son ok . . ., 132. 23. Orðig-skeggja, G, K. 31. Ketils s. Br.] G, 132; Brimils sonar, Cd. 36. Olafs, Cd.

hann bió á Hrútz-stæðom; hann vas sam-mœ́ðr við Hæsculld; faðer hans vas Herjolfr. Hæscollr átte ser dóttor es Hallgerðr hét... brœ́ðr Hallgerðar vóro þeir Þórleikr, faðer Bolla; ok Oláfr, faðer Ceartans; ok Bárðr. [II. **14**, **15**.]

36. [Ch. 115.] Snorre hét maðr, es kallaðr vas Goðe: hann bió at Helga-felle, áðr Goðrún Osvitrs dótter keypte at hónom landet, ok bió hon þar til elle; en Snorre fór þá til Hvamms-fiarðar ok bió í Sælingsdals-tungo. Þórgrímr hét faðer (Snorra), ok vas Þórsteins (son) Þorska-bíz, Þórolfs sonar Mostrar-skeggs, Ornolfs sonar Fiskreka.—En Are enn Fróðe (sic) seger hann vesa son Þórgils Reyðar-síðo.—Þórolfr Mostrar-skegg átte Osco, dótter Þórsteins ens Rauða: móðer Þórgríms hét Þóra, dótter Óleifs Feilans, Þórsteins sonar Rauðs, Óleifs sonar (ens) Hvíta, Ingiallz sonar, Helga sonar. En móðer Ingiallz hét Þóra, dótter Sigurðar Orms-í-auga, Ragnars sonar Loðbrócar: en móðer Snorra Goða vas Þórdís, Súrs dótter, syster Gísla. [II. **10**.]

37. [Ch. 139.] Eyjolfr hét maðr; hann vas Bolverks son, Eyjolfs sonar ens Grá or Ot*t*ra-dale, Þórðar sonar Gelliss, Óleifs sonar Feilans. Móðer Eyjolfs Grá vas Hróðný́, dótter Miðfiarðar Skeggja, Skinna-Biarnar sonar, Skútaðar-Skeggja sonar.

38. [Ch. 101.] Með hónum fór sá maðr Íslenzkr er Guðleifr hét, hann vas sonr Ara Márs sonar, Atla sonar, Ulfs sonar ens Skiálga, Hægna sonar ens Hvíta, Ótryggs sonar, Óblauðs sonar, Hiorleifs sonar ens Kven-sama Hærðalannz konungs. [II. **19**.]

B. From other Sagas.

From Laxdola Saga. (Cd. = AM. 132; W = Watz-hyrna; fragm. = Add. 20.)

1. BORN þeirra Óláfs ok Aldísar vóro, Þórðr Gellir . . . hána átte Þórarenn Raga-bróðer Lægsægo-maðr. [See Landn. II. **15**. 14.]

2. [Ch. 31.] Goðmundr hét maðr, Solmundar son; hann bió í Ásbiarnar-nese í Víði-dale; Goðmundr vas auðigr maðr; hann bað Þóríðar ok gat hána með miklo fé. Þóríðr vas vitr kona ok skap-stór, ok skærungr mikill. Hallr hét son þeirra, ok Barðe, Steinn ok Steingrímr. Goðrún hét dótter þeirra ok Álof. Þórbiærg, dótter Óláfs, vas kvenna vænst ok þreklig; hon vas kælloð Þórbiærg Digra, ok vas gift vestr í Vatz-fiærð Ásgeire Knattarsyne; hann vas gæfigr maðr: þeirra sonr vas Ceartan, faðer Þórvallz, f. Þórðar, f. Snorra, f. Þórvallz—Þaðan es komet Vatzfirðinga kyn. Síðan átte Þórbiærgo Vermundr Þórgrímsson: þeirra dótter vas Þórfinna, es átte Þórsteinn Cugga son. Bergþóra Oláfs dótter vas gift vestr í Diúpa-fiærð Þórhalle goða, syne Odda Yra*r* sonar; þeirra son vas Ceartan, faðer Smið-Sturlo; hann vas fóstre Þórðar Gils sonar, fæðor Sturlo.

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1. Hæsk', Cd. 10. Are] read Sæmundr? 13. rauða, Cd. 20. Skinna . . . -Skeggja s.] add. 132, G. 22. Mass, Cd. 34. Knattar-s.] fragm.; Snartar-s., Cd.; Svartar, W. 39. syne . . . Yra*r* s.] add. fragm. 41. f. Sturlo] add. fragm.

3. [Ch. 32.] Osvifr hét maðr, ok vas Helga son, Óttars sonar, Biarnar sonar ens Aust-rœna, Ketils sonar Flatnefs, Biarnar sonar Bunu: móðer Osvifrs hét Niðbiorg; hennar móðer Caðlín, dótter Gaungu-Hrólfs, Œxna-Þóres sonar; hann vas herser ágætr austr í Vík—Því var hann Oxna-Þórir kallaðr, at hann átte eyjar þriár, ok átta tige yxna í hverre; hann gaf eina eyna ok yxnena með Hákone konunge; ok varð sú giœf all-fræg. Osvifr vas spekingr mikill; hann bió at Laugom í Sælings-dale—Lauga-bœ́r stendr fyr norðan Sælingsdals-ǽ gegnt Tungo—Kona hans hét Þórdís, dótter Þióðolfs ens Lága. Óspakr hét son þeirra; annarr Helge; þriðe Vandráðr; fióröe Torráðr; fimte Þórólfr. Aller vóro þeir vígleger menn. Goðrún hét dótter þeirra. [II. 9.]

4. [Ch. 40.] Ásgeirr hét maðr, ok vas kallaðr Æðe-collr, hann bió at Ásgeirs-ǽ í Víðedale; hann vas sonr Auðunnar Skokuls—Hann kom fyrst sínna kyns-manna til Íslannz; hann nam Víðe-dal. Annarr son Auðunnar hét Þórgrímr Hæro-collr; hann vas faðer Ásmundar, fœðor Grettis.

Ásgeirr Æðe-collr átte fimm bœrn—Son þeirra hét Auðunn, faðer Ásgeirs, f. Auðunnar, f. Egils, es átte Ulfeiðe, dóttor Eyjolfs en Halta; þeirra sonr vas Eyjolfr, es vegenn vas á Alþinge. Annarr son Ásgeirs hét Þórvaldr; hans dótter Dalla, es átte Ísleifr byscop; þeirra sonr vas Gizor byscop. Enn þriðe sonr Ásgeirs hét Kalfr. . . . Dótter Ásgeirs hét Þóríðr; hon vas gift Þórkatle Cugga, syne Þórðar Gellis; þeirra son vas Þorsteinn. Onnor dótter Ásgeirs hét Hrefna . . . (*who marries Ceartan*). [III. 4.]

FROM BERGSBOK. (Cd. Holm. on an inserted slip.) *North and West.*

5. Mœrgom mœnnom þyckir fræði ok skemtan í at vita hverso ætter Íslendinga koma saman við hœfðingja ætter í Norege, ok einkanliga við konunga-ætternar sialfar, efter því sem ener mesto fræðe-menn hafa saman-sett, ok sialfar landnáms bœ́krnar vátta.

Onundr hét maðr, ok var kallaðr Tréfótr, son Óleifs Bullo-fótar, Ívars sonar Beitils; hann barðez í móte Haralde konunge í Hafrs-firðe, ok lét þar fót sínn. Efter þat fór hann til Íslannz, ok nam land frá Kleifom til Ofæro, Kallbaks-vík, Kolbeins-vík, Byrgis-vík, ok bió í Kallbak til elle. Hann vas bróðer Guðbiargar, móðor Guðbrannz Kúlu, f. Ástu, m. Oláfs ens Helga. Þórný vas syster Ástu, m. Hallvarz ens Helga; œnnor Ísgerðr, m. Steigar-Þóriss. Sonr Onundar hét Gretter, f. Surtz, f. Þórunnar Skalld-kono. Halla hét dótter Grettis, m. Kára þess er tulkare var kallaðr—hann átte tvá knœrro senn í fœrom; hann var faðer Þóris, f. Gunnlaugs á Skalmar-nese.

Þórgeirr Flosco-bakr var annarr son Onundar, faðer Þórmóðar læknis. Þriðe var Ásgeirr Æði-collr, faðer Kalfs, ok Hrefnu, es átte Ceartan Óláfsson, ok Þóríðar, er Þórkell Cugge átte, en síðarr

5. Oxna-Þ.] W; þvi var h. svá, k. Cd. 6. Hákone], thus 132, W, fragm. 8. norðan] fragm.; sunnan, 132, W. 9. Þórolfs, fragm. 10. ens] add. W. 43. Þoriðr, Cd.

Steinþórr Óláfsson. Hinn fiórðe son Onundar var Þórgrímr Hærucollr, faðer Ásmundar Hæru-langs, fæðor Grettis ens Sterka, Þórsteins ok Atla. Þórbiærn Ongull vá Gretti; en Þórsteinn vá Þórbiærn út í Mikla-garðe, ok hefnde Grettis. [II. **29**.]

Hunda-Steinarr hét iarl á Englande; hann átte Álofo, dóttor Ragnars Loðbrócar, Sigurðar sonar Hrings: móðer hennar var Þóra Borgar-hiærtr, dótter Herraðar iarls á Gautlande. Þeirra bærn vóro þau, Biærn, faðer Auðunnar Skokuls; ok Eirikr, faðer Sigurðar Bióða-skalla, f. Eireks á Opro-stoðom, f. Ástríðar, m. Oláfs konungs Tryggva sonar. Ísgerðr var dótter þeirra Steinars iarls, er átte Þórer iarl í Verma-lande. Auðunn Skokull fór til Íslannz ok nam Víðe-dal; hans dótter var Þóra Moshals, m. Ulfhildar, m. Asto, m. Oláfs konungs Helga. Son Auðunnar var Ásgeirr at Ásgeirs-á; hann átte Iórunne, dóttor Ingimundar ens Gamla, Þórsteins sonar, Ketils sonar Þrums, Orms sonar Skeljamola, Hrossbiarnar sonar, Raums sonar, Iotunbiarnar sonar norðan or Norege. Ketill átte Mioll, dóttor Áns Bog-sveigiss. Bærn þeirra Ásgeirs ok Þórunnar vóro þau Þórvaldr, etc. [III. **4**.]

From Glúma.

6. Bæðvarr hét maðr; hann vas son Víkinga-Kára, ok bróðer Sigurðar, fæðor Vigfúss; hann var faðer Ástríðar, móðor Eireks, fæðor Ástríðar, móðor Oláfs Tryggva sonar. Víkinga-Káre var son Eymundar Aska-spillis, Þóris sonar. Bæðvarr vas faðer Álofar, móðor Gizorar ens Hvíta.

From Olaf Tryggvason's Life.

(AM. 61 (fol.) in Gizur's speech, see Cristni Saga.)

7. Hiálte er Skeggja son, Þórgeirs sonar, Eilífs sonar, Ketils sonar ens Ein-henda. Móðer Hialta var Þórgerðr, dótter Hlífar, dóttor Torf-Einars iarls, Rognvallz sonar Mœra iarls. En ek em, sagðe Gizorr, son Teitz Ketilbiarnar sonar, Ketils sonar ríks mannz or Naumu-dale. Móðer Ketilbiarnar hét Æsa, dótter Hákonar iarls Griótgarz sonar. Móðer Teitz fæðor míns, sagðe Gizurr, vas Helga, dótter Þórðar Skeggja, Hrapps sonar, Biarnar sonar Bunu, Veðr-Gríms sonar. En móðer mín vas Álæf, dótter Bæðvars, sonar Víkinga-Kára. Var Bæðvarr bróðer Eireks af Ofro-stoðom móðor-fæðor þíns, konungr! [V. **9**. 6.]

From Sturlunga I (vol. i, pp. 5, 6).

The Pedigree of Skard-Snorre (died 1170).

8. Dótter Geirmundar vas Ýr, móðer Þóroddz, f. Brodda, fæðor Hallbero, es átte Bærkr, son Þórmóðar Þióstars sonar.

9. Steinolfr enn Láge, son Hrólfs hersiss af Ogðom, nam land miðle Búðardals-ár ok Tialda-ness, ok bió í Fagra-dale; hans dótter vas Helga, móðer Hyrnings Oláfs*β*., es átte Arndíse, dóttor Geirmundar Heljar-skinnz; þeirra dótter vas Frið-gerðr, móðer

Sneris Þóroddz sonar, f. Odda, f. Þórgils Odda sonar. Onnor dótter Steinolfs ens Lága or Fagra-dale vas Arndís, móðer Þórðar, f. Þórgerðar, m. Hrafns, f. Snartar, f. Védísar, m. Hœllo, m. Yngvilldar, es átte Snorre lœgsœgo-maðr [*died* 1170] faðer Narfa, f. Skarð-Snorra.

10. Ingolfr Arnar son, hann stað-festez fyrstr á Íslande landnáms-manna, svá at menn kunne ætter sínar til at telja. Ingolfr vas faðer Þórsteins, f. Þórkels Mána Lœgsœgo-mannz: Þórhildr vas dótter Þórsteins Ingolfs sonar, móðer Þórkels, f. Ketils, f. Hauks, f. Yngvilldar, m. Snorra, f. Narfa, f. Skarð-Snorra.

Hrollaugr hét sonr Rœgnvallz iarls á Mœre: frá hónom ero Síðomenn komner. Hans sonr vas Ozorr, f. Þórdísar, m. Hallz á Síðo.

Egill, sonr Hallz, vas faðer Þórgerðar, m. Ioans byscops.

Yngvilldr Hallz dótter vas móðer Þóreyjar, m. Sæmundar ens Fróða.

Þórvarðr Hallz son vas faðer Þórdísar, m. Ióreiðar, m. Hallz prestz í Hauka-dale, Teitz sonar.

Þórsteinn Hallz son vas faðer Magnúss, f. Einars, f. Magnúss byscops.

Liótr Hallz son vas faðer Goðrúnar, m. Einars Ara sonar, ok Steinunnar, m. Guðmundar ok Hallbero, m. Þórgils, f. Húnboga, f. Snorra, f. Narfa, f. Skarð-Snorra.

Móðer Skarð-Snorra vas Goðrún, Þórðar dótter, Oddleifs sonar, Þórðar sonar Kráko-nefs.

Þesse vóro systkin Skarð-Snorra: Þórðr es átte Ióreiðe, Hallzdóttor; þeirra dótter var Helga, er Sturla átte Þórðar son Lœgmaðr. Þórbiœrn vas laun-getenn ok Halldís. Yngvellde, systor Snorra, átte Gunnsteinn Hallzson; hon var móðer Vígfúss ok þeirra systkina. Guðríðr, syster Snorra, vas móðer Guðmundar prestz Oláfs sonar ok þeirra systkina. Hallgerðe, systor Snorra, hána átte Þórðr under Felli; hon vas móðer Snorra ok Guðmundar, ok Yngvildar, m. Petrs í Skógar-nese, Snorra sonar.

Biœrn, son Ketils Flatnefs, vas faðer Ceallacs, f. Þórgríms, f. Vémundar, f. Yngvildar, m. Þórðar, f. Yngvilldar, m. Snorra Húnboga sonar.

Dalcr vas bróðer Þórgils Hafliða sonar; hann vas faðer Bersa, f. Halldórs prestz í Saurbœ, f. Þórsteins es átte Ingegerðe, Philippus dóttor, Sæmundar sonar.

Pedigree of Thorgils Oddason and the Reyknesings.

11. Þórgils vas sonr Odda, Sneris sonar, Þóroddz sonar. Móðer Sneris vas Friðgerðr Hyrnings dótter. Hyrningr átte Arndíse, dóttor Geirmundar Heljar-skinnz. Móðer Odda Sneris sonar vas Álof, dótter Bitro-Odda, Þórbiarnar sonar. Móðer Bitro-Odda vas Yngvilldr, dótter Álfs í Dœlom. Yngvillde hafðe átte Þórvaldr Eyrgoðe, Steingríms son, es nam Steingríms-fiœrð ok bió í Trollatungo.—Sá kyn-þœttr Þórgils Odda sonar es sumom ókunnare an

Reyknesinga.—Hallbera hét móðer hans, dótter Ara af Reykjanese. Kolfinna hét kona Þórgils, dótter Hallz Styrmis sonar, Þórgeirs sonar frá Ásgeirs-á, etc. [see Sturl., vol. i, p. 8].

12. Þeir brœðr Þórgils ok Illoge vóro syner Ara Márs sonar, Ulfs sonar ens Skiálga es nam Reykja-nes, Hægna sonar ens Hvíta, Ótryggs sonar, Óblauðs sonar, Hiorleifs sonar konongs. Þórgerðr hét móðer þeirra Þórgils ok Illoga; hon vas dótter Alfs or Dæolom. Móðer Alfs vas Hildr, Þórsteins dótter ens Rauða, Óleifs sonar ens Hvíta, Ingiallz sonar, Fróða sonar. Móðer hennar vas Þóra, dótter Sigurðar Orms-í auga: móðer Sigurðar vas Áslaug, dótter Sigurðar Fáfnes-bana. Þórgeirr Hávars son vas systrungr Þórgils Ara sonar.—*Fóstbrœðra Saga*, [AM. 132, the Flatey-book and Cod. Reg. omit this pedigree.]

Snorre-Gode's Children (Eyrb., last chapter).

13. Hann batt tengðer við en mezto stór-menne í Breiða-firðe ok víðarr annar-staðar.

Hann gifte dóttor sína Sigríðe Brande enom Orva, syne Vermundar ens Mióva; hána átte síðarr Colle Þórmóðar son, Þórláks sonar bróðor Steinþórs á Eyre; ok bioggo þau í Biarnar-hæfn.

Unne, dóttor sína, gifte hann Víga-Barða; hána átte síðarr Sigurðr, son Þóriss Hundz or Biarkey á Háloga-lande, ok vas þeirra dótter Rannveig, es átte Ioan, son Arna, Árna sonar, Arnmóðs sonar; þeirra son vas Víðcunnr or Biarkey, es einn hefer veret hellztr lendra manna í Norege.

Snorre gifte dóttor sína Þórdíse Bolla, Bolla syne: ok ero af þeim komner Gils-beckingar.

Hallbero, dóttor sína, gifte Snorre Þórðe, syne Sturlo Þióðreks sonar; þeirra dótter vas Þórríðr, es átte Hafliðe Márs son: ok es þaðan komen mikil ætt.

Þóro, dóttor sína, gifte Snorre Cero-Bersa, syne Halldórs Óláfs sonar or Hiarðar-hollti; hána átte síðan Þórgrímr Sviðe: ok es þaðan komen mikil ætt ok gæfog.

En aðrar dœt*r* Snorra vóro giftar at hónom dauðom:—

Þórríðe ena Spæko, Snorra dóttor, átte Gunnlaugr son Steinþórs af Eyre.

En Goðrúno, dóttor Snorra Goða, átte Kalfr [*or* Kolfiðr] af Sólheimom.

Halldóro Snorra dóttor átte Þórgeirr or Ásgarðz-hólom.

Alófo Snorra dóttor átte Iorundr Þórfinnz son, bróðer Guðlaugs or Straumfirðe.

Halldórr, Snorra son Goða, vas gæfgastr sona hans; hann bió í Hiarðar-holte í Laxár-dale. Frá hónom ero komner Sturlungar ok Vatzfirðingar.

Þóroddr, Snorra son Goða, vas annarr gæfgastr; hann bió at Spákono-felle á Skaga-strænd.

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4. Márs] Olafs, Cd.

Máne, son Snorra, bió a*t* Sauða-felle; hans son vas Liótr, es kallaðr vas Mána-Liótr: hann vas kallaðr mestr sona-sona Snorra Goða.

Þórsteinn Snorra son bió at Laugar-brecko: ok ero frá hónom komner Ásbirningar í Skagafirðe, ok mikil ætt.

En Þórðr Kause, son Snorra, bió í Dufgus-dale.

Eyjolfr, son Snorra Goða, bió á Lamba-stǫðom á Mýrom.

Þórleifr, son Snorra Goða, bió á Meðal-fellz-strǫnd: frá hónom ero komner Ballæringar.

Snorre, son Snorra Goða, bió í Tungo efter fǫðor sínn.

Kleppr [*or* Klyppr] hét son Snorra Goða, ok vito menn eige bú-stað hans, ok eige vito menn ne einar sǫgor af hónom.

Descendants of Herdis Bolle's Daughter [Laxd. S., ch. from 309].

14. Herdís, Bolla dótter, vóx upp at Helga-felle, ok vas allra kvenna vænst; hennar bað Ormr, son Hermundar, Illuga sonar ens Svarta: var Herdís gift Orme; fór hon til búss með hónom í Calmans-tungo . . . þeirra son vas Coðran, es átte Guðrúno Sigmundar dóttor; son Coðrans hét Hermundr; hann átte Alfeiðe, dóttor Rúnolfs, Ketils sonar byscops; syner þeirra vóro, Ketill [*died* 1220], es ábóte vas at Helga-felle, ok Hreinn, Coðran, ok Styrmer.

Dótter Orms ok Herdísar Bolla dóttor hét Þórvǫr; hána átte Skegge Brannz son.—Þaðan es komet Skógverja-kyn.

Óspakr hét son Bolla ok Þórdísar: dótter Óspaks Bolla sonar hét Goðrún; hána átte Þórarenn Brannz son; þeirra son vas Brandr, es staðenn sette at Húsa-felle; hans son vas Sighvatr prestr es þar bió lenge síðan.

Geller Þórkelsson kvángaz nú; hann feck Valgerðar, dóttor Þórgils Ara sonar af Reykja-nese; hann varð hǫfðinge mikill. Geller fór útan ok vas með Magnúse enom Góða, ok þá af hónom tolf aura gollz ok mikit fé annat. Syner Gelless vóro þeir Þórkell ok Þórgils: son Þórgils vas Are enn Fróðe; son Ara hét Þórgils; hans son vas Are enn Sterke.—*Laxd.*, AM. 309.

Hall o' Side's Descendants [from the end (extant in a single copy) of Thorstan Hall o' Side's Son's Saga].

15. . . . . [*Defective*] . . . . (Þórvaldr var) bróðer Ióreiðar, faðer Helga ok Gríms Droplaugar sona [blank] Hallkatla móðer Þórkels Geitis sonar í Crossavík.

Ólof hét syster Hallz á Síðu; hon var móðer Kolbeins Flosa sonar, Þórðar sonar Freys-goða at Svína-felle.

Liótr, son Hallz, átto Helgo, dóttor Einars frá Þver-ǽ, ok vas þeirra dótter Goðrún, es átte Are Þórgils son af Reykja-nese.

Annarr son Hallz vas Þórsteinn (er nú hefer veret frá sagt um hríð).

Þriðe son Hallz vas Egill, hann átte Þórlaugo, dóttor Þórvallz

15. Links must be missing here. 16. Ulbeiðe, 132.

or Áse or Hiallta-dale; þeirra dótter vas Þórgerðr, móðer Ioans byscops ens Helga.

Colr var enn fiórðe son Hallz; hann átte Álofu dóttor Ozorar frá Breið-ǽ.

Fimte son Hallz vas Þórvarðr, faðer Þórdísar, móðor Iórunnar, er átte Teitr, son Ísleifs byscops, Gizorar sonar ens Hvíta; þeirra son [*i.e. the son of* Tait] var Hallr, faðer Gizorar, f. þeirra Magnúss bps, ok Þórvallz, f. Gizorar.

Yngvildr hét dótter Hallz; hána átte Eyjolfr, son Guðmundar ens Ríka af Mœðro-vœllom; þeirra dótter vas Þórey, móðer Sæmundar ens Fróða, f. Loptz, f. Ioans, f. Sæmundar í Odda. [Teitr Ísleifsson átte Iórunne; hennar móðer var Þórdís, dótter Þórvarðz Hallzsonar af Síðo.]

Þórgerðe, dóttor Hallz á Síðo, átte Þórgrímr, son Digr-Ketils.

Gró, dóttor Hallz á Síðo, átte Snorre Kalfsson, en efter hann átte Gró Þórvarðr Krǽko-nef.

Þórdíse, dóttor Síðo-Hallz, átte Þórðr Halldórsson or Fors-ár-skógom.

Gille [Thorstan o' Side's thrall] þessi var son Iathguðs, Gilla sonar, Biaðuchs sonar, Cearvals sonar, konungs af Írlande ens Gamla, er þar ríkte lenge.—*Ibid.*

Horda-Kare's Generations.

Á Horða-lande vóro þá menn marger ríker ok ágæter es komner vóro frá Horða-Kára: Horða-Káre átte fióra sono—

Einn vas Þórleifr enn Spake: annarr Ogmundr, faðer Þórolfs Skíalgs, f. Erlings á Sóla: Þórðr enn þriðe, faðer Klypps hersiss es drap Sigurð konung Slevu Gunhildar son: fiórðe son Horða-Kára vas Olmóðr enn Gamle, faðer Áskels, f. Ásláks Fitja-skalla. Vas þesse ætt-boge mestr ok gœfgaztr á Horða-lande es komenn vas af ætt Horða-Kára.—*Olaf Tryggvason's Life.*

The same.

16. Hrólfr í Berge, Upplendinga konungr, var faðer Sœlga konungs, f. Boðvars konungs, (f.) Kauns, f. Þóris konungs Svira, f. Onars konungs, (f.) Arnar Hyrnu. Hans syner vóro þeir Þórleifr Hvala-skúfr, f. Bœðvars Snæþrymu, f. Þórleifs Miðlungs; annarr Aslákr Bifro-Káre, faðer Ketils Horða-Kára: hann var ágætr maðr ok réð fyrer Upplœndom: hann lagðe under sik þriá konunga af sínne hreyste ok harð-fenge ok eignaðiz þeirra ríke. Hann átte mœrg bœrn, ok er frá hónom komenn enn gildaste ætt-boge ok mart stór-menne.

Þesse vóro bœrn Horða-Kára. Þórleifr enn Spake, Ogmundr, Olmóðr enn Gamle, Þórðr Hreða, Þóra móðer Ulfliótz es lœg hafði til Íslannz. Ogmundr var f. Þórolfs Skialgs, f. Erlings á

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5. Fimte . . . er átte Teitr] emendated, Dótter Hallz var Groa er átte Teitr son Gizorar Hvíta, þeirra son var Hallr, etc., Cd. 11. f. Ioans] om. Cd. The clause in brackets is a repetition from above. 12. þorvaldz, Cd. 15. átte] átte síðan, Cd.

Sóla. Olmóðr enn Gamle var faðer Áskels, f. Asláks Fitja-skalla, f. Sveins Bryggjo-fótz, f. Bergþórs Bucks, f. Sveins. Gunnarr hét son Laga-Ulfliótz; hann átte Þóro, dóttor Helga ens Magra; þeirra sonr var Ketill í Diúpa-dale.

Þórðr Hreða var fyrst kallaðr son Ketils Horða-Kára; hann var ágætr maðr á Upplondom; hans son var Klyppr herser: annarr son hans var Steingrímr: þriðe Eyjolfr: Sigríðr hét dótter hans. Klyppr herser var enn ágætazte maðr af örve sínne ok at-gerve, efter því sem forellre hans var til. Hann átte Álæfo Asbiarnar dóttor: þeirra dótter hét Guðrún, kvenna vænst ok vitruz ok skørungr enn meste. Þórðr Hreða kvángaðiz í elle sinne í annan tíma efter er en fyrre kona hans var dauð: hann feck þá Helgo, Vémundar dóttor Iarðlokars (!), Þórolfs-sonar Vága-nefs, Hrœreks sonar Slœngvan-bauga, Harallz sonar Hilde-tannar Dana konungs. Þá fœrðe Þórðr bygð sína í ey þá er Hising hét; hann var þá bæðe gamall ok skøllóttr; var þá skift um viðr-nefne hans ok var hann þá kallaðr Þórðr Hísinga-skalle.—*Thord Saga in Watz-hyrna.*

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§ 3. THE THORSNESS SETTLEMENT.

(Chapters 1–11 of Eyrbyggia Saga.)

THE eleven first chapters of the complex history known as Eyrbyggia Saga are of different composition to the rest of the matter to which they are prefixed. In style and content they are one with Are's work, and must be taken with it.

The text of Eyrbyggia rests on five vellums:—

A. Watz-hyrna, extant in paper transcripts. AM. 448, AM. 442, AM. 146, fol.
M. Melabok, imperfect. AM. 445 b.
W. Wolfenbüttel, imperfect at beginning, but also represented by copy AM. 446.
B. AM. 309. Imperfect, has beginning, but not end.
AM. Add. 20 fol. imperfect, a small fragment.

The best of these is the Watz-hyrna text. Watz-hyrna was a contemporary of Flatey-book and of the 14th century: it was destroyed in the Copenhagen fire of 1728.

The part of the 4th chapter which describes the temple is really a gloss put in from another work, and it will be found in its place with other like fragments in Book II. § 2.

1. 1. KETILL FLATNEFR hét herser einn ágætr í Norege; hann vas sonr Biarnar Bunu, Gríms sonar hersess or

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1. 1. CETIL FLAT-NEB was the name of a noble lord *or* herse in Norway. He was the son of Beorn Buna, son of Grim herse *or* lord of

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18. herser einn ágætr] Cd.

Sogne. Ketill Flatnefr vas kvángaðr; hann átte Yngvilde, dóttor Ketils Veðrs hersess af Rauma-ríke. Biœrn ok Helge héto syner þeirra, en dœ́ttr þeirra vóro þœr Auðr en Diúp-auðga ok Iórunn Manviz-brecka. Biœrn, son Ketils, vas fóstraðr austr á Iamta-lande með iarle þeim es Ceallacr hét, vitr maðr ok ágætr. Iórunn átte son es Biœrn hét, en Giaflaug hét dótter hans.

2. Þetta vas í þann tíma es Haralldr konungr enn Hárfagre geck til ríkiss í Norege. Fyr þeim ófriðe flýðo marger gœfger menn óðul sín af Norege, sumer austr um Kiœlo, sumer vestr um haf: þeir vóro sumer, es héldo sik á vetrom í Suðreyjom eðr í Orkneyjom; en um sumrom herjoðo þeir í Noreg, ok gœrðo mikinn skaða í ríke Harallz konungs. Bœ́ndr kærðo þetta fyr konunge, ok bǿðo hann frelsa sik af þessom ófriðe. Þá gœrðe Haralldr konungr þat ráð, at hann lét búa her vestr um haf, ok kvað Ketil Flatnef skyldo hœfðingja vesa yfer þeim her. Ketill talðesk undan, en konungr kvað hann þó fara skyldo. Ok es Ketill sá, at konungr vill ráða, ræzk hann til ferðarennar, ok hefer með ser kono sína ok bœrn sín œll, þau sem þar vóro.

3. En es Ketill kom vestr um haf, átte hann nockorar orrostor, ok hafðe iafnan sigr. Hann lagðe under sik Suðreyjar, ok gœrðesk hœfðinge yfer; sættesk hann þá við ena stœ́rsto hœfðingja þá es vóro fyr vestan haf, ok batt við þá tengðer, en sende

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Sogn. Cetil Flat-neb was married. He had to wife Yngw-hild, daughter of Cetil Wether, herse *or* lord of Rauma-ric. Beorn and Helge were their sons' names, and their daughters were these: Aud the Deep-rich, Thor-und Hyrna, and Ior-wen Mann-wits-brecca. Beorn, the son of Cetil, was fostered in the east in Iamta-land [?] with a certain earl, whose name was Ceallac, a wise man and noble. The earl had a son named Beorn, and his daughter's name was Giav-laug [Geibhleach].

2. It came to pass at that time that king Harold Fairhair came to the kingdom of Norway. Because of the unpeace *or* civil war many well-born men fled from their heritages out of Norway, some eastward over the Keel, some west over the Sea [North Sea]. There were some that used to keep themselves of a winter in the Southreys [Sodor Isles] or Orkneys, and of a summer they would harry in Norway, and do much harm in Harold's kingdom. The franklins brought the matter before the king, and prayed him to free them from this unpeace *or* civil war. Then king Harold decided to fit out a host to go west over the Sea, saying that Cetil Flat-neb should be captain of this host. Cetil excused himself, but the king said he must go. And when Cetil saw that the king would have his way, he made ready for the journey, and took with him his wife and all those of his children who were still with him.

3. And when Cetil came to the west over the Sea, he had certain battles there, and ever he won the day. He conquered the Southreys and made himself chief over them. Moreover he made peace and covenants with the greatest chiefs west of the Sea, and entered in the bonds of affinity, and sent his host back eastward again. And when they came

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1. Yngvolde, B. 4. Iamta-lande] (sic!). 10. í] add. B. 16. þó] add. B. 18. sín œll] add. B. 22. þá es vóro] add. B.

austr aftr herenn. Ok es þeir kómo á fund Harallz konungs, sǫgðo þeir, at Ketill Flatnefr vas hǫfðinge í Suðreyjom; en eigi sǫgðosk þeir vita, at þat mœnde framm draga ríke Harallz konungs fyr vestan haf. En er konungr spyrr þetta, þá tekr hann under sik eigner þær es Ketill átte í Norege.

4. Ketill gifte Auðe, dóttor sína, Óleife enom Hvíta, es þá vas mestr her-konungr fyr vestan haf; hann vas son Ingiallz, Helga sonar, en móðer Ingiallz vas Þóra, dótter Sigurðar Orms-í-auga, Ragnars sonar Loðbrócar. Þórunne Hyrnu gifte hann Helga enom Magra, syne Eyvindar Austmannz ok Rafurtu, dóttor Cearvals Íra konungs.

2. I. BIORN, son Ketils Flatnefs, vas á Iamta-lande þar til es Ceallacr iarl andaðesk. Hann feck Giaflaugar dóttor iarls, ok fór síðan austan um Kiǫl, fyrst til Þróndheims, ok síðan suðr í land, ok tók under sik eigner þær es faðer hans hafðe átt; en rak í braut ár-menn þá es Haralldr konungr hafðe þar sett.

2. Haraldr konungr vas þá í Víkenne es hann spurðe þetta; ok fór þá et œfra norðr til Þróndheims: ok es hann kom í Þróndheim, stefnde hann átta fylkja þing; ok á því þinge gœrðe hann Biǫrn Ketils son útlaga af Norege; gœrðe hann dræpan ok til-tœkjan hvar sem yrðe fundenn. Efter þetta sende hann Hauk Hábrók ok aðra kappa sína, at drepa hann, ef þeir fynde hann. En es þeir kómo suðr um Staðe, urðo viner Biarnar við varer ferð þeirra, ok

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before king Harold they said that Cetil Flat-neb was a chief in the Southreys, but they said they could not see that it would much forward king Harold's rule west of the Sea. And when the king heard this, then he took to himself all the property that Cetil owned in Norway.

4. Cetil Flat-neb gave Aud his daughter in marriage to Olaf the White, the greatest king-of-a-host west over the Sea. He was the son of Ingi-ald, Helge's son, and Ingi-ald's mother was Thora, daughter of Sigurd Snake i' the Eye, son of Ragn-here Lod-broc. Thor-wen Hyrna he gave to Helge the Thin, the son of Ey-wind East-man, and of Rafurta, daughter of Cearval, the king of the Irish.

2. I. BEORN, son of Cetil Flat-neb, was in Iamta-land [?] till earl Ceallac died. He took to wife Giav-laug [Geibhleach], the earl's daughter, and then went from the east over the Keel first to Thrond-ham, and then southwards and took possession of the property which his father had had, and drove away the reeves whom king Harold had set over it.

2. When he heard news of this, king Harold was in the Wick, and he went by the upper road [by land] northward to Thrond-ham, and when he was come to Thrond-ham he summoned the Eight-folk-moot; and at that moot he made Beorn, Cetil's son, an outlaw in Norway, making him a man to be killed or taken wherever he was found. Moreover he sent Hawk High-breech and other of his champions to slay him if they could meet with him. And when they were come south of Staad [Cape Stadt], Beorn's friends were ware of their journeying and gave him

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1. aftr] add. B. 3. þat . . . konungs] B; at hann dræge Haralde kge ríki, Cd. 15. í] B; um, Cd. 19. fylkna, B. 21. yrðe] B; være, Cd.

gœrðo hónom niósn. Biærn hlióp þá á skúto eina, es hann átte, með skulda-lið sítt ok lausa-fé, ok fór undan suðr með lande—því þá vas vetrar-megn, ok treystesk hann eige á haf at halda.

3. Biærn fór þar til es hann kom í ey þá es Mostr heiter, es liggr fyr Sunn-Hörða-lande; ok þar tók við honom sá maðr, es Þórolfr (hét), Ornolfs son Fiskreka; þar vas Biærn um vetrenn á laun. Konungs-menn hurfo aftr þá es þeir hæfðo skipat eigner Biarnar af konungs hende, ok setta menn yfer.

3. 1. ÞÓROLFR vas hæfðinge mikell, ok enn meste rausnar-maðr; hann varð-veitte þar í eyjonne Þórs-hof, ok vas mikell vin Þórs—ok af því vas hann Þórolfr kallaðr—hann vas mikell maðr ok sterkr, fríðr sýnom ok hafðe skegg miket—því var hann kallaðr Mostrar-skegg—hann vas gæfgastr maðr í eyjonne.

2. Um váret féck Þórolfr Birne lang-skip gótt ok skipat góðom drengjom, ok feck Hallstein son sínn til fylgðar við hann; ok héldo þeir vestr um haf á vit frænda Biarnar. En es Haralldr konungr spurðe, at Þórolfr Mostrar-skegg hafðe haldet Biærn Ketils son, útlaga konungs, þá gœrðe hann menn til hans, ok boðaðe hann af lændom, ok bað hann fara skyldo útlaga sem Biærn vin hans, nema hann kome á konungs fund, ok láte hann einn skapa ok skera þeirra í miðlom.

3. Þat vas tio vetrom síðarr an Ingolfr Arnar son hafðe faret at

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news thereof. Then Beorn ran to a galley that he had, with his household and chattels, and went off southward along the land, for it was then the depth of winter, and he did not dare to put to sea.

3. Beorn went on till he came to the island that is called Mostr, which lies off South Horda-land, and there a man received him whose name was Thor-wolf, the son of Erne-wolf Fish-driver [the whale fisher]. Beorn was there through the winter in hiding. The king's men turned back when they had taken order for Beorn's property and set men to keep it.

3. 1. THOR-WOLF was a great chief, and kept up the greatest estate. He kept the Temple of Thunder there in the island, and was a great friend of Thunder, wherefore he was called Thor-wolf. He was a big man and strong, fair to look on, and he had a big beard, wherefore he was called Mostr-beardie. He was the best-born man in the island.

2. In the spring Thor-wolf gave Beorn a good war-ship and manned it with a good crew, and gave him his son Hall-stan to be with him on the way; and they put to sea, going west to make for Beorn's kinsmen. But when king Harold heard that Thor-wolf Mostr-beardie had kept Beorn, Cetil's son, the king's outlaw, he sent his command to him to forbid him the land, bidding him go into exile like Beorn his friend, unless he would come and seek the king, and submit the whole case to his ruling.

3. That was ten winters after Ing-wolf Erneson had gone to settle Iceland. And this journey of his was become widely reported, because

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3. á haf at sigla, B. 5. B; Hrólfr, A. 8. af konungs hende] add. B.
9. Hrólfr, A. 10. hof er helgat var Þór, ok var enn meste ástvin hans, B.
13. eyinne, Cd. 19. boð. hann] boð. honom, B. B; fara útlagan, Cd.
21. ok . . . miðlom] B; ok legge allt sitt mál á hans vald, Cd.

byggja Ísland, ok vas sú ferð all-fræg orðen, þvi at þeir menn es kómo af Íslande sægðo þar góða lannz-koste.

4. 1. ÞÓROLFR MOSTRAR-SKEGG feck at blóte miklo, ok geck til fréttar við Þór ást-vin sínn, hvárt hann skylde sættask við konung, eða fara af lande *á* braut, ok leita ser svá annarra forlaga. En frétten vísaðe Þórolfe til Íslannz. Ok efter þat feck hann ser miket haf-skip ok bió þat til Íslannz-ferðar, ok hafðe með ser skulda-lið sítt ok bú-ferle. Marger viner hans réðosk til ferðar með hónom. Hann tók ofan hofet, ok hafðe með ser flesta viðo, þá es þar hæfðo í veret, ok svá moldena undan stallanom [þar es Þórr hafðe á seteð].

2. Síðan siglðe Þórolfr í haf; ok byrjaðe hónom vel; ok fann landet, ok siglðe fyr sunnan vestr um Reykja-nes; þá fell byrrenn, ok sǿ þeir at skǿrosk í landet inn firðer stórer. Þórolfr kastaðe þá fyr borð ændoges-súlom sínom, þeim es staðet hæfðo í hofeno: þar vas Þórr skorenn á annarre. Hann mælte svá fyrer, at hann skylde þar byggja á Íslande sem Þórr léte þær á land koma. En þegar *es* þær hóf frá skipeno, sveif þeim til ens vestra fiarðarens, ok þótte þeim fara eige vǿno seinna. Efter þat kom haf-gula; siglðo þeir þá vestr fyr Snæfellz-nes, ok inn á fiærðenn. Þeir siá, at fiærðrenn es ákaflega breiðr ok langr, ok miok stór-fiællótt hvǿrom-tveggja megen. Þórolfr gaf nafn firðenom, ok kallaðe

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the men who came from Iceland said that there was a good choice of land there.

4. 1. THOR-WOLF MOSTR-BEARDIE made ready a great sacrifice, and went in and sought an oracle of Thunder, his beloved friend, whether he should make terms with the king, or leave the country and seek him another career. But the oracle directed Thor-wolf to Iceland. And after that he got himself a great sea-ship, and fitted her out for the Iceland voyage, and took aboard with him his household and his chattels. Many of his friends ventured on the voyage with him. He took down the temple, and most of the timber that had been in it he took with him, and also the earth under the altar[1].

2. Then Thor-wolf sailed to sea, and had fair winds, and made the land, and sailed up along the south-westward round Reek-ness. Then the fair wind fell, and they could see that the land was cut into deep friths. Then Thor-wolf cast overboard his porch-pillars that had stood in the temple (Thunder was carven upon one of them); and as he did so, he declared that he would settle in Iceland at the place where Thunder let them come on shore. And immediately they drifted from the ship, and swept into the west of the bay, and they seemed to go faster than could be looked for. After that the sea breeze came up, and they sailed west round Snow-fell-ness, and in up the frith. They could see that the frith was wonderfully broad and deep, and very full of high fells on both sides. Thor-wolf gave the frith a name, and called

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2. Íslande] B; landeno, Cd. 16. annarre] A, B; annan enda, B* (AM. 446). 20. Sniófellz-, Cd.

[1] MS. on which Thunder had his seat.

Breiða-fiꝍrð. Hann tók land fyr sunnan fiꝍrðenn, nær miðjom, ok lagðe skipet á vág þann es þeir kꝍlloðo Hofs-vág síðan.

3. Efter þat kꝍnnoðo þeir landet, ok fundo á neseno því framan-verðo, es vas fyr norðan vágenn, at Þórr vas á land komenn með súlornar.—Þat vas síðan kallat Þórs-nes.—Efter þat fór Þórolfr elde um land-nám sítt, útan frá Staf-ꝍ́, ok inn til þeirrar ár, es hann kallaðe Þórs-ꝍ́, ok bygðe þar skip-verjom sínom. Hann sette bœ́ mikenn við Hofs-vág, es hann kallaðe á Hofs-stꝍðom. Þar lét hann reisa hof, ok vas þat miket hús: vóro dyrr . . . [see Bk. II. § 2].

4. Þórolfr kallaðe Þórs-nes miðle Vigra-fiarðar ok Hofs-vágs. Í því nese stendr eitt fiall: á því fialle hafðe Þórolfr svá mikenn átrúnað, at þangat skylde enge maðr óþvegenn líta, ok œngo skylde tortíma í fialleno, hvárke fé né mꝍnnom, nema sialft genge í braut.—Þat fiall kallaðe hann Helga-fell; ok trúðe, at hann mœnde þangat deyja í fiallet, ok aller frændr hans.

5. Þar á neseno, sem Þórr hafðe á land komet, lét hann hafa dóma alla, ok sette þar héraðs-þing. Þar vas ok svá mikell helge-staðr, at hann vilde með œngo móte láta saurga vꝍllenn, hvárke í heiftar-blóðe, ok eige skylde þar alf-rek ganga,—ok vas haft til þess sker eitt es Drit-sker vas kallat.

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it Broad-frith. He neared the land on the south of the frith near the middle, and put the ship into the bay that they afterwards called Temple-bay.

3. After that they explored the land, and upon the uttermost part of the point, that is on the north of the bay, they found that Thunder was come ashore with the pillars. It was afterwards called Thor's-ness. After that Thor-wolf bore the fire round his settlement, starting inward from Staff-water, and landward to the water which he called Thor's-water, and he gave settlements to his mariners there. He set up a great homestead on Temple-bay, which he called Temple-stead. He set up a temple there, and it was a big house.

4. Thor-wolf called [all] between Wigre-frith and Temple-bay Thor's-ness. On this ness there stands a hill. This hill Thor-wolf had in such great reverence that no man might look thereon [pray towards it] un-washen, and there might be no destruction of anything, man or beast, on this hill, save the creature come off it of its own accord. This hill he called Holy-fell, and he believed that he should go into it when he died and all his kinsmen on the ness.

5. On the ness, where Thunder had come ashore, he had all the courts held, and set the hered-moot. There was such a sanctuary there also, that he would by no means let the field be befouled withal, neither with feud-blood [blood shed in anger], and there might be no elf-drive [excrement] passed there; but for this purpose there was a reef appointed which was called Dirt-reef.

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2. þórsvág, B. 3. B; nese, Cd. 12. í miðjo neseno, B. 15. B; at þat m. þ. fara þá er hann dœe ok aller á neseno hans frændr, Cd. 17. þar . . . komet] B; sem þórr hafðe á l. k. á tanganom nessens, A.

6. Þórolfr gœrðesk rausnar-maðr mikell í bue síno, ok hafðe fiol-mennt með ser, þvi at þá vas gott matar at afla af eyjom ok *af* ɔðro sió-fange.

5. 1. NÚ skal segja frá Birne, Ketils syne Flatnefs: at hann siglðe vestr um haf þá es þeir Þórolfr Mostrar-skegg skilðo, sem fyrr seger. Hann hélt til Suðreyja. En es hann kom vestr um haf, þá vas andaðr Ketell, faðer hans: en hann fann þar Helga bróðor sínn ok systr sínar, ok buðo þau hónom góða koste með ser.

2. Biɔrn varð þess víss, at þau hɔfðo ɔll saman annan átrúnað, ok þótte hónom þat lítil-mannligt, es þau hɔfðo hafnat fornom sið þeim es frændr þeirra hɔfðo haft: ok nam hann þar eige ynðe, ok enga stað-festo vilde hann þar taka; vas hann þó um vetrenn með Auðe systor sínne ok Þórsteine syne hennar. En es þau fundo, at hann vilde eige œðlask við frændr sína, þá kɔlloðo þau hann Biɔrn enn Austrœna, ok þótte þeim ílla es hann vilde eige þar stað-festask.

6. 1. BIORN vas tvá vettr í Suðreyjom áðr hann bió ferð sína til Íslannz. Með hónom vas í ferð Hallsteinn Þórolfs-son. Þeir tóko land í Breiða-firðe, ok nam Biɔrn land út frá Staf-ǽ, miðle ok Hrauns-fiarðar, með ráðe Þórolfs. Biɔrn bió í Borgar-holte í Biɔrnar-hɔfn; hann vas et mesta gɔfog-menne.

2. Hallsteine Þórolfs syne þótte lítil-mannligt at þiggja land at

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6. Thor-wolf set up the greatest estate in his homestead, and kept a great household about him; for there was then good meat in plenty to be got from the eggs [MS. islands] and other gettings from the sea.

5. 1. Now it is right to take up the tale of Beorn Cetil, Flat-neb's son—how he sailed westward over sea, what time he and Thor-wolf Mostr-beardie parted, as was said before. He made for the Southreys. But when he was come west over sea his father Cetil was already dead, but he found Helge his brother there and his sisters, and they offered him good terms if he would stay with them.

2. But Beorn found out that they had another worship, and he thought it a craven thing that they had thrown over the old way which their kins-men had held, and he could not rest there, and would not make his abode there. Nevertheless he stayed the winter over with Aud his sister, and Thor-stan her son. But when they found that he would not make his home with his kinsfolk, then they called him Beorn the Eastron, and did like it ill that he would not make his abode there.

6. 1. BEORN was two winters in the Southreys before he made ready for his voyage to Iceland. With him on this voyage was Hall-stan, Thor-wolf's son. They neared the land at Broad-frith, and he [Beorn] took up his settlement, beginning from the sea at Staff-water, between it and Hraun's-frith, under the counsel of Thor-wolf. Beorn dwelt in Borg-holt at Beorn's-haven. He was the best-born of men.

2. Hall-stan, Thor-wolf's son, thought it craven to receive land from his

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2. read eggjom? 10. ɔll s.] add. B. 15. auðlaz, Cd.; aulydaz, B. 20. Biɔrn] B; om. A. utan, B (badly).

fæðor sínom; ok fór hann vestr yfer Breiða-fiœrð, ok nam þar land, ok bió á Hallsteins-nese.

3. Nockorom vettrom síðarr kom út Auðr en Diúp-auðga, ok vas enn fyrsta vetr með Birne bróðor sínom. Síðan nam hon œll Dala-lœnd í Breiða-firðe, í miðle Skraumu-hlaups-ár ok Dœgorðar-ár, ok bió í Hvamme.

4. Á þessom tímom bygðesk allr Breiða-fiœrðr, ok þarf her eige at segja frá þeirra manna land-nǿmom es eige koma við þessa sœgo.

7. 1. GEIRRŒÐR hét maðr, es nam land inn frá Þórs-ǿ til Langa-dals, ok bió á Eyre. Með hónom kom út Ulfarr Kappe, es hann gaf land um*b*-hverfiss Ulfars-fell: ok Finn-geirr, son Þórsteins Ondors, hann bió í Alfta-firðe. Hans sonr vas Þórfinnr, faðer Þórbrannz í Alfta-firðe.

2. Vestarr hét maðr, son Þórolfs Bloðro-skalla; hann kom til Íslannz með fœðor sínn gamlan, ok nam land fyr innan Urthvala-fiœrð, ok bió á Ondorðre-eyre: hans sonr vas Ásgeirr es þar bió síðan.

3. Biœrn enn Austrǿne andaðesk fyrst þessa landnáms-manna, ok vas heygðr við Borgar-lǿk. Hann átte efter tvá sono: annarr vas Ceallacr (enn) Gamle, es bió í Biarnar-hœfn efter fœðor sínn: Ceallacr átte Ástríðe dóttor Hrólfs hersess, systor Steinolfs ens Lága. Þau ǿtto þriú bœrn: Þórgrímr Goðe vas sonr þeirra, ok Gerðr dótter, es átte Þórmoðr Goðe, son Oddz ens Racka. Þriðja

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father, and he went westward over Broad-frith, and took up a settlement there, and dwelt at Hall-stan's-ness.

3. Some winters later Aud the Deep-rich came out, and the first winter she was with Beorn her brother. Afterwards she took in settlement all the Dale-lands in Broad-frith between Scream-leap's-water and Day-meal's-water, and dwelt at Hwamm.

4. It was in these days that all Broad-frith was settled [c. 900]. And it is no use here telling forth the settlements of them that do not come into this History.

7. 1. GAR-ROD was the name of a man that took land in settlement inwards from Thor's-water to Lang-dale, and lived at Eyre. With him came out Wolf-here the Champion, to whom he gave land round about Wolf-here's-fell, and Finn-gar the son of Thor-stan Snow-skate. He [Finn-gar] dwelt at Elfet's-frith. His son was Thor-finn, father of Thor-brand o' Elfet's-frith.

2. West-here was the name of a man, the son of Thor-wolf Bladder-sack. He came to Iceland with his old father, and took up a settlement inside of Urc-whale-frith [MS. Urt-whale-frith], and dwelt at Endworth-eyre. His son was As-geirr, who dwelt there afterwards.

3. Beorn the Eastron died first of these settlers, and was put in a howe over against Borg-leak [*or* beck]. He left two sons behind him. One of them was Ceallac the Elder, who dwelt in Beorn's-haven after his father. [*The next lines are given in Ld.*, II. 8, 9, *which see.*]

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4. œll Dalalond, B. 11. Thus A, B; Langa-dals ár, Landn. 16. I. e. Orkn-hvala-; Hvala-f., B; Uthvala-f., M.

vas Helga, es átte Ásgeirr á Eyre.—Frá bǫrnom Ceallacs es komen mikel ætt, ok ero þat kallaðer Ceallekingar. Óttarr hét annarr sonr Biarnar; hann átte Gró Geirleifs dóttor, systor Oddleifs af Barða-strǫnd: þeirra syner vóro þeir Helge, faðer Osvifrs ens Spaka; ok Biǫrn, faðer Vígfúss í Drápo-hlíð; Vilgeirr hét enn þriðe son Óttars Biarnar sonar.

4. Þórolfr Mostrar-skegg kvángaðesk í elle sínne, ok feck þeirrar kono es Uðr hét; segja sumer at hon være dótter Þórsteins Rauðs; en Are Þórgils son enn Fróðe telr hána eige með hans bǫrnom. Þau Þórolfr ok Uðr átto son es Steinn hét. Þann svein gaf Þórolfr Þór vin sínom, ok kallaðe hann Þór-stein; ok vas þesse sveinn allbráð-gœrr.

5. Hallsteinn Þórolfs son feck Oskar, dóttor Þórsteins Rauðs: Þórsteinn hét son þeirra; hann fóstraðe Þórolfr, ok kallaðe Þórstein Surt: en sínn son kallaðe hann Þórstein Þorska-bít.

8. 1. Í ÞENNA tíma kom út Geirríðr syster Geirrœðar í Eyre, ok gaf hann henne bústað í Borgar-dale fyr innan Alfta-fiǫrð. Hon lét setja skála sínn á þióð-braut þvera, ok skyldo aller menn ríða þar í gœgnom: þar stóð iamnan borð ok matr á, gefenn hverjom es hafa vilde. Af slíko þótte hon et mesta gǫfogmenne.

2. Geirríðe hafðe átta Biǫrn son Bolverks Blindinga-trióno, ok hét þeirra son Þórolfr; hann vas víkingr mikell. Hann kom út nœckoro síðarr an móðer hans, ok vas með henne enn fyrsta vettr. Þórolfe þótte þat líteð bú-land, ok skoraðe á Ulfar Kappa til landa, ok bauð hónum holm-gǫngo, þvi at hann vas við aldr ok barnlauss. Ulfarr vilde heldr deyja an vesa kúgaðr af Þórolfe. Þeir gengo á holm í Alfta-firðe, ok fell Ulfarr, en Þórolfr varð sárr á fœte ok geck iamnan haltr síðan—af þesso vas hann kallaðr Bœge-fótr. Hann gœrðe bú í Hvamme í Þórsár-dale; hann tók lǫnd efter Ulfar, ok vas enn meste óiafnaðar-maðr. Hann selðe lǫnd leysingjom Þórbrannz í Alfta-firðe, Ulfare Ulfars-fell, en Œrlyge Œrlygs-staðe, ok bioggo þeir þar lenge síðan.

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4. Thor-wolf Mostr-beardie took a wife in his old age, and married a wife whose name was Und. Some say that she was the daughter of Thor-stan the Red, but Are Thor-gils's son the historian does not reckon her with her children. Thor-wolf and Und had a son named Stan. This boy Thor-wolf dedicated to Thunder his friend and called him Thor-stan, and the boy was very quick of growth.

5. Hall-stan, Thor-wolf's son, took to wife Osc, daughter of Thor-stan the Red. Thor-stan was the name of their son. Thor-wolf fostered him and called him Thor-stan the Black, but his own son he called Thor-stan Torsk-biter [biter of codfish].

8. 1. AT that time came out Gar-rid, sister of Gar-rod of Eyre. [*For the next few lines, see Ld.*, II. 11.]

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8. B; Unnr, Cd. 15. homoiotel. in B, 'kall. þorst.' 21. B; -kvende, Cd. 29. ok er hann lenge við þessa sogo, ok sialdan við gott kendr, sem síðarr mun sagt verða, add. B (309).

3. Þórolfr Bœ́ge-fótr átte þriú bœrn. Arnkell hét son hans, en Gunnfríðr dótter, es átte Þorbeiner á Þorbeinis stœðom inn á Vatzhalse. Þeirra syner vóro þeir Sigmundr ok Þórgils; en hans dótter vas Þórgerðr, es átte Vígfúss í Drǽpo-hlíð. Onnor dótter Þórolfs Bœ́ge-fótz hét Geirríðr, es átte Þórolfr, son Herjolfs Hœlkin-raza, ok bioggo þau í Máva-hlíð: þeirra bœrn vóro þau Þórarenn Svarte, ok Goðný́.

9. 1. ÞÓROLFR MOSTRAR-SKEGG andaðesk á Hof-stœðom: þá tók Þórsteinn Þorska-bítr fœðor-leifð sína: hann geck at eiga Þóro, dóttor Óláfs Feilans, systor Þórðar Gelliss, es þá bió í Hvamme. Þórolfr vas heygðr í Haugs-nese út frá Hof-stœðom.

2. Í þenna tíma vas svá mikell ofse Ceallekinga, at þeir þóttosk fyre œðrom mœnnom þar í sveit: vóro þeir ok svá marger ættmenn Biarnar, at einge frænda-bœlkr vas þá iam-mikell í Breiðafirðe. Þá bió Barna-Ceallacr, frænde þeirra, á Meðalfellz-strœnd þar sem nú heiter á Ceallacs-stœðom; hann átte marga sono ok vel menta; þeir veitto aller frændom sínom fyr sunnan fiœrðenn á þingom ok mann-fundom.

3. Þat vas eitt vár á Þórsness-þinge, at þeir mágar, Þórgrímr Ceallacs son ok Ásgeirr á Eyre, gœrðo orð á, at þeir mœnde eige leggja drag under of-metnað Þórsnesinga í því, at þeir mœnde eige ganga œrna sínna þar á grase sem annars-staðar á mann-fundom, þó þeir være svá stollz, at þeir gœrðe lœnd sín helgare an aðrar iarðer í Breiða-firðe. Lýsto þeir þá yfir því, at þeir mœnde eige troða skó til at ganga þar í út-sker til alf-reka. En es Þórsteinn

9. 1. THOR-WOLF MOSTR-BEARDIE died at Temple-stead, and Thorstan Torsk-biter took his heritage. He proceeded to marry Thora, daughter of Anlaf Feilan, sister of Thord Gelle, who dwelt in Hwamm in those days. Thor-wolf was put in a howe at Howe's-ness, to the seaward of Temple-stead.

2. In those days the pride of CEALLACINGS was so great that they thought themselves above every one else in the neighbourhood, and there were so many of Beorn's kinsmen that there was no other kindred in Broad-frith as big. Beorn-Ciallac their kinsman then dwelt in Midfell-stand, at the place now called Ceallac's-stead; he had many sons, and they were of good report. They all upheld their kinsmen on the south of the frith at moots and assemblies.

3. It happened one spring at Thor's-ness moot that these two brothers-in-law, Thor-grim Ceallac's son, and As-gar o' Eyre, declared that they would not smooth the way for the pride of the Thor's-ness-men, and that they would do their business as elsewhere at assemblies on the grass, in spite of their pride in setting up their land as more holy than any other earth in Broad-frith. They let it be known that they would not wear out their shoes in going out to the sea-reef to *elf-drive*. But when Thor-stan

2. á Vaz-halse inn frá brecku frá Drápuhlíð, B. 22. B; ok þat at þeir mundi ganga þar œ. sínna sem a. á mannf. á grase, A.

Þorska-bítr varð þessa varr, vilde hann eige þola, at þeir saurgaðe þann vœll, es Þórolfr, faðer hans, hafðe tignat um framm aðra staðe í sínne land-eign: heimte hann þá at ser vine sína, ok ætlaðe at verja þeim víge vœllenn, ef þeir hygðesk at saurga hann. At þesso ráðe hurfo með hónom, Þórgeirr Cengr son Girrœðar á Eyre; ok Alftfirðingar, Þórfinnr ok Þórbrandr son hans; Þórolfr Bœ́ge-fótr; ok marger aðrer þing-menn Þórsteins ok viner. En um kveldet es Ceallekingar vóro metter, tóko þeir vǽpn sín, ok gengo út í neset. En es þeir Þórsteinn sǽ, at þeir menn snœro af þeim veg es til skersens lá, þá hliópo þeir til vápna, ok runno efter þeim með ópe ok eggjan. Ok es Ceallekingar sǽ þat, hliópo þeir saman ok vœrðo sik; en Þórsnesingar gœrðo svá harða at-gœngo, at Ceallekingar hrucko af vellenom, ok í fiœrona; snœrosk þeir þá við, ok varð þar enn harðaste bardaga með þeim. Ceallekingar vóro fære, ok hœfðo ein-vala lið. Nú verða við varer Skógstrendingar, Þórgestr enn Gamle ok Áslákr or Langa-dale; þeir hliópo til ok gengo í miðle; en hvárer-tveggjo vóro ener óðosto; ok fengo eige skilt þá, áðr an þeir héto at veita þeim, es þeirra orð vilde heyra til skilnaðarens. Ok við þat urðo þeir skilðer; ok þó með því móte, at Ceallekingar nǽðo eige at ganga upp á vœllenn; ok stigo þeir á skip, ok fóro braut af þingeno. Þar fello menn af hvǽrom-tveggjom, ok fleire af Ceallekingom; en fiolðe varð sárr. Griðom varð œngom á komet, þvi at hváreger vildo þau selja;

Torsk-biter got to hear of this, he would not suffer them to befoul the field that Thor-wolf his father had honoured above all places on his estate, and he gathered to him his friends, and determined to keep the field against them by battle if they showed intent to befoul it. There took part with him in this plan Thor-geir Ceng, the son of Gar-rod o' Eyre, and the Elfet's-frith-men, Thor-fin and Thor-brand his son, Thor-wolf Cripple-foot, and many other moot-men and friends of Thor-stan. And about the evening, when the Ceallacings had had their moot, they took their weapons and went out into the ness. And when Thor-stan and his men saw that they turned out of the way that lay to the reef, they sprang to their weapons, and ran after them with whoops and abuse. And when the Ceallacings saw it, they ran together and defended themselves; but the Thor's-ness-men made such a hard onslaught, that the Ceallacings gave back out of the field down to the fore-shore. There they turned again upon them, and there was the hardest battle between them. The Ceallacings were the fewer, but they had a picked company. But by this time the Shaw-strand-men got to know of it, Thor-gest the Old and Oslac o' Lang-dale. They ran up and went between them, but on both sides they were as mad as could be, and they could not get them parted, till they promised to stand by the side that would hearken to their words and withdraw apart. And so they were parted, but on the condition that the Ceallacings were not able to go up into the field, and so they took ship and went away from the moots. Men fell there from both sides, but more of the Ceallacings, and there was a multitude of wounded. They could not come to

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5. Cengr] add. B. 6. son hans] ok ss. hans, B. 14. en harðasta atlaga, B.

ok héto hvárer aðrom at-fœrom, þegar *es* því mætte við koma. Vallrenn vas orðenn al-blóðegr, þar es þeir barðosk, ok svá þar es Skóg-strendingar stóðo meðan barzk vas.

10. I. EFTER þinget hafðo hvárer-tveggjo setor fiol-mennar, ok vóro þá dylgjor miklar með þeim. Viner þeirra tóko þat ráð, at senda efter Þórðe Gelle, es þá vas mestr hafðinge í Breiða-firðe: hann vas frænde Ceallekinga, en ná-mágr Þórsteins; þótte hann glíkastr til at sætta þá. En es Þórðe kom þesse orðsending, fór hann til við marga menn ok leitar um sætter; fann hann, at stórum langt vas á miðlom þeirra þyckjo; en þó feck hann komet á griðom með þeim ok stefno-lage. Þar urðo þær mála-lykðer, at Þórðr skylde gœra um, með því móte, at Ceallekingar skilðo þat til, at þeir mundo alldrige ganga í Drit-sker œrna sínna: en Þórsteinn skoraðe þat í, at Ceallekingar skyldo eige saurga vallenn nú heldr an fyr. Ceallekingar kalloðo alla þá hafa fallet óhelga, es fyre Þórsteine hafðo fallet, fyrer þat es þeir hafðo fyrr með þann hug at þeim faret at berjask. En Þórsnesingar sagdo Ceallekinga alla óhelga fyre laga-brot þat es þeir gœrðo á helgoðo þinge. En þó at vandlega være under skilt gœrðena, þá iáttaðe Þórðr at gœra, ok vilde heldr þat, an þeir skilðe ósátter.

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a truce, because neither of them would grant it, but each of them declared that they would attack the others directly they could come across them. The field was made very bloody when they fought, and also where the Shaw-strand-men [MS. Thor's-ness-men] stood while the battle was going on.

10. I. AFTER the moot each side kept up a great gathering, and there was at the time deadly hatred between them. Their friends took the plan of sending for Thord Gelle, who was then the greatest chief in Broad-frith. He was a kinsman of the Ceallacings, and of near kin by marriage to Thor-stan; he was thought the most likely man to make peace between them. But when Thord got their message, he went forth thither with many men behind him and sought to make peace; but he found that there was a very great difference between the two parties' wishes: nevertheless he brought about a truce between them and a meeting. The end of the case was that Thord was chosen to make terms, *or* arbitrate on the understanding that the Ceallacings had their way in this, that they would never do their business at Dirt-skerry; and that Thor-stan stipulated that the Ceallacings should not befoul the plain any more than they had before. The Ceallacings held that all those who had fallen on Thor-stan's side had fallen in guilt, because they had first come forth against them with intent to battle. But the Thor's-ness-men said that all the Ceallacings were in guilt, because of the breach of law they committed at a hallowed moot. And though the terms on both sides were so nice, yet Thord consented to act as day's-man, for he would rather do so than that they should part without being at peace.

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3. Skóg-str.] emend.; Þórsnesingar, A, B. 10. B; stórlangt, Cd. 12. B; homoiotel. in A, en Ceall. Þ. skilde þat til.

2. Þórðr hafðe þat upp-haf gœrðarennar, at hann kallar, at sá skal hafa happ es hloteð hefer; kvað þar enge víg bœ́ta skolo, þau es orðet hœfðo í Þórsnese, eðr áverka; en vœllenn kallar hann spiltan af heiftar-blóðe es niðr hafðe komet, ok kallar þá iœrð nú eige helgare an aðra; ok kallar þá því valda, es fyrre gœrðosk til áverka við aðra. Kallaðe hann þat frið-brot frameð. Sagðe þar ok eige þing skyldo vesa síðan.

3. En til þess, at þeir være vel sátter ok viner þaðan af, þá gœrðe hann þat, at Þórgrímr Ceallaks son skylde halda upp hofeno at helminge, ok hafa halfan hof-toll, ok svá þing-menn at helminge; veita ok Þórsteine til allra mála þaðan af, ok styrkja hann til, hverega helge sem hann vill á leggja þinget þar sem næst verðe sett. Her með gifte Þórðr Geller Þórgríme Ceallaks syne Þórhilde frænd-kono sína, dóttor Þórkels Meinakrs nábua sína. Vas hann af því kallaðr Þórgrímr Goðe.

4. Þeir fœ́rðo þá þinget inn í neset þar sem nú es. Ok þá es Þórðr Gellir skipaðe fiórðunga-þing, lét hann þar vesa fiórðungs-þing Vestfirðinga: skyldo menn þangat til sœ́kja um alla Vest-fiœrðo: þar sér enn dóm-hríng þann es menn vóro dœ́mðer í til blótz. Í þeim hring stendr Þórs-steinn es þeir menn vóro brotner um es til blóta vóro hafðer; ok sér enn blóðs-litenn á steinenom.

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2. Thord began his arbitration by saying 'he who gets the lot must have the luck' [*beati possidentes*], and that there should be no boot paid for any manslaughters done at Thor's-ness, or for any assault; and he declared that the field was defiled by the feud-blood that had fallen thereon; and declared that the earth there now was no more holy than any other; and he declared that the blame lay on them who first committed the assault upon the others, and that this was a breach of the peace; and that there should no moot be held there afterwards.

3. And further, in order that they should be in firm peace and good friends henceforward, he gave as award that Thor-grim Ceallac's son should keep up the Temple half of it, and have half the Temple-toll and also half of the moot-men; that he should further uphold Thor-stan in all suits henceforward, and give him his support whatsoever hallowing he would lay upon the new moot which was to be set up. Moreover Thord Gelle gave his kinswoman Thor-hild, a daughter of Thor-kel Mein-acre his neighbour, to Thor-grim Ceallac's son, to wife. And ever after this he was called Thor-grim the gode.

4. Then they moved the moot up the country into the ness where it is now. And at the time when Thord Gelle created the Quarter-moots, he made this to be the Quarter-moot of the West-frith-men, and thither should men from all the West-friths seek. There is still to be seen the doom-ring wherein men were doomed to sacrifice. In this ring stands Thunder's stone, on which the men that were to be sacrificed were broken; and there is still to be seen the blood-stain on the stone.

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6. þat fr. fr.] B; eitt friðbrot verit hafa, Cd. 13. Her með g. þórðr dóttor sína þórgríme (!), B. 16. þingit þar sem næstum var sett, ok stendr þar enn, B. 18. um a. Vestf.], or ollom Vestfirðinga fiorðunge, B. 19. skulu menn þar á þinginn setja domhring (!), B.

Vas á því þinge enn enn meste helge-staðr; en eige vas mǫnnom þar bannat at ganga œrna sínna þar á grase sem vilde.

11. 1. ÞÓRSTEINN ÞORSKA-BÍTR gœrðesk enn meste rausnar-maðr; hann hafðe með ser iamnan sex tige frelsingja; hann vas mikell at-drátta-maðr, ok vas iamnan í fiske-róðrom.

2. Hann lét fyrst reisa bœenn at Helga-felle, ok fœrðe þangat bú sítt, ok vas þar enn meste hǫfoð-staðr í þat mund. Hann lét ok bœ gœra þar í neseno, nær því sem þinget hafðe veret. Þann bœ lét hann ok miok vanda, ok gaf hann síðan Þórsteine Surt frænda sínum: bió hann þar síðan, ok varð enn meste spekingr at vite. Þórsteinn Þorska-bítr átte son es kallaðr vas Borkr enn Digre.

3. En sumar þat es Þórsteinn vas half-þrítœgr, fœdde Þóra svein-barn, ok vas Grímr nefnðr, es vatne vas ausenn: þann svein gaf Þórsteinn Þór, ok kvað vesa skyldo hof-goða, ok kallar hann Þórgrím.

4. Þat sama haust fór Þórsteinn út í Hǫscullz-ey til fangs. Þat vas eitt kveld um hausteð, at sauða-maðr Þórsteins fór at fé fyr norðan Helga-fell: hann sá, at fiallet lauksk upp norðan; hann sá inn í fiallet elda stóra, ok heyrðe hann þangat mikenn glaum ok horna-skvol: ok es hann hlýdde ef hann næme nœckor orða-skil, heyrðe hann at þar vas heilsat Þórsteine Þorska-bít ok fǫro-nautom hans, ok mælt, at hann skal sitja í ǫndoge gegnt feðr sínom. Þenna fyreburð sagðe sauða-maðr Þóro, kono Þórsteins,

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This moot-stead was a most hallowed place, albeit men were not forbidden to do their business there on the grass as they would.

11. 1. THOR-STAN TORSK-BITER kept up the greatest estate. He always had three-score freed-men about him. He was a great man for laying up stores, and was always out at sea fishing.

2. He was the first to build the homestead at Holy-fell, and flitted his homestead there, and it was the finest of great houses at that time. He also had a homestead put up on the ness near where the moot had been before. He also took great pains with this homestead, and then he gave it to Thor-stan Swart his kinsman, who dwelt there afterwards and became a very great sage for wisdom. Thor-stan Torsk-biter had a son who was called Baurc the Fat.

3. And the summer in which Thor-stan was twenty-five years old, Thora bare a man-child, and he was named Grim when he was sprinkled with water. Thor-stan dedicated this boy to Thor, and declared that he should be a temple priest, and called him Thor-grim.

4. That same harvest-tide Thor-stan went out fishing to Haus-coll's-ey. It came to pass one evening in the harvest-tide that Thor-stan's shepherd was tending his sheep on the north of Holy-fell; and he saw that the hill stood open on the north side. He could see inside in the hill great fires, and could hear a great chinking and clatter of horns there. And as he listened to try and catch some word clearly, he heard greeting given to Thor-stan Torsk-biter and his mates, and he heard it said that he was to sit in the high seat over against his father. This portent the shepherd told to Thora, Thor-stan's wife, in the evening.

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2. þar á gr. s. v.] add. B. 8. hofstaðr, Cd.; hofuð-bær, B. 9. nær því] om. B. veret] here one leaf is missing in B (309).

um kveldet. Hon lét ser fátt um finnask, ok kallar vesa mega, at þetta være fyre-boðan stœrre tíðenda. Um morgonenn efter kómo menn útan or Hæscullz-ey, ok sægðo þau tíðende, at Þórsteinn Þorska-bítr hofðe drucknat í fiske-róðre; ok þótte mænnom þat mikell skaðe. Þóra hélt þar bú efter, ok ræzk sá maðr til með henne es Hallvarðr hét. Þau ǽtto son es Márr hét.

She did not say much when she heard it, but considered that may-be it was a foreboding of greater news. And next morning men came ashore from Haus-coll's-ey and told these tidings, that Thor-stan Torsk-biter had been drowned a-fishing, and men thought this a sore blow. Thora kept her homestead there afterwards, and a certain man, whose name was Hall-ward, helped her [as reeve]. They had a son who was called Mar.

§ 4. MANTISSA.

In John Erlendsson's copy of Hawk's-book, he breaks off at the bottom of a leaf at the end of the passage about Earl Rognwald, leaving ten leaves blank, in sign that there was a leaf or leaves missing in his original. On the other hand, calculation shows that what he has written squares with a whole leaf of Hawk's-book. But it would appear that when the book was in Biorn o' Scardsa's hands, this missing leaf was still existing. It is from his compilation that we have got therefore what remained of *Mantissa:* AM. 104, Asgar's transcript, from an autograph of Biorn's, is the best copy, and upon this our text of chs. 3–6 is founded.

The pedigrees which are here restored to Mantissa show by their reference to Hawk that they must have stood in Hawk's-book.

The mistake which gave the first part of *Mantissa* to the end of Christni Saga, owing to the erroneous following of John Erlendsson's copy, is here for the first time corrected. Hence chs. 1–2 are here drawn from the Christni Saga transcript, with some corrections due to Biorn o' Scardsa. The rest (chs. 3–6) are drawn from Biorn's copy. Chapter **1.** 1 is also found inserted into Hungrvaca (*b*).

We now think that Lawman Hawk (he or the compiler of Christni Saga) had in hand a copy of a fragment of Libellus, containing the last two chapters thereof, along with an appendix or continuation as it were, to which again are added sundry entries, partly touching Iceland, partly Norway.

The name 'Mantissa' was coined by an editor at the end of the last century. In the edition of 1688 and in Arne Magnusson's time, it is called 'Appendix.' Chronologically it is an appendage to Libellus, though it has come down appended to a Christni Saga MS.; the contents, however, best fit Landnama-book.

The original probably stood to Liber or Libellus as the Continuation does to Bæda's Church History, and like it is made up of notes and additions of annalistic character. Its contents are—

Ch. 1. Annals, 1118–19, 1121.
Ch. 2. Chronologic note, which is partly unfinished; perhaps a leaf is lost here.
Ch. 3. On the two great Famines in Iceland.
Ch. 4. On Bearne's Hall.
Ch. 5. Pedigrees.
Ch. 6. List of early Bishops, parallel to that in Libellus.

The pedigrees of ch. 5 are not all translated, as they will be found tabulated below with the other genealogies of this volume.

[A. D. 1118.]

1. 1. Á ÞVÍ áre es Gizorr byscop andaðesk, gœrðe hallære miket á Íslande. Þá kom hríð sú á Dymbil-dægom, at menn mǿtto eige veita tíðer í kirkjom í sumom heroðom fyr norðan land. En Fæsto-dag enn Langa þá hóf upp knærr under Eyja-fiællom, ok snœre á lofte, ok kom holfande niðr: hann vas siau rúm ok tottogo. Páska-dag enn fyrsta mǿtto fáer menn tíðer sǿkja at taka *corpus domini;* en sumer urðo úte dauðer.

Annat íll-viðre (varð) efter andlát hans þann dag es menn riðo á þing; ok drap fé manna fyr norðan land: þá braut kirkjo á Þingvelle, þá es Haralldr konungr Sigurðar son hafðe láteð hœggva viðenn til.

Þat sumar fóro xxxv skipa út hingat, ok braut mærg við land; en sum leyste í hafe under mænnom; en átta ein kómosk braut með þeim es áðr vóro her; ok kómosk þau enge fyrer Michialsmesso or hafe. Af þeim mann-fiælða varð her hallære miket.

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1. 1. In the year in which bishop Gizor died [1118] there came a great famine in Iceland. There came a snowstorm in the dumb-bell-days [Holy Week], so that men could not keep the hours [attend the offices] in the churches in some hundreds in the north of the land. And long-fast-day [Good Friday, 12 Apr.] there was a cog taken up under Ey-fell and whirled aloft and cast down again bottom upward; she was a ship of seven-and-twenty benches. The first day of Pask [Easter, 14 Apr.] few men could seek the hours [go to the offices] to take the sacrament, but some died of cold out of doors.

A second storm happened after his death on the day when men rode to Moot, and killed the people's live stock in the North Quarter [June 19 *or* 20]. The church at the Tynwall *or* Moot-field for which king Harold Sigurd's son had had the wood hewn was then broken down.

That summer thirty-five ships came out here, and many were wrecked upon the shore, and some foundered at sea with all hands, and eight only got away again, with them that were here before [counting those that wintered the year before], and they did not get over the sea till after Michaelmas. By reason of this multitude of men there came about a great famine here.

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7. *h*; taca þionosto, Cd. 8. onnor hríð, *h*. á þing] til Alþingis, *h*. 9. ok drap . . . land] add. *h*.

2. Einom vetre efter andlát Gizorar byscops vas Þórsteinn Hallvarz son vegenn, gœfogr maðr.

3. En vetre efter þat vas þing fiol-ment. Þau missere hafðe svá mikell mann-dauðr vereð, at Sæmundr prestr enn Fróðe sagðe svá á þinge, at eige mœnde fære menn hafa andask af sótt, an þá vóro til þings komner.

Þat sumar vas þrœng mikel at dómom. Þá særðe Þórgils Odda son Hafliða Márs son. Þá varð um ecki mál at lœgom dœ́mt. Þórgils varð sekr um áverkann, ok sat í sekð um vetrenn.

4. Þá vas svá lítill vápna-burðr, at ein vas stál-húfa þá á Alþinge; ok reið driúgom hverr bónde til þings es þá vas á Íslande.

5. Enn vas þat es þrír vetr vóro liðner frá andláte Gizorar byscops, andaðesk Ioan byscop at Hólom . . *kal.* Maij.

6. Þat sumar reið Hafliðe Márs son á þing með m.cc. manna; en Þórgils Odda son með dcc. manna. Þeir sættosk á þinge með því, at Þórgils selde Hafliða sialf-dœ́me. En hann gœrðe sex tige hundraða sex alna aura vœro-virtz feár: lúka í golle eða brendo silfre, eða sœ́melegom gripom: skylde hann virða sialfr Hafliðe, eða þeir es hann tœ́ke til.

Þat sumar vas kiorenn til byscops Ketill Þórsteins son af Mœðrovœllom í stað Ioans byscops; ok fór hann útan þat sumar.

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2. One winter after the death of bishop Gizor [1119] Thor-stan Hallward's son, a gentleman, was slain.

3. And the winter after the Moot was crowded [1120]. Those seasons there had been such a mortality that priest Sæmund the historian said thus at the Moot, that there must have died no fewer men of sickness than there were come thither to the Moot.

That summer there was a great throng at the Doom-court, when Thor-gils Orde's son wounded Haf-lide Mar's son. It was so that no case could be lawfully deemed *or* judged. Thor-gils was outlawed for the assault, and sat in outlawry through the winter.

4. There was so little bearing of weapons at that time that there was only one steel-cap at the All-moot, and yet almost every franklin that was then in Iceland rode to the Moot.

5. And now it happened when three winters were passed from the death of bishop Gizor that bishop John of Holar died [ix] kalend Maji [23 April, 1121].

6. That summer Haf-lide Mar's son rode to the Moot with twelve hundred [1440] men, and Thor-gils Orde's son with seven hundred [840] men. They were set at peace at the Moot on the understanding that Thor-gils gave Haf-lide self-doom [his own terms], and his award was sixty hundreds of six ells-ounces of merchant standard, and paid in gold or burnt silver, or seemly things of worth, and Haf-lide himself should value them, or they whom he appointed thereto.

That summer was chosen bishop Cetil Thor-stan's son in bishop John's stead, and he went out [abroad] that summer.

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13. Blank. 20. hann kosenn, Cd.

7. Hafliðe Márs son átte fyrr Þórríðe, dóttor Þórðar Sturlo sonar: Þórðr hét son þeirra; hann átte Solværo, dóttor Ásgríms Þórhallz sonar. Ívarr hét son þeirra. Hafliðe átte síðarr Rannveigo, dóttor Teitz or Hauka-dale: Sigríðr hét dótter þeirra; es átte Þórðr í Vatz-firðe. Snorre ok Páll vóro syner þeirra. Valgerðr hét ænnor dótter þeirra Hafliða: hána átte Ingimundr prestr, Illoga son ok Orno, dóttor Þórkels Gellis sonar: Illoge vas son þeirra, es drucknaðe þá es hann flutte . . . lím til stein-kirkjo þeirrar, es hann ætlaðe at gœra á Breiða-bólstað í Vestr-hópe.

2. 1. ROGNVALLÐR iarl Kale vas vegenn v nóttom efter Mário-messo fyrre.

2. En Oláfr konungr Tryggva son barðesk á Orme'nom Langa nesta dag efter Mário-messo.

3. 1. OALDAR-VETR varð mikill á Íslande í heiðne, í þann tíma es Haraldr konungr Gráfelldr fell, en Hákon iarl tók ríke í Norege. Sá hefer mestr orðet á Íslande. Þá æ̃to menn hrafna ok mel-racka; ok mærg ó-átan íll vas eten; en sumer léto drepa gamal-menne ok ómaga; ok hrinda fyr hamra. Þá sulto marger menn til bana; en sumer lægðosk út at stela, ok urðo fyre þat seker ok dræper. Þá væ̃gosk skógar-menn sialfer, þvi at þat vas læg-teket, at ráðe Eyjolfs Valgerðar sonar, at hverr frelste sik sa es þriá dræpe sekja.

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7. Haf-lide Mar's son had to wife first Thor-rid, daughter of Thord, Sturla's son. The name of their son was Thord, who had to wife Solware, daughter of As-grim, Thor-hall's son. Their son's name was Iwar. Afterwards Haf-lide married Rand-weig, daughter of Tait of Hawk-dale. Their daughter's name was Sig-rid, whom Thord o' Water-dale had to wife. Snorre and Paul were their sons. Another daughter of Haf-lide and Rand-weig was called Wal-gerd, whom Ingimund the priest, the son of Illuge and of Arna, daughter of Thor-kell, Gelle's son, had to wife. Illuge was their son, who was drowned as he was bringing from [? England] lime for the stone church which he meant to build at Broad-bowster in West-hope.

2. 1. EARL ROGN-WALD was slain five nights after the first Mary-mass [Aug. 20, 1158].

2. But king An-laf, Tryggva's son, fought on the Long Serpent the next day after the latter Mary-mass [i. e. Sept. 9, 1000].

3. 1. THERE was a great winter of dearth in Iceland in heathen days in the time when Harold Gray-fell fell [976], and earl Hacon took power in Norway. That has been the greatest [famine] in Iceland. Then men ate ravens and foxes, and many bad uneatable things were eaten; and some had the aged and helpless slain and cast over cliffs. Then many men starved to death, and some lay out stealing [took to robbing], and were therefore outlawed and slain. Then the men of the shaw [outlaws] slew one another, for it was then made law, by the counsel of Ey-wolf Walgerd's son, that he should free himself who slew three outlaws.

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5. Snorre] þorðr, Cd. 8. Blank, *read* af Englande? 13. Here John Erlendsson ends. 20. drepner, Cd.

2. Átta tegom vetra síðarr varð annat ó-áran: þat hófsk þann vetr es Ísleifr tók byscops-vígslo af Alberto Brima-byscope; en þat vas um daga Harallz konungs Sigurðar sonar. Enn fyrsta vetr es Ísleifr byscop vas á Íslande, vas mann-dauðr sem mestr á Íslande af sulte: þá vas allt eteð þat es tœnn feste á. En um sumaret lét byscop því heita á þinge, at menn skyldo fasta enn Tolfta dag Ióla um þriú ǽr: þvi at svá vas gœrt í Herfurðu þar es byscop hafðe í scola vereð á Saxlande. Þá vas svá snæ-miket hver-vetna, at menn gengo flester til Alþingiss. En es heiteð vas, batnaðe þegar veðrátta, ok varð sumar et bazta; en vetrenn efter vas svá góðr, at einge kom þele í iœrð; ok gengo menn ber-fœtter til tíða um Iól; en húsaðo ok lœgðo garða á Þorra. Et næsta sumar efter vas þat lœg-teket, at iamnan skylde fasta enn tolfta dag Ióla, ef eige bære á Dróttens-dag.—Son Ísleifs vas Gizorr byscop.

4. 1. BIARNE SKEGG-BRODDA SON sótte elde-hús-við í Norege, ok gœrðe eld-hús í Krossa-vík, half-fertœgt faðmom; en xiiij alna hátt ok xiiij alna breitt—hann vas því kallaðr Biarne Hús-langr. Hann drucknaðe með siaunda mann á Skialfanda, es hann fór til þings.

2. Brodde Þóris son, bróðor son Biarna Húslangs, fœrðe skálann mikla or Krossa-vík til Hofs, ok lét þar upp gœra. Hann vas þá half-þrítœgr faðmom, ok xiij alna breiðr, ok xiij alna hárr. Brodde

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2. Eighty winters [1056] later there was another dearth. It began the winter that Is-laf took bishop's hallowing at the hands of Albertus, bishop of Bremen. That was in the days of king Harold, Sigurd's son.

And the first winter [1056–7] that bishop Is-laf was in Iceland there was the greatest mortality in Iceland through hunger. Everything was eaten then that the tooth could bite on. And in the summer the bishop made a vow at the Moot, that men should fast the Twelfth-day of Yule for three years; for so it was done in Her-forth [Her-ford] when the bishop had been to school in Sax-land. There was at the time so much snow everywhere that most men walked to the All-moot [middle of June]; but when the vow was made, immediately the weather bettered, and it became the finest summer; and the winter after [1057–8] was so good that there came no frost in the earth, and men went barefoot to the hours [to church] at Yule-tide, and put up houses and made fences in Thorre [January–February]. The next summer [1158] after it was made law that men should always fast the Twelfth-day of Yule if it did not fall on a Lord's-day. Bishop Gizor was the son of bishop Is-laf.

4. 1. BEARNE SCEGGE'S SON sought wood for a fire-house [hall] in Norway, and made a fire-house in Cross-wick, half forty [35] fathoms long, and fourteen ells high, and fourteen ells broad, wherefore he was called Bearne Long-house. He was drowned with seven men in Shelving-bay as he was going to the Moot.

2. Brorde Thore's son, brother's son of Bearne Long-house, carried the great hall out of Cross-wick to Temple and had it set up there. It was then half thirty [25] fathoms long, and thirteen ells broad, and

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3. En þann, Cd. 4. -dauði, Cd.

vas enn meste ágætis-maðr, ok varð fé-lauss; hann fór þá vestr til Hóla í Hialta-dal til Ketils byscops Þórsteins-sonar, ok andaðesk þar með hónom.

5. 1. SIGURÐR, son Sigmundar konungs, es kallaðr vas Fáfnes-bane, ok Brynhildr Buðla dótter ǽtto dóttor þá es Áslaug hét; hon vas fœ́dd með Heime iarle í Hlymdœlom þar til es hann var drepenn. Ragnarr Loðbrók, son Sigurðar Hrings, átte Þóro, dóttor Herrauðar Gauta-iarls: þeirra bœrn vóro þau Agnarr, ok Eirikr, ok Álof, es átte Hunda-Steinarr Engla-earl. Þeirra son var Biœrn, faðer Auðunnar Skokuls, fœðor Þóro Mos-hals, móðor Ulfhildar, er átte Guðbrandr Kúla: þeirra dótter Ásta, móðer Óláfs konungs ens Helga. Annarr son Hunda-Steinars ok Álofar hét Eirikr; hann var faðer Sigurðar Bióða-skalla, f. Víkinga-Kára, f. þeirra Bœðvars ok Vígfúss, ok Eiriks á Ofrostoðom, f. Ástríðar, m. Óláfs konungs Tryggva sonar. Dótter Vígfúss vas Ástríðr, móðer Víga-Glúms, f. Vígfúss, f. Bergs, f. Steinunnar, m. Þórsteins Ranglátz, f. Guðrúnar, m. Hœllo, m. Flosa, f. Valgerðar, m. Herra Erlendz Logmannz, f. Herra Hauks. Álof hét dótter Bœðvars hersiss, er átte Teitr Ketilbiarnar son frá Mosfelle: þeirra son Gizurr Hvíte, f. Ísleifs byscops, f. Gizurar byscops.—Ragnarr Loðbrók átte síðarr Áslaugu, d. Sigurðar Fáfnis-bana; Sigurðr Ormr-í-auga var son þeirra, ok Hvítserkr, ok Biœrn Iarn-síða, ok Ívarr hinn Beinlause, ok Ragnhildr.

2. Halfdan Svarte, Upplendinga konungr, son Guðrœðar Lióma, átte Þóro, dóttor Harallz Gollskeggs Sygna-konungs ok Solvarar Húnolfs dóttor iarls or Fiorðom, systor Atla iarls ens Bióva. Son þeirra Halfdanar ok Þóro vas Haraldr. En es hann vas ungr, þá andaðesk móðer hans, en sveinnenn lítlo síðarr. Lítlo síðarr feck Halfdan Ragnildar, dóttor Sigurðar Hiartar: móðer Sigurðar vas Áslaug, dótter Sigurðar Orms-í-auga: þeirra son var Haraldr enn Hárfagre. En þá er hann vas tio vetra, þá drucknaðe Halfdan faðer hans á Hringa-ríke í vatne því Rond heiter, es hann ok efter ísenom; þá brast íssenn es hann kom á nauta-brunna fyre Svez-stoðom í Rykin-vík; ok drucknaðe hann þar ok allt lið hans; tók

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thirteen ells high. Brorde was the greatest man to keep up an estate, and he became wealthless [poor]. Then he went west to Holar in Healte-dale to bishop Cetil Thor-stan's son and died there at his house.

5. 1. *The genealogies of Olaf the Saint, Hauk, Bishop Gizor.*

2. See Ld. V. **11.** 1. *The genealogy of Harold Fairhair.* But when he was ten winters old his father Half-dan was drowned in Ringa-ric in the mere that is called Rond as he was driving over the ice, and the ice broke when he came to the cattle-rills [i. e. holes cut in the ice for the cattle to drink from] over against Swers-stead in Rykins-wick, and he was drowned there and all his men. Then Harold took the name of

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6. Hring-dolom, Cd.

þá Haraldr konungs-nafn. En þá es hann vas tvítœgr, þá lagðe hann fyrst under sik Sygna-fylke; en Atle iarl hafðe aldrige skatt goldet. En síðan lagðe hann under sik allan Noreg; sem seger í Sǫgo hans.

3. Víkarr hét konungr son, Harallz Egða-konungs: hans son vas Vatnarr konungr, sá es haug á fyr sunnan Hákonar-hello. Einn kaup-maðr í Norege vas sá es sagðe sǫgo Vatnars es þeir siglðo með lande framm, ok kallaðe hann veret hafa ágætan mann. En es hann lá við Vatnars-haug, dreymðe hann at Vatnarr konungr kom at hónom ok mælte við hann: 'Þú hefer sagt sǫgo mína; vil-ek þat launa þer: leita þer feár í hauge mínom, ok montú finna.' Hann leitaðe, ok fann þar miket fé.

4. Svá es sagt, at Haraldr konungr Harð-ráðe lá við Glaumstein í Hallande með her sínn. Þeir sǫ́ þar haug mikinn á siávar-hellonne, ok annan lítlo ofarr. Hann spurðe hverer þar være leidder; en þat kunne einge at segja. En um nóttena efter es hann hafðe þessa spurt, dreymðe Sigurð enn Hvíta, at maðr kom at hónom í her-klæðom, ok kvað þetta:

Sniallr á haug á hello, . . .

Ena sǫmo nótt dreymðe Biǫrn Buck, at annarr maðr kom at hónom með enom sama búninge, ok kvað víso:

Mín stóð búð . . .

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king. But when he was twenty he first laid under him, *or* his rule, Sogn-folk, but earl Atle had never paid scot. And afterwards he laid under him, *or* got under his rule, all Norway, as it is said in the history of him.

3. Wic-here was the name of a king, the son of Harold, king of the Agds. His son was king Watn-here, whose barrow is south of Hacon-slate [an island south of Bergen]. There was a chapman in Norway that was telling the history of Watn-here as they sailed along the land, and he said that he had been a noble man. But when they lay off Watn-here's howe he dreamed that king Watn-here came to him and spoke to him: 'Thou hast told my history; I will reward thee therefore; seek thou treasure in my howe and thou shalt find.' He sought and found there much treasure.

4. It is said that king Harold Hard-rede lay off Gleam-stone in Halland [Swedish coast] with his host. They saw there a great howe on the sea-cliff, and another a little above. He asked who were laid there, and no one could tell him. But the night after he had asked, Sigurd the White dreamed that a man came to him in war-clothes and recited this:—

'Snell has a barrow on the cliff. Heald on the hill.
Victory is on your spears. Wake to a day of blood.'
[See Corpus Poet. Bor., ii. 328.]

And the same night Beorn Buck dreamed that another man came to him in the same gear, and recited the verse:—

'My booth is the farthest:
We are glad ye give slain to Woden.'
[See Corpus Poet. Bor., l. c.]

En es Haraldr konungr kom til Noregs, þá sagðe hónom Káre enn Svarte, frænde Þióðolfs or Hvine, at þeir vóro syner Vatnars konungs, þeir Sniallr ok Hialdr, ok vóro ener mesto her-menn.

5. Sniallr vas faðer Einars, f. Olves Barna-karls: hans son vas Steinmóðr, ok Steinolfr, ok Grímr; ok Einarr, f. þeirra Hrolleifs, f. Svertings, f. Gríms at Mosfelle; ok Oleifs Breiðs, f. þeirra Þórmóðs Skafta, ok Ofeigs Grettiss. Svá segja sumer menn, at Guðbrandr Kúla være son Óleifs Breiðs; en Hialdr vas faðer Gríms, f. Biarnar Buno. Biorn Buna átte Vélaugo, systor Vémundar ens Gamla: þeirra syner vóro þeir Ketill Flatnefr, ok Hrappr, ok Helge, f. Helga, f. Heyangrs-Biarnar, es ríkr herser ok ágætr vas í Sogne.

6. Yxna-Þórer hét maðr ágætr á Ogðom ok auðegr. Hann átte þær þriár eyjar, es átta tiger yxna vóro í hverre. En es Haralldr konungr Hárfagre bað hann strand-hœggs, þá gaf hann hónom eina eyna, ok alla yxnena með—af því vas hann kallaðr Yxna-Þórer. Ok (er) frá hónom komet mart stór-menne á Íslande ok (í) Norege. Son Þóres vas Ósvaldr, faðer Olves ens Hvíta, f. Þórsteins ens Hvíta, f. Þórgils, f. Brodd-Helga, f. Víga-Biarna.

6. 1. ÞESSE ero nœfn byscopa þeirra útlendra es veret hafa á Íslande.—Friðrekr, Biarnarðr, Óláfr Grœnlendinga byscop, Kolr, Rodolfr, Ioan, Biarnarðr, Heinrekr, Arnaldr Grœnlendinga byscop, Ioan Grœnlendinga byscop, ok Helge Grœnlendinga byscop.

Vereð hafa enn fleire es byscopar létosk vesa, Guðiscolkr, Ornolfr; ok iij af Armenia, Petrus, Stephanus, ok Abraham.

2. Freðrekr byscop kom í heiðne til Íslannz með Þórvalde Víð-

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But when king Harold came to Norway, then Care the Black, the kinsman of Thord-wolf of Hwin, said that they were the sons of king Watn-here, Snell and Heald, and they were the greatest of warriors.

5. Snell was the father of Ein-here, the father of Olwe Bairn-carle. His sons were Stan-mod and Stan-wolf and Grim; and Ein-here, father of Hrod-laf (father of Swerting, father of Grim o' Moss-fell), and of Oleif Broad, the father of Thor-mod Shaft and Un-fey Grette. Some men say that Gud-brand Cula was the son of Olaf Broad, but Heald was the father of Grim, the father of Beorn Bune. See Ld. V. **13.** 1.

6. Oxen-Thore was the name of a noble and a wealthy man in Agd. He had three islands there, and there were eighty oxen on each; but when king Harold Fairhair asked him for a strand-hew [i. e. provision of meat for his ships], he gave him an island and all the oxen upon it, wherefore he was called Oxen-Thore. And from him are come many a great man in Iceland and in Norway. The son of Thore was Os-wald, the father of Olaf the White, the father of Thor-stan the White, the father of Thor-gils, the father of Brord-Helge, the father of Slaughter-Bearne.

6. 1. [*Names of the foreign bishops that have been in Iceland. See Libellus and Hungrvaca.*]

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8. Ofeigs, 104. 11. hverr er, Cd.

fœrla, ok vas at Gilj-ǽ ok Lǿkja-móti. Biarnarðr enn Bókúse vas á Íslande fimm vetr. Kolr fǽ ǽr. Rodolfr xix ǽr. Io*a*n enn Saxneski iiij ǽr. Heinrekr ij ǽr. Biarnarðr xix ǽr; hann bió at Giljǽ í Vatz-dal.

The Tale of Gar-mund Hell-skin. [Cp. Ld. II. ch. 17.]

The Text, see Sturl. (1878) I. chs. 1–6.

GAR-MUND HELL-SKIN was the son of king Heor, the son of Half (after whom Half's renks *or* champions are called), the son of king Heor-laf. The second son of king Heor was Heah-mund, who was also called Hell-skin. They were twins. And this is the old tale of why they were called Hell-skin. It happened at the time when king Heor was to go to the tryst of kings that the queen was great with child, and she was brought to bed while the king was out of the country, and she bore two boys. They were both wonderful big, and both of marvellous fair countenance, but yet there was the greatest blemish to be seen in them that no one thought darker skins had been seen than these boys had. The queen set little love on the boys, and they looked unlovely to her. Shag-hood was the name of the thrall that had the governance of the other thralls. This thrall was married, and his wife gave birth to her son at the very same time that the queen was brought to bed; and this boy that the thrall's wife had was so wonderfully fair that the queen could see no blemish in him, and this boy seemed to her more lovely than her own boys. So the queen was minded to make an exchange with the bondmaid of the boys. But it was with the bondmaid as with the queen: she thought her son showed the better breeding; nevertheless she did not dare to refuse to make an exchange of the boys with the queen. And so the queen took the bondmaid's son, and had a name given him and called the boy Laf, and the queen called the boy her son. But the bondmaid took the queen's, and they were bred up in the straw on the floor like other bondchildren until they were three winters old. But Laf played with his hands, *or* lived at his ease, in plenty, and was honoured as kings' sons are wont to be. But as the boys grew up and got older together, Laf began to dwindle, but Heah-mund and Gar-mund got on fast the older they got, and each began to take more after his own kin.

It is told that once on a time Brage the poet was bidden to a feast at king Heor's, and stayed with the king some little while, and one day, it is said, the king went a hunting with his men, and there were few folk left at home in the hall. Brage the poet stayed at home, and he was sitting in the high bench with a rod of reed in his hand, playing with it, and muttering to himself, his head wrapped in his cloak. The queen lay on the daïs in the inner end of the hall, and she was covered with clothes so that no one would know that she was there, save those that had known it before. Laf was sitting in the high seat playing with a golden ring, but the brethren Heah-mund and Gar-mund were sitting on the floor looking at Laf playing with the ring. They could see no one in the hall. Then Gar-mund said to his brother, 'Shall we two go to Laf and take away the golden ring from him, and play with it ourselves for awhile?' 'I am ready to do it,' says Heah-mund. Then the boys ran up the hall to the high seat, and took the golden ring from Laf, but he fell a whimpering after it. Then they spake. 'Listen,' said they, 'how the king's son is behaving; he is crying after a golden ring, and it is a true saying, that what thou

hast is ill bestowed.' And with that the boys caught hold of Laf and pulled him out of the high seat and laughed at him. Then Brage the poet stood up and walked up to where the queen lay on the daïs and touched her with the reeden rod, and spake this verse. [See Book I. p. 88.] The queen stood up and took the *twin* boys and went out and made a second exchange with the bondmaid. And now the queen saw how it was that they were growing up full of promise, as it was likely they would and according to their birth.

But in the evening when the king came home and had sat him down in his high seat, the queen walked up to the king leading the *two* boys with her, and told the king all that had happened and how she had made an exchange with the bondwoman, and begged forgiveness of the king. The king looked at the boys, and said, 'Surely I take these boys to be of my kin, but yet I have never before seen such a pair of HELL-SKINS as these boys!' Wherefore they were called Hell-skins ever after.

And as soon as they were full grown they went abroad a-warring, and soon got both riches and renown thereby, and long led great fleets, as it is told in some old tales and somewhat touched on in the latter part of the *Tale of Rook the Black*—to wit, that these brethren were called then the greatest warriors of sea-kings at that time.

And it happened one summer as they were on a Western cruise that they got much more booty than other summers, as the story goes. And before they came home they shared their booty of that summer, and there fell to each one's lot twenty pounds of silver and two pounds of gold. And that same summer they broke up their company, and each of them sent his men away with good payment. The brethren sailed together each in his own ship to the kingdom of the king of Norway. King Harold Fairhair was then ruling over Norway, and the brethren thought to find a frith-land *or* asylum there, and they broke up their fleet and partnership. But when the king heard of it he did not like their staying there, and thought it not unlikely that they might gather strength and come against him. And some men will have it that Gar-mund went to Iceland by reason of the tyranny of king Harold. But I have heard that in those days when the brethren came off their Western cruise, it was the talk of most that there could be no more famous voyage than that to Iceland, and that is why Gar-mund was minded to sail out thither; that very summer he and his brother came to Norway, though it was then late in the summer. But Heah-mund would not do so, and Heah-mund went to meet with Helge the Lean, and afterwards they *also* went out together to Iceland.

But Gar-mund went out at once and made Broad-frith in his ship, and was at Booth-dale the first winter he was in Iceland. But in the spring he took land in settlement [*the Tale goes on as in* Ld.].

Gar-mund dwelt at Gar-mund-stead till he was stricken in age. But there was one combe in the lands of Gar-mund that he used to say he would choose away out of his lands if he could have his will, and chiefly for this reason, 'that there is a place in the combe whence whenever I look at it comes a light that blinds my eyes, which I do not like; and this light is always over the rowan-grove that grows there apart under the brink *of the hill*.' And it came to this pass, that if at any time some of his cattle had been in the combe he would have the day's milk thrown away. And once on a time, as it is said, his cattle had lain there all night. And when the shepherd rose up and saw the cattle in the combe he was mightily afraid, and ran as fast as he could and hunted the cattle

out of the combe, and broke a stick out of the rowan-coppice and beat the cattle with it, and drove the cattle home to Gar-mund-stead. But Gar-mund had got up out of bed that morning and gone out of doors, and he saw the shepherd hunting the cattle down out of the combe, and he was not at all pleased that the cattle had been there, and he turned to meet the shepherd, and soon espied that he had a wand of rowan in his hand beating the cattle with it. And now he grew so furious *or* frantic at both these things together, that he ran upon the shepherd and beat him mightily, bidding him never do such a thing again as to beat his cattle with the wood that grew in this combe, and least of all of that rowan-coppice; but Gar-mund could easily tell the wood, because there only in his estate did rowan-wood grow, on the very spot where the church of Scard now stands, according as we have heard true historians tell. Gar-mund had the wand taken and burnt in the fire, and his cattle he had driven to the pasture, and that day's milk thrown away.—*Sturlunga* I. chs. 1–6.

A third version, from the end of Half's Saga, extant in a single copy.

HIORR konungr Halfs son átte Hagnýjo, dóttor Haka konungs Hámundar sonar. Hiorr konungr fór í kononga-stefno; en meðan fœdde Hagný tvá sono, ok hét annarr Hámundr, en annarr Geirmundr. Þá fœdde ambótt ok son, ok hét Leifr; hann vas enn fríðaste: dróttning keypte um sono við ambótt, ok fœrðe þann konunge.

Konungr fór enn annat sinn í leiðangr; þá vóro sveinarner þrí vetrer. Leifr gugnaðe sem á aldr hans leið, en Hámundr ok Geirmundr vóro geyse-mikler ok orð-víser. Brage skáld kom þar at heimboðe.

Þat vas einn dag at karlar aller fóro á skóg, en konor á hnet-skóg, ok vas ecke heima-manna í hœllenne, nema Brage sat í œndoge, en dróttning leyndesk þar ok vas hulið klæðom. Leifr sat í há-sæte ok lék ser at golle; en Hámundr ok Geirmundr vóro

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KING HEOR, the son of Half, had to wife Hag-ny, the daughter of king Hake, Ha-mund's son. King Heor went to the tryst of kings, and meanwhile Hag-ny bore two sons, and they were dark and wonderfully ugly, and the one was called Heah-mund and the other Gar-mund. There was a bondwoman also that bore a son, and he was called Laf. He was very fair to see. The queen exchanged sons with the bondwoman, and brought him to the king. The king went away a second time on a barge when the boys were three winters old. Laf dwindled as he grew up, but Heah-mund and Gar-mund were stout and strong, and quick to talk. Brage the poet came there to a feast. It happened one day that the men were all gone to the wood to hunt and the women nutting, and there was no one left at home in the hall, save Brage, who sat on the high bench, and the queen who was hidden there covered with clothes. Laf was sitting in the high seat playing with a golden ring, and Heah-mund and Gar-mund were down in the straw on the floor. They

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12. hulin, Cd.

í halmenom niðr-á golfeno: þá fóro þeir til Leifs ok skúfoðo hónom or sæteno ok tóko þeir af hónom gollet allt: hann grét þá. Þá stóð Brage upp ok geck þar til es dróttning lá, ok drap staf ofan í klæðen, ok kvað:

Tveir 'ro, ok trueg vel báðom . . .
Fœ́dder eige þú þann mœg, kona.

Síðan skipte Hagný aptr sveinonom við ambótt.

En es Hiorr konungr kom heim, þá bar hon sveinana til hans ok sagðe at þeir vóro hans syner. Konongr svarar: 'Berr í braut,' sagðe hann, 'eige sá-ek slík heljar-skinn.'—Þeir vóro báðer svá kallaðer síðan. Þeir vóro mikler afreks-menn at afle, ok mikel ætt es frá þeim komen á Íslande: Þórer á Espe-hóle vas son Hámundar—þaðan ero komner Espelingar. Geirmundr Heljar-skinn nam Meðalfellz-strœnd í Breiða-firðe: Ýre hét dótter hans; ok es þaðan mikel ætt komen.

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went up to Laf and shoved him out of the high seat and took [all] his golden ring from him; then he fell a-weeping. Then Brage stood up, and walked up to where the queen lay, and struck her clothes with his staff, and said these verses. [See Ld. II. ch. 17.] Then Hag-ny exchanged back the boys with the bondwoman. But when king Heor came home, she brought the boys to him and said that they were his sons. The king answers, 'Take them away!' said he, 'I never saw such HELL-SKINS.' They were both called so ever after. They were doughty men of might, and there is a great kin come of them in Iceland. Thore of Asp-hillock was the son of Heah-mund. Thence are come the ASP-HILLOCK-MEN. Gar-mund Hell-skin took Mid-fell's-strand in Broad-frith as his settlement. Yre was the name of his daughter, and thence is a great kindred come.

[HERE ENDETH BOOK I.]

BOOK II.

THE OLD CONSTITUTION.

This Book is made up of records, by Are or his contemporaries, of the history of the old law, custom, and constitutions down to his day, and as far back as the memory of man then ran.

Section 1. The little Islendinga-book, *Libellus Islandorum*, as Are calls it himself, a brief abridgment of Icelandic history written to the order of the two Bishops, Thorlac and Ketil. It was, we think, first written in Latin, and afterwards literally translated into the vernacular tongue by some clerk; the Latin original is lost, yet the translation, being close, gives the exact work as nearly as may be.

Section 2. Fragments relating to primitive law and old customs, which are probably taken in great part from some scroll of Are, in part from other sources, glosses and the like, written down in his day.

Section 3. Bits of early law and customs of the Icelandic Commonwealth, picked out of the later codices known as *Grágás*, as illustrative of the oldest constitutional law.

Section 4. The chapter in Nial's Saga which tells of the formation of the Fifth Doom *or* Court.

§ 1. LIBELLUS ISLANDORUM.

It is most fit that this book, like the last, should begin with Are's work, for it is desirable in every way to emphasize our debt to him for the mass of *political* and *legal* as well as the *historical* and *genealogical* information we have of the heathen days. His attitude towards the old faith is indeed singular, religious but not ecclesiastical—a sober, curt, matter-of-fact relation of heathen forms and ceremonies, witchcraft and crime, singular to behold in a mediæval writer. The colourless words 'sid' and 'forn,' which he applies to heathen customs and ways, proclaim the impartiality of his language. His records of heathen and Christian times are much like the log-books of two voyages—one to the Old World, one to the New. Such men have unluckily been rare. His position of course helped him: a priest himself, of high family, he could never for a moment be suspected of any leaning towards the *old ways*; while the duties required of a man in his station no doubt gave him that practical experience and sound knowledge of actual life so valuable to an historian.

Our means of building up the text of this work consists of one vellum of the middle of the 12th century, thought, though wrongly, to be Are's autograph. It was extant in the year 1651, as appears from John Erlendsson's colophon on one of his two copies. Its later history is unknown: for it is unknown to all writers of early 17th century (Biorn, Arngrim). Nor do we know how, or by what accident it was shortly after lost. It must have been a beautiful and interesting MS., for John's best copy is evidently intended to reproduce the chief features of the original, an unique effort probably among the copyists of his day. His two copies are:—AM. 113 b, fol., the fair one, undated, which has been used for our text[1], marked A and Cd. here, the editor having made a letter-for-letter transcript in 1884. The other above mentioned is numbered AM. 113 a, fol.[2] Its colophon runs: 'These Schedæ [slips] of priest Are the historian and records are written in a book-fell *or* vellum, after his own handwriting *or* manuscript (as men suppose) in Willinga-holt, by priest John Ellendsson, anno dei 1651, Monday next after Dominicam Jubilate. John Ellendsson per manum propriam[3].'

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[1] Arne Magnusson annotates—'This copy I acquired from Thord Johnson, but he had cut it out from a book belonging to Thorbiorg Vigfus' daughter, his aunt (father's sister). It is the most accurate of all I have seen; none better is now I think left, since the vellum is lost. I call it "Cod. A."'

[2] Of Cod. B he says—'It was formerly owned by Sir Torfe Johnsson of Bœ, who, no doubt, had got it after the late Mag. Bryniolf. I got it from Thorlac, Bishop Thord's son; it had been at the head of a big volume which I cut up, separating the single treatises. I call it "Cod. B" or "Baiensem" or "secundum."'

[3] It is curious that the colophon is attached to Cod. B, not A. It is the only instance I know of, of a colophon to John Erlendsson's many transcripts. One supposes that he meant this copy for *himself*, the other for the bishop. Note that he spells his own name with two *ll*'s, not *rl*.

Arne Magnusson, who owned A, has treated it rather disrespectfully, writing in various readings from the other sister copy in the margin and between the lines, and altering letters, spelling, etc., but the difference between his ink and priest John's serves to show where his pen has been.

There are many other copies, viz. AM. 113 C–K fol., and AM. 365–8, 4to.—the last is a Latin translation of Arne's. They are all of the second half of the 17th century, all copies of John Erlendsson's A and B. They can be thus classified:—

In the prologue a letter in the vellum must have been somehow injured, so as to make 'mis sagt' (mis-said spelt probably with a single *s*) to look as 'nu sagt' (now said). The best copies have the latter, the next best copies the former reading (by an easy emendation). They are thus divided:—

Nu sagt: AM. 113 B, 113 A, fol.; 365, 366, 368, 4to. (lat. iam tradatur).

Mis sagt:—113 K, 113 F, 113 E, 113 C, 113 G, 113 H, 113 I, Edit. 1688, Edit. Oxon.

So much for the *Libellus* and its copies.

But there are several long quotations preserved from another lost MS. or MSS., especially of the last two chapters (9–10) and of the 7th, containing Are's account of the conversion and the lives of the first two bishops. Of chs. 1–6 and 8 but little is preserved. This text is here marked A*.

From the last two chapters:—

1. Chs. 13–14 of Lawman Sturla's Islendinga Saga (Sturl. i. pp. 204–6) contain large parts of the last two chapters of Libellus, yet in a different order, thus:—Libell. **9.** 1, 8; **10.** 1, 3, 4, 6, 8, 10–12; **9.** 2, 9. Here marked A* (S).

2. The compiler of Christni Saga (Hawk or his authority) must have had in hand a copy of Libellus, or the latter part thereof, along with a continuation or appendix (our Mantissa); this, too, in somewhat different order, thus:—Libell. **9.** 8, 1, 8; **10.** 1, 3–9, 11. Here marked A* (K).

3. The author of Hungrvaca gives Libell. **10.** 3, 5, 6. Marked A* (H).

4. Odd the Monk (in AM. 310) inserts a whole chapter from Islendinga-book, which he cites by name; all from the 7th chapter of Libellus, interlarded by pieces of the Ceartan tradition, of the Laxdæla Saga, and by one bit of Hialte's Saga (the Crosses), viz.:—Libell. **7.** 1–8. Here marked A* (OM).

5. Bishop John's Saga, perhaps partly through Hungrvaca:—Libell. **9.** 3, 4, 12.

6. Landnama-book, Cd. S, has inserted the census:—Libell. **10.** 6.

So much for chs. **7, 9, 10.**

As for the other chapters our sources are less abundant; what we have observed is—

7. The scribe of the big vellum called Watz-hyrna, in copying Hœnsa-Þoris Saga, has inserted a large piece, in a terribly corrupt and paraphrased state, of Libell. ch. **5.** Here marked A* (Wh.).

A copy of Libellus—mutilated, blotted, and blurred (to judge from the gross errors)—seems to have been still extant, in the scribe's hands.

8. A copy of Rimbegla (Roy. Libr., 1812, 12th century vell.) has preserved a whole piece of chapter **4**; it is as if it had been taken from the archetype of our A (Libellus, not Liber), for it has the same error in this place. We have marked this A* (1812).

These extracts and texts are most important as a means of restoring Are's whole text. As was the use of the ancients in quoting or citing, they are often paraphrased, carelessly copied, and so on, yet, making allowance for all that, the impression one gathers is this, that the text of A*, though essentially or often even word for word the same as that of A, was better executed. Something no doubt is due to the fact that Libellus has come down in one MS. only, wherein there are numerous evident scribe's errors and slips. John's copy has, we take it, added none, or next to none, to that stock of errors.

We have picked out of this A* text whatever has manifest marks of being Are's own work, omitted or misread in our A. All this is printed in brackets, so that the reader may take stock of it at a single glance. In two or three instances only, ch. **5**. 1–3 (p. 293, notes 5, 8, 19), we have not entered it into the text, but left it in the foot-note.

The chapter-divisions we have, for convenience, further broken into paragraphs.

Earlier editions are: the Editio princeps, Scalholt black-letter, issued with Landnama-book, 1688; the Oxford edition, 1716; Copenhagen edition, 1830. John Sigurdsson's edition of 1843, with normal text and with fairly exact copy of A also. That of Th. Möbius, Kiel, 1869, is a reprint of the preceding.

It was the life-long desire and study of Arne Magnusson to make a full and grand edition of this work, and to this end he made large collectanea during many years of his life. His canons of literary work were however so high, that he never accomplished his task. As John Olafsson says: 'In his book-writing he was very scrupulous not to deal with any vain *or* useless matter, and still more with what was not true. He used to say the world was over-full already of books nothing worth, even though he added none thereto. Yea, he was so hard to satisfy in this matter, that I have heard him say that a man might be well nigh all his life about composing one little book, and he would say that he had never meant to be a writer himself. . . . Yet he wrote a *version* and *commentary* on Are the historian's Islendinga Saga (*sic*), which were for the most part in loose leaves, and I noted in the lamented Arne that he was sorry that he had not had the book put into print before he died.' By Islendinga Saga here John means Are's Libellus.

The editor (in 1884) copied much of Arne's curious remarks and quaint discussions from these very loose leaves, still preserved in the Additamenta of his Library, small slips and little bits of paper thrust into a bundle, even two specimens of title-pages he drew up. The

specimens which we hope to print in some appendage, if not appendix, will show the acuteness and historic instinct, but also that over-scrupulosity which prevented Arne from ever being contented with his own judgment.

While at Copenhagen, in the spring of 1887, a new view as to the original shape of Are's Libellus was opened to the editor. He was talking on Are and his records of early law with Dr. Finsen, when the latter said, 'It is curious that Are, who took so much interest in such matters, used such vague and untechnical terms respecting them in his Libellus. He cannot have been a lawyer, nor a gode even, nor can he have held a seat in the Court of Laws, for it is incredible that with legal experience or training he should not use the regular legal phraseology.' He went on to mention a few instances (always from Libellus), e.g. Hann was 'hofðinge at sokenne' (ch. 5. 1). 'No man of law,' he said, 'could have expressed himself so.' So again, 'Then was written Vigslóde, "oc mart annat í lœgom;" how vague and indistinct!' and he added a few more examples of the kind.

Here was an observation that demanded further notice. Dr. Finsen's trained eye had detected for the first time a curious blot in the Libellus. But how may the reason for this blot be discovered? Are, even should we allow that he were neither lawyer nor gode, must surely have heard and known the regular legal terminology of his days. One need not be an M. A. of Oxford to know that Oriel is ruled by a Provost, while the Head of Balliol is a Master: any unmatriculated tradesman will know so much, and laugh at any mistaken use of these terms. In an early state of society (as among school-boys with us) the misuse of technical language is a ridiculous and indecent thing, ever carefully avoided. We have, too, no such mistakes or slips in any other of Are's works: Landnama-book is full of accurate and regular phraseology on law matters. There must be some other key to the puzzle than the supposition that Are was ignorant.

As Dr. Finsen was speaking, the idea flashed across the editor's mind that Are was thinking of Latin phrases, trying to choose words as near them as possible[1]; but on getting back to England, thinking the matter over, he perceived that a more thorough hypothesis than this was needed,—that the only way to account for the whole phenomena was to believe that *Libellus was composed originally in Latin;* that then it was given to the bishops; that *from this Latin a vernacular version was afterwards made,* not by Are, but keeping close to his Latin, and that this vernacular version came down in one old MS., whence our Libellus MSS. and citations are derived.

Such an hypothesis seems at first startling and complicated, but the evidence, whether external or internal, confirms it so absolutely and so consistently as to give one confidence in putting it forth. Let us look at the evidence bit by bit.

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[1] aðile = hofðinge = Lat. *princeps,* set me first thinking.

The book itself—to one who reads it without prepossession, and purged of that film of accepted traditionalism which blinds a man and prevents him from seeing the obvious fact—is of strangely unfamiliar type and diction. Its whole framework and base of composition is not only unlike those with which the Icelandic classics have rendered us familiar, but widely different to those of acknowledged and evident works by Are himself—Landnama-book, and those parts of Eyrbyggia and of the Kings' Lives that bear his mark. The *framework* of the book is Latin, preface, chapter-divisions, and so on. The build and syntax of the sentences is Latin and unidiomatic; see, for instance, ch. **1.** 1, the long-drawn clause. There is a lack of pithy, homely, natural phrase, a weakness of construction, a kind of helplessness in expression, an employment of strange neologisms (óliúgfróð, **1.** 1), a vagueness of statement, all characteristics alien to the brief, clear, precise, and at the same time sympathetic phraseology of the great historian. Marks of Latin origin are even yet apparent—the *title*, the heading of the chapter-list, *Incipit Libellus Islandorum; In hoc codice continentur capitula;* words like *rex*, *obiit*, *secundus*[1], and the like (never met with in the regular Icelandic classic composition); forms like 'Norueg,' which, as noticed below, reproduce the ecclesiastical 'Norwegia,' and curious unidiomatic phrases and words which fall naturally and easily back into the Latin they suggest.

Books are not even now-a-days wholly purposeless, and in old days they have their purpose clearly expressed in their whole construction. In Iceland in Are's days a writer had one of two objects—either *technical* instruction, for which the Law Scrolls were written down, or the *pleasure and delight* of the reader, for which the great bulk of the classics of Iceland was composed—the Sagas or Histories, and especially Are's own records of old days, stories of the Settlers, and the like. Now Libellus is not composed for entertainment, nor is it a technical treatise; it is rather a sketch of the scope of a *report*, designed to give to persons necessarily ignorant of the subject-matter a broad general view of the Icelandic state and its brief history. It is a copy, as the author tells us himself, of the third part of his Liber, made for the bishops *at their request*, shown to Sæ-mund (the leading ecclesiastic of the day next to the two bishops, taught abroad, and more familiar probably with this kind of writing than Are himself could be), and returned, apparently with suggestions for improvement, to the writer. Now why did the bishops want this book, and give such trouble to its correction? It was not for their own use; they would have got more profitable information and fuller from Are's Landnama-book and traditional records. Is it not likely that they wished to send it abroad, that they had a mind to give the archbishop, or some other influential friend

[1] The oldest copies of Annals (Royal Libr., Sturl. ii. 348 sqq.) denote the Law-speaker by a Latinized form, 'legifer.' Who coined that word?

abroad, an account of their island, its history and state? To fulfil this purpose it must be in *Latin.*

Can we get any light from contemporary events which may enable us to fix the *occasion* for which Libellus was composed? It would seem so. The chief event of real import at the time was the passing of the Christian Law Section in c. 1125 (an event already preceded by the passing of the Tithe Law in 1096 by the influence of bishop Gizor, priest Sæ-mund, and law-speaker Mark).

The colophon of the Christian Law Section runs thus: 'So did they—bishop Thor-lac and bishop Ketil, by the counsel of archbishop Ozor and of priest Sæ-mund and many other clerks—establish the Christian Law that hath now been set forth and declared[1].'

The similarity of this passage with that of Are's preface to Libellus with regard both to *time* and *persons* is obvious and striking. The bishops and Sæ-mund occur in both, but with Are the historian added in one case, and archbishop Ozor in the other. Have we not here a key to the whole transaction? Was not the treatise ordered by the bishops and revised by them and Sæ-mund, to be sent with a copy of the Christian Law to Ozor, who was the first archbishop of Lund and the first Northern primate? A careful account of a part of his province would necessarily be very welcome to him, and would answer the same purpose as the Report of a Royal Commission would now-a-days.

Can we fix the date more nearly? Ozor was consecrated in 1104, Thor-lac in 1118, and Ketil in 1122. Sæ-mund died in June, 1133, aged 77, and Thor-lac had predeceased him in February the same year. We are thus brought to some date between 1123 and 1132, and we can have little doubt but that such sweeping reforms and such vigorous

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[1] 'Svá setto þeir þorlacr byscop oc Cetill byscop, at ráðe Autzorar erki-byscops oc Sæmundar [prestz*] oc margra kenni manna annarra, Cristinna laga þótt sem nu vas tínt oc upp sagt.' The text of the colophon, still extant in eight vellums, is given in Finsen I[a]. 36; II. 45; III. 41, 133, 147, 182, 222, 266, 291.

The enactment of the Tithe Law (Libell. **10.** 3) was effected by bishop Gizor (there was yet no bishop of Holar), Sæ-mund, and Mark the law-speaker. The Tithe Law, though older in date, is in all MSS. but one appended to the Christian Law.

There are nine MSS. of the Christian Law Section; one is defective at the end, and the colophon missing; in six the colophon observes the order, 'Bishop Ketil and Bishop Thorlac.' Codex Regius itself reads this way. The other two MSS., Stadaholensis and its companion AM. 181 chart, observe the order given above, 'Bishop Thorlac and Bishop Ketil.' The reason for this we take to be that the bulk of our copies belong to the northern diocese, Codex Regius among them, while the southern, western, and eastern copies of the Scalholt diocese would read like Stadaholensis, and give the precedence to their own bishop, whom also Are puts first, living in the west as he did in Thorlac's see. So in the dedication pedigree, the two pair of bishops, the two departed ones, and then the two living ones, are each given in the same order, Scalholt first, then Holar. The precedence undoubtedly in law belonged to Scalholt as the older diocese and mother-see as it were. We have more copies from the North, because the strict observance of the old law lasted till late in the 14th century in the northern see; hence all our 14th-century copies are northern.

* prestz] add. AM. 135, 4to.

action as the passing of the Christian Law imports, were the work of the beginning rather than the end of the bishop's reign, and when Sæ-mund was still vigorous enough to take an active part in supporting them.

Hence somewhere about 1125 would be a likely date.

The necessity for the revision by the bishops and Sæ-mund is explained by consideration of the purport of the work. The genealogies might smack of heathendom, the Lives of the Kings were exotic matter, and hence their omission; which the additions were (þar viðr auca, es nú es gorr sagt) we cannot tell, the first draft being lost.

Are would be 58 years old in 1125, a man well known for his historical work and learning, and hence the natural person to be asked to supply the record the bishops wanted to send abroad with their copy of the Christian Law.

From Are's Latin some scribe (one of the bishops' chaplains probably) put the document into the vernacular before it was sent away, and this copy was most likely kept in the registry of Scala-holt or Holar. That this was not done under Are's eye is evident from the lack of technicality in the phrases and style.

This scribe was a clerk no doubt, who knew Latin but not law, and he had the difficult task of putting Are's technical phrases expressed in Latin of the type Bæda uses, we may suppose, into such apt Icelandic as he could guess at. In the process Are's concrete term vanishes, and a mere abstract or general term more or less fitting takes its place.

The discrepancy between the Libellus and the rest of Are's work in style, vocabulary, and arrangement is absolute, such as the difference of purpose and the process of reversion or retranslation through which the former has passed could alone satisfactorily, we believe, explain.

Our A confessedly represents *Libellus*, not Liber. But how about A*? A comparison of the test words, or technical words, points to an identity of both texts. Only A* has reached us in very paraphrastic condition, but this must be put to the account of the scribes or writers who quoted. Word for word citations, such as in modern works, were unknown to the ancients. There is no necessity of any far-fetched or complicated theory to account for the few words dropped out or inserted in them; the important fact is that they contain no statement the ground for which is not to be seen in the existing Libellus text, a text which is evidently, as we have noticed, derived from a MS. that must have stood in very close relationship to the original archetype.

As for the Liber, it was probably cancelled: the two parts of it—the Genealogies and Kings' Lives—we have, at least in substance, and probably in far fuller detail, in the Book of Settlements and the Book of Kings. The third part, as corrected, is our present Libellus.

Latin books had a poor chance of survival in Iceland. They were not copied, hence they perished. For example, Sæ-mund's Lives of Kings, Odd's Life of Tryggvason, Gun-laug's Life of Bishop John of Holar are all gone, only leaving traces in the vernacular. How much

more has been destroyed without a sign we cannot tell. Are's original Latin text must be sought at that precious storehouse of the history of Christendom—the Vatican itself, whither a copy may possibly still lurk, spared from the destruction that has overtaken many early documents.

The fact that no trace of Libellus or other Icelandic documents relating to Ozor's time are to be found in Lund itself, speaks for the terrible destruction of documents during the turbulent times of Danish history that preceded the Reformation. Moreover in 1234 the palace (stadr) of Lund was destroyed by fire [Icel. Ann. and Ann. Sturl. ii. 372], an ominous date for our Libellus.

The respective dates of Liber and Libellus we have touched on above. We had once, in 1878, drawn a different conclusion, based on **10.** 8. b; but that clause is a manifest gloss, absent in A* (S, K), put in after the book was finished; as it stands it cuts in two the paragraph about Bergthor in an impossible way. It therefore proves nothing as to the date of Libellus. We should date the Liber about 1123 or 1124, for it was dedicated to Bishop Ketil, who was not consecrated till 1122. (See for dates of Law-speakers and Bishops of Iceland, the Sturlunga, Oxford, ii. 469 and 470.) But upon the date of Liber depends that of the Libellus (dedicated, too, as the pedigrees at the end show, to the same bishops, and re-issued at their and Sæ-mund's instance). There need, we hold, be no long interval between the two issues—a couple of years would answer all purposes.

The book comprises a prologue, with a genealogy that supplies to some extent the main dates; then table of contents, and body of ten chapters, followed by an epilogue which stands in lieu of a dedication of compliment to the two bishops ; and it is completed by the pedigree and name of the author, which serves the same purpose as the title-page in a modern book.

The little genealogy, Prologue 2, is a gloss, we believe; it could hardly have been written by the writer of the first phrases of the first chapter.

John Erlendsson's autotype had the form 'Norwegh' throughout with the 'w.' This is a Latinism, for though it always survived in England, being there a survival of Norse older than our Sagas, the 'w' form died in the North in the 10th century. It remains in the Homily-book, and the old fragment of Olaf Tryggvason's Life by Odd the Monk; in all these instances it is an Eccles. Latin reminiscence.

'Schedæ' is the title given to Libellus in edit. 1688 and Oxon. 1712; by Arne Magnusson, d. 1730, and Bp. Finn in 1772. John Erlendsson in the colophon to his copy of 1651, we believe, coined this title. The author himself called it *Libellus Islandorum*, in distinction from the earlier issue, *Liber Islandorum*, or *Islendinga-bóc*. Hence it is not strictly correct, as modern authors use, to call this shorter second issue 'Islendinga-bóc.'

[PROLOGUS.]

1. ISLENDINGA-BÓC gœrða-ec fyrst byscopom órom Þórláke oc Katle, oc sýndac bœðe þeim oc Sæmunde preste. En með þvi at þeim lícaðe svá at hava eða þar viðr auca, þá skrifaða-ec þessa of et sama far, fyr útan Ættar-tœlo oc Conunga-æve; oc iócc því es mer varð síðan cunnara, oc nú es gœrr sagt á þesse an á þeirre. En hvatke es mis-sagt es í frœ́ðom þessom þá es scyllt at hava þat helldr es sannara reynesc.

[2. Halfdan Hvítbeinn Upplendinga conungr, son Óláfs Trételgjo Svia-conungs, vas faðer Eysteins Fretz, fœðor Halfdanar ens Milda oc ens Matar-ílla, fœðor Goðrœðar Veiðe-conungs, fœðor Halfdanar ens Svarta, fœðor Harallz ens Hárfagra, es fyrstr varð þess cyns einn conungr at œllom Norvege.]

In hoc codice continentur capitula.

Frá Íslannz bygð, I.
Frá Lannáms-mœnnom, II, oc laga-setning.
Frá Alþingis-setning, III.
Frá Misseres-tale, IIII.
Frá Fióròunga-deild, V.
Frá Grœnlannz bygð, VI.
Frá því es Cristne kom á Ísland, VII.
Frá byscopom útlendom, VIII.
Frá Ísleife byscope, IX.
Frá Gizore byscope, X.

Prologus.

1. THE BOOK of the MEN of ICELAND I first made for our bishops Thor-lac and Ketil, and showed both to them and to Sæ-mund the priest. And with as much of it as they wished to have thus or to add thereto. I have written also this one of the same without the Genealogies and the Lives of the Kings. And I added to it as much as had afterwards become better known to me, and it is now more clearly said in this than in that other. And as to whatever be mis-said in this history, it is right to hold rather that which shall be proved more true.

[2. Half-dan White-leg, king of the Up-land-men, son of An-laf Tree-cutter, king of the Swedes, was father of Aistan Fret, father of Half-dan the Bounteous and the Ill-feeder, father of God-fred the Hunter-king, father of Half-dan the Swart, father of Harold the Fair-hair, who first of this kin became sole king over all Norway.]

In this treatise are contained the headings:—Of the Settlement of Iceland, I; of the Men of the Settlement, and the setting up of the Laws *or* Constitution, II; of the setting up of the All-moot, III; of the Calendar, IV; of the Parting of the Quarters, V; of the Settlement of Greenland, VI; of how Christendom came to Iceland, VII; of Foreign Bishops, VIII; of Bishop Is-laf, IX; of Bishop Gizọr, X.

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4. Attar-, Cd.

INCIPIT LIBELLUS ISLANDORUM.

1. 1. ÍSLAND bygðesc fyrst or Norvege á dæogom Haralls ens Hárfagra, Halfdanar sonar ens Svarta: í þann tíð,—at ætlon oc tæolo þeirra Teitz fóstra míns, þess mannz es ec cunna spacastan, sonar Ísleifs byscops; oc Þórkels fæðor-bróðor míns, Gellis sonar, es langt munðe fram; oc Þóríðar Snorra dóttor Goða, es bæðe vas marg-spæoc oc óliúg-fróð—es Ívarr, Ragnars son Loðbrócar, lét drepa Eadmund enn Helga Engla-conung. En þat vas dccclxx [vetra] epter burð Cristz, at því es ritið es í Sæogo hans.

2. Ingolfr hét maðr Norœ́nn, es sannlega es sagt, at fœ́re fyrst þaðan til Íslannz, þá es Haralldr enn Hárfagre vas xvj vetra gamall. En í annat sinn fǽm vetrom síðarr. Hann bygðe suðr í Reykjar-víc,—þar es Ingolfs-hæofðe callaðr, fyr austan Minþacs-eyre, sem hann com fyrst á land: en þar Ingolfs-fell fyr vestan Olfoss-ǽ es hann lagðe sína eigo á síðan. Í þann tíð vas Ísland viðe vaxet í miðle fiallz oc fiæoro.

3. Þá vóro her menn Cristner þeir es Norðmenn calla Papa. En þeir fóro síðan á braut, af þvi at þeir vildo eige vesa her við heiðna menn: oc léto epter bœ́cr Írscar, oc biollor, oc bagla: af því mátte scilja at þeir vóro menn Írscer.

Here beginneth the little Book of the Icelanders.

1. 1. ICELAND was first settled out of Norway in the days of Harold Fair-hair, the son of Half-dan the Swarthy, in the time—according to the belief and count of Tait, my foster-father, the wisest man whom I knew, the son of bishop Is-laf, and of my father's brother Thor-kell, Gelle's son, who could remember far back, and of Thor-id, daughter of Snorre the priest, who was both wise in many things and a truthful narrator [of the history of the past]—when Ingw-here, son of Regin-here Lod-broc [Shag-breech], let slay Edmund the saint, the king of the English. And that was 870 winters after the birth of Christ, according to what is written in the history of him.

2. Ing-wolf was the name of a Northern [Norwegian] man that truly is said to have journeyed first from there to Iceland, when Harold Fair-hair was sixteen winters old, and again a second time a few winters later. He settled south in Reek-wick, at a place called Ing-wolf's head, east from Min-thac's Eyre, where he first came to land, and it is called Ing-wolf's-fell, west of Olfos-water, where he took up his possession afterwards. At that time Iceland was grown with wood between fell and fore-shore.

3. There were then here Christian men, whom the Northmen call 'papa,' but afterwards they went away because they would not be here with heathen men, and left behind them Irish books and bells and crooks, whereby it might be perceived that they were Irishmen.

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8. **vetra**] om. Cd.

4. En þá varð fœr manna mikil mioc út hingat úr Norvege, til þess unz conungrenn Haralldr bannaðe, af þvi at hónom þótte land-auðn nema. Þá sættosc þeir á þat, at hverr maðr scylde gialda conunge fimm aura, sá es eige være frá því skiliðr, oc þaðan fœ́re hingat.—En þat es sagt at Haralldr være lxx vetra konungr, oc yrðe áttrœ́ðr.—Þau hafa upphæf vereð at gialde því es nu es kallað land-aurar. En þar gallzc stundom meira, en stundom minna; unz Óláfr enn Digre gœrðe scýrt at hverr maðr scyllde giallda conunge halfa mærk sá es fœ́re á miðle Norvegs ok Íslannz, nema conor, eða þeir menn es hann næme frá.—Svá sagðe Þórkell oss Gellis sun.

2. 1. HROLLAUGR, son Ræg*n*vallz iarls á Mœ́re, bygðe austr á Síðo—þaðan ero Síðo-menn comner.

Ketilbiœrn, Ketils son, maðr Norœ́nn, bygðe suðr at Mosfelle eno Œfra—þaðan ero Mosfellingar comner.

Qðr, dótter Ketils Flatnefs Hersis Norœns, bygðe vestr í Breiðafirðe—þaðan ero Breiðfirðingar comner.

Helge enn Magre, Norœ́nn, son Eyvindar Austmannz, bygðe norðr í Eyja-firðe—þaðan ero Eyfirðingar comner.

2. En þá es Ísland vas víða bygt orðet, þá hafðe maðr Austrœ́nn fyrst læg út hingat ur Norvege, sa es Ulfliótr hét.—Svá sagðe Teitr oss—oc vóro þá Ulfliótz læg cælloð. Hann vas faðer

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4. And then there came about a very great journeying of men out hither from Norway, until Harold the king forbade it, because he thought it would end in leaving the land empty. Then they settled this, that every man who went thence hither and who was not dispensed therefrom, should pay the king five ounces.

And it is said that Harold was king seventy winters, and was an eighty years old man. That was the beginning of paying what is now called land-ounce, *or* toll, and this was paid sometimes more, and sometimes less, until An-laf the Thick made it clear that every man should pay the king half a mark who should journey between Norway and Iceland, save women and such men as he excepted. So Thor-kell Gelle's son told us.

2. 1. Hrod-laug, son of Regin-wald, earl in More, took up his settlement in the east on Side, whence the Men o' Side are come.

Cetil-beorn Cetil's son, a Norwegian man, took up his settlement in the south at the upper Moss-fell, whence the Moss-fell-men are come.

Aod, the daughter of Cetil Flat-neb, a Norwegian herse *or* lord, took up her settlement in the west in Broad-frith, whence the Broad-frith-men are come.

Helge the Lean, a Norwegian, the son of Ey-wind, the east-man, took up his settlement in the north in Ey-frith, whence are come the Ey-frith-men.

2. And when Iceland was become widely settled, then did an eastern-man, who was called Wolf-leod *or* Ulf-liod, first bring out hither laws [i. e. Constitution] from Norway—so Tait told us—and they were called Wolf-leod's laws [i.e. the Constitution of Ulf-liod]. He was the father of Gun-here, from whence the Deep-dale-men are come in Ey-frith,

Gunnars, es Diúpdœ́ler 'ro komner frá í Eyja-firðe. En þau vóro flest sett at því sem þá vóro Gola-þings-lœg, eða rǿð Þórleifs ens Spaca Hœrða-Cára sonar vóro til, hvar við scyllde auca, eða af nema, eða annan veg setja.

3. Ulfliótr vas austr í Lóne. En svá es sagt at Grímr Geitscor være fóst-bróðer hans, sá es cannaðe Ísland alt at ráðe hans áðr Alþinge være átt. En hónom fecc hverr maðr pening á lande her; en hann gaf þat fé síðan til hofs.

3. I. ALÞINGE vas sett at ráðe Ulfliótz oc allra lannz-manna þar es nú es. En áðr vas þing á Kialar-nese, þat es Þórsteinn, Ingolfs son Lannáma-mannz, faðer Þórkels Mána Lœg-sœgo-mannz hafðe þar, oc hœfðingjar þeir es at því hurfo.

2. En maðr hafðe secr orðet of þræls-morð eða leysings, sá es land átte í Blá-scógom: hann es nefndr Þórer Croppin-skegge. En dóttor-sonr hans es callaðr Þórvalldr Croppin-skegge, sá es fór síðan í Austfiœrðo, oc brennde þar inne Gunnar bróðor sínn.—Svá sagðe Hallr Órœkio son.—En sá hét Colr es myrðr vas: við hann es cennd geá sú es þar es colloð síðan Cols geá, sem hræen fundosc. Land þat varð síðan allz-herjar-fé. En þat lœgðo lannz-menn til Alþingis neyzlo. Af því es þar almenning at viða til Alþingis í scógom; oc á heiðom hage til hrossa hafnar.—Þat sagðe Ulf-heðenn oss.

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and the laws were mostly set according as Gula Moot's Laws were set at that time, or according to the counsels of Thor-laf the Wise, the son of Horda-Care, with regard to what should be added thereto or taken therefrom, or set in another way.

3. Wolf-leod was east in Lone, and it is told that Grim Goat-crop was his sworn-brother, the man who explored all Iceland, by the counsel of Wolf-leod, before the All-moot was held.

And every man in the land here gave him a penny for it, and he gave the money afterwards to the temples [*read* the Temple of the All-moot].

3. I. THE All-moot was set by counsel of Wolf-leod and of all the men of the land where it now is, but before the Moot was at Keel-ness, which Thor-stan, son of Ing-wolf the Settler, the father of Thor-kell Moon, the Law-speaker, held there, and those chiefs that turned thereto.

2. But a man that owned the land at Blue-shaw had been made an outlaw for the murder of a thrall or freedman. His name is given as Thore Crop-beard, and his daughter's son is called Thor-wald Crop-beard, the man who afterwards journeyed into East-frith, and there burnt Gun-here, his own brother, in his house—so Hall Oreykia's son said. And he that was murdered was called Col, and the rift that has ever since been called Cols-geow, where his carcase was found, is called after him, and that piece of land afterwards became the Land of the Whole Congregation, and the men of the land set it apart for the maintenance of the All-moot, wherefore there is a common for wood for the All-moot in the Shaw, and on the heath pasture for the keeping of the horses. This Wolf-hedin *or* Ulf-hedin told us.

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8. hofs] emend.; hofa A, original possibly read hofs á þinge.

3. Svá hava oc spacer menn sagt, at á lx vetra yrðe Ísland al-bygt, svá at eige være meirr síðan.

4. Því nær tóc Hramn lœgsœgo, Hængs sonr lannáma-mannz, næstr Ulflióte, oc hafðe xx sumor. Hann vas úr Rangár-hverfe. Þat vas lx vetra epter dráp Eadmundar konungs, vetre eða tveim áðr Haralldr enn Hárfagre yrðe dauðr, at tœlo spacra manna.

5. Þórarenn Raga-bróðer, son Oleifs Hialta, tóc lœgsœgo næstr Hramne, oc hafðe œnnor xx (sumor). Hann vas Borgfirzcr.

4. 1. ÞAT vas oc, þá es ener spœcosto menn á lande her hœfðo taleð í tveim misserom fióra daga ens fiórða hundraðs—þat verða vicor tvær ens sétta tegar, en mánoðr tolf þritœg-náttar, oc dagar fiórer umb fram.—Þá mercðo þeir at sólar-gange, at sumaret munaðe aptr til várs-ens. En þat cunne enge maðr segja þeim, at dege einom vas fleira an heilom vicom gegnde í tveim misserom: oc þat olle.

2. En maðr hét Þórsteinn Surtr. Hann vas Breiðfirðscr, sonr Hallsteins, Þórolfs sonar Mostrar-skeggja landnáma-mannz, oc Oscar Þórsteins dóttor ens Rauða: hann dreymðe þat, at hann hugðesc vesa at Lœgberge, þá es þar vas fiolment, oc vaca; en hann hugðe alla menn aðra sofa. En síðan hugðesc hann sofna, en hann hugðe þá alla aðra vacna. Þann draum réð Osyfr Helga son, móðor-faðer Gellis Þórkels sonar, svá, at aller menn mynde

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3. Moreover, wise men have said that in sixty winters Iceland was all settled over, so that there was no more settlement made afterwards.

4. Next after this Raven, the son of Hæng the Settler, took the speakership next after Wolf-leod, and he held it twenty winters. He was out of Rang-water-thorp *or* wharf. That was sixty winters after the slaying of king Eadmund, a winter or two before Harold Fair-hair died, by the count of wise men.

5. Thor-arin Rage's brother, son of Oleif the Shelty, took the speakership next after Raven, and held it other twenty winters. He was a Borg-frith-man.

4. 1. It was also then that the wisest men here in the land kept count in the two seasons four days of the fourth hundred [4 + 360], that makes two weeks of the sixth ten [52] and twelve months of thirty nights, and four days over. Then they marked by the course of the sun that the summer was moving backward to the spring. But no one could tell them that by one day there was more than a whole week's quotient in the two seasons, and that was the reason thereof.

2. But there was a man named Thor-stan the Black: he was a Broad-frither, the son of Hal-stan, son of Thor-wolf Mostr-beardie the Settler, and of Osc, daughter of Thor-stan the Red. He dreamed that he thought he was on the Rock of the Laws when there was a great gathering, and he was awake, but he thought that all other men were asleep. And afterwards he thought he was asleep, and he thought that all other men were awake. This dream Os-wif Helge's son, the mother's father of Gelle Thor-kell's son, read thus—that all men should be silent while

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5. vetrum, Cd. 8. sumor] om. Cd. -firþer, Cd.

þagse verða meðan hann mælte at Lœgberge; en síðan es hann þagnaðe, at þá mynde aller þat róma es hann hafðe mælt—en þeir vóro báðer spaker menn mioc. En síðan es menn qvómo til þings, þá leitaðe hann ráðs at Lœgberge, at et siaunda hvert sumar scyllde auca vico; oc freista hve þá hlýdde. En svá sem Osyfr réð draumenn, þá vœcnoðo aller menn við þat vel. Oc vas þá þat þegar í lœg leitt at ráðe Þórkels Mána oc annarra spacra manna.

3. At rétto tale (ero) í hverjo áre fimm dagar ens fiórða hundraðs, ef eige es hlaup-ár; en þá einom fleira. En at óro tale verða fiórer. En þá es eycsc at óro tale et siaunda hvert ár vico, en œngo at hino, þá verða siau œ́r saman iamn-lœng at hvœ́rotveggja. En ef hlaup-œ́r verða tvau á miðle þeirra es auca skal, þat þarf auca et sétta.

5. 1. ÞINGA-DEILD mikel varð á miðle þeirra Þórðar Gellis, sonar Oleifs Feilans, úr Breiðafirðe, oc Od*dz*, þess es kallaðr vas Tungo-Oddr, hann vas Borgfirðscr. Þórvalldr son hans vas at brenno Þórkels Blunn-Ketils sonar með Hœ́sna-Þóre í Ornolfs-dale. En Þórðr Gellir varð hœfðinge at sœkenne, af þvi at Hersteinn, Þórkels son Blunn-Ketils sonar, átte Þórunne systordóttor hans;—hon vas Helgo dótter oc Gunnars, syster Ióffríðar es Þórsteinn átte Egils son.—En þeir vóro sótter á þinge því es vas í

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he was speaking at the Rock of the Laws, and after, when he was silent, that then all should shout in applause of what he had spoken. Now both of these were very wise men. And afterwards, when men came to the Moot, then he proposed this counsel at the Rock of the Laws that every seventh summer they should add a week, and try how that answered. But just as Os-wif read the dream all men wakened up to it fairly, and it was at once made law by the counsel of Thor-kell Moon and other wise men.

3. By right count there are in every year five days of the fourth hundred [5 + 360] if it be not leap-year, but if it be then there is one day more, but according to our count there are four days, but since there is an addition according to our count every seventh year of a week, but other years of none, therefore every seven years together will be equally long by both counts. But if two leap-years fall between the years which have to be added to [the eke-years] then it is necessary to make the addition to the sixth year [not the seventh].

5. 1. A GREAT Moot-suit came about between Thord Gelle, son of An-laf Feilan of Broad-frith, and Ord, who was called Ord o' Tongue. He was a Borg-frither. His son Thor-wald was at the burning of Thor-kell, Blund-Cetil's son, with Hen-Thore o' Erne-wolf's-dale. But Thord Gelle was the chief in the suit, because Her-stan, son of Thor-kell, Blund-Cetil's son, had Thor-und his sister's daughter to wife. She was the daughter of Helge and Gun-here, and sister of Io-frith, whom Thor-stan, Egil's son, had to wife. And the suit was taken at the Moot

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1. þagse verða] emend.; þegn varþ, Cd.; þegja, A* (1812). 11. ár] 'at' *or* 'ar,' Cd., but 'ár' is meant.

Borgar-firðe í þeim stað es síðan es callat Þing-nes. Þat vóro þá lœg, at víg-sacar scyllde sœ́kja á því þinge es næst vas vétt-va*n*ge. En þeir bœrðosc þar, oc mátte þingeð eige heyjasc at lœgom. Þár fell Þórolfr Refr, bróðer Alfs í Dœlom úr liðe Þórðar Gellis. En síðan fóro sacarnar til Alþingis, oc bœrðosc þeir þar þá enn. Þá fello [vi] menn úr liðe Oddz; enda varð secr hann Hœ́sna-Þórer, oc drepenn síðan, oc fleire þeir (es) at brennonne vóro.

2. Þá talðe Þórðr Geller tœlo umb at Lœgberge hve ílla mœnnom gegnde, at fara í ócunn þing at sœ́kja of víg, eða harma sína [at reka]; oc talðe hvat hónom varð fyrer, áðr hann mætte því mále til laga coma; oc qvað ymissa vandræðe mœndo verða, ef eige réðesc bœ́tr á.

3. Þá vas landeno scipt í fiórðunga, sva at III urðo þing í hverjom fiórðunge; oc scyldo þingo-nautar eiga hvar sac-sócner saman; nema í Norðlendinga fiórðunge vóro IIII, af þvi at þeir urðo eige á annat sátter. Þeir es fyr norðan vóro Eyja-fiœrð vildo eige þangat sœ́kja þingeð; oc eige í Scaga-fiœrð þeir es þar vóro fyr vestan. En þó scylde iœfn dóm-nefna oc lœgrétto-scipon úr þeirra fiórðunge sem úr hverjom œðrom. En síðan vóro sett

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that was in Borg-frith, in the place that was afterwards called Thing-ness *or* Moot-ness. It was then law that suits for slaughter must be followed up at the moot that was nearest to the field of the dead [locus actionis], but they fell to battle, and the moot could not be carried on by law. There fell Thor-wolf Ref, brother of Alf a Dale, out of the company of Thord Gelle. And afterwards they took the cases to the All-moot, and there they fell to battle again. Then six men fell of Ord's company, and he (Hen-Thore) was outlawed and afterwards slain, and more of them that were at the burning.

2. Then Thord Gelle spoke at the Rock of Laws thereon—how ill it suited men to go to strange moots to sue for slaughter or any injury: and he spake of what things there were in his own way before he could bring the matter to law, and he said that others in their turns would have these troubles unless some better counsel were taken.

3. Then the land was divided into Quarters, so that there were three moots in each Quarter, and moot-mates in each should all have their suits together, save that in the North-land-men's Quarter there were four moots, because they could not otherwise agree, for they that were north of Ey-frith would not seek to a moot there, nor they that were west to Skaw-frith; but yet there should be the same court-choosing *or* naming and the same law-court-ship [quota to the law-court] out of this quarter of theirs as out of any one of the others. And

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4. Alfs] Ǫlfs, Cd. Gellis] Einn maðr fell af Odde en iii urðo miok sárer, add. A* (Wh.). 5. Alþingis] en þinget vas þá under Ármannz-felle, *an aside*, add. A* (Wh.). 6. vi] add. A* (Wh.). 9. at reka] add. A* (Wh.). 18. dóm-nefna] á alþinge, add. A* (Wh.). 19. œðrom] Af því skal einn maðr þaðan sitja fyrer forraðs goðorð, add. A* (Wh.), corrupt; read—af því ero forn goðorð Norðlendinga fiórðunge skerð, a *kind* of homoiotel. from 'fiórðunge,' cp. Logretto þáttr.

fiórðungar-þing.—Svá sagðe oss Ulfheðinn, Gunnars son, Lǫgsǫgomaðr.

4. Þórkell Máne, Þórsteins son, Ingolfs sonar, tóc lǫgsǫgo epter Þórarinn Raga-bróðor, oc hafðe xv sumor.

5. Þá hafðe Þórgeirr at Liósa-vatne, Þórkels son, xvii sumor.

6. 1. LAND þat, es callat es Grœ́nland, fannsc oc bygðesc af Íslande. Eirikr enn Rauðe hét maðr Breiðfirðscr, es fór út heðan þangat; oc nam þar land es síðan es callaðr Eiriks-fiǫrðr. Hann gaf nafn landeno, oc callaðe Grœ́n-land; ok qvað menn þat myndo fýsa þangat farar, at landeð ætte nafn gótt.

2. Þeir fundo þar manna-vister bæðe austr oc vestr á lande, oc keipla-brot oc stein-smíðe: þat es af því má scilja, at þar hafðe þess-conar þióð fareð, es Vínland hefer byggt, oc Grœ́nlendingar calla Screlinga.

3. En þat vas es hann tóc byggva landeð, xiiii vetrom eða xv fyrr an Cristne qvæme her á Ísland, at því es sá talðe fyrer Þórkele Gellis syne á Grœ́nlande es siálfr fylgðe Eirike enom Rauða út.

7. 1. ÓLÁFR *rex* Tryggva son, Óláfs sonar, Harallz sonar ens Hárfagra, com Cristne í Nor*v*eg oc á Ísland. Hann sende hingat til lannz prest þann es hét Þangbrandr [Saxnescan at cyne], oc her kende mǫnnom Cristne; oc scírðe þá

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afterwards there were established Quarter-moots, so Ulf-hedin, Gunhere's son, the Law-speaker, told us.

4. Thor-kell Moon, son of Thor-stan Ing-wolf's son, took the Speakership of the Laws after Thor-arin, Rage's brother, and held it fifteen summers.

5. Then Thor-gar o' Light-water, the son of Thor-kell, held it seventeen summers.

6. 1. THE land that is called GREENLAND was found and settled from Iceland. Eiric the Red was the name of a Broad-frith-man that went out hence thither, and took in settlement there the land that is since called Eiric's-frith. He gave the land a name, and called it Greenland, and said that men would be ready to go thither if the land had a good name.

2. They found there men's habitations both east and west in the land, both broken cayaks and stone-smithery, whereby it may be seen that the same kind of folk had been there as they which inhabit Winê-land, and whom the men of Greenland [Europeans] call Scraelings [the Eskimo].

3. But it was, when this land began to be settled, fourteen or fifteen winters before that Christendom came here to Iceland, according to what a man who himself went out with Eiric the Red told Thor-kell Gelleson in Greenland.

7. 1. AN-LAF [*or* OLAF] REX, the son of Tryggve, the son of An-laf, the son of Harold Fair-hair, brought Christendom into Norway and into Iceland. He sent hither to the land the priest that was called Thangbrand, and he here taught men Christendom, and baptized all them that

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21. Saxn. at c.] add. A* (OM).

alla es við trú tóco. En Hallr á Síðo, Þórsteins son, [Bǫðvars sonar ens Hvíta af Vors, es lǫnd nam í Alfta-firðe enom syðra, hann] lét scírasc snimhendis, oc Hiallte Sceggja sonr úr Þiórsárdale; oc Gizorr enn Hvíte Teitz son, Ketilbiarnar sonar frá Mosfelle; oc marger hǫfðingjar aðrer. En þeir vóro þó fleire es í gegn mælto oc neitto. [En Þangbrandr com scipe síno í Alftafiǫrð, oc vas at Þvátt-ǽ um vetrenn.] En þá es hann hafðe her vereð einn vetr eða tvá, þá fór hann á braut, oc hafðe veget her tvá menn eða þriá, þá es hann hǫfðo nítt. En hann sagðe conungenom Óláfe, es hann com austr, allt þat es her hafðe yfer hann gingið; oc lét œrvænt, at her mœnde cristnen tacasc. En hann varð við þat reiðr mioc, oc ætlaðe at láta meiða eða drepa ossa landa fyrer þá es þar vóro austr. En þat sumar et sama, qvómo út heðan þeir Gizorr oc Hiallte, oc þógo þá undan við conungenn, oc héto hónom umb-sýslo sínne til á nyja-leic, at her yrðe enn við cristninne teket, oc léto ser eige annars vǽn an þat mœnde hlýða. En et næsta sumar efter fóro þeir austan, oc prestr sá es Þórmoðr hét, oc qvómo þá í Vestmanna-eyjar, es x vicor vóro af sumre, oc hafðe allt faresc vel at.—Svá qvað Teitr þann segja es sialfr vas þar.

2. Þá vas þat mælt et næsta sumar áðr í lǫgom, at menn scyllde svá coma til Alþingis, es tio vicor være af sumre, en þangat til qvómo (menn) vico fyrr.

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received the faith. But Hall o' Side, the son of Thor-stan, let himself be baptized at the first, and Shelty Scegge's son of Thurs-water-dale, and Gizor the White, the son of Tait, the son of Cetil-beorn's son of Moss-fell, and many other chiefs. Nevertheless they were the more part that spake against and refused it. [*Odd the Monk's copy reads:* But Thangbrand came in his ship to Elfet's-frith, and was at Thwart-water through the winter.] And when he had been there one winter or two, then he went away, and he slew here two or three men who had libelled him. But he told king An-laf when he came east all that had passed over him here, and made it known that it was hopeless that Christendom should yet be received here. But the king grew very wroth at this, and was about to have those of our land murdered or slain who were then in the east. But that same summer Gizor and Shelty came out hence, and got the king to let them off, for they promised him their stewardship towards a new trial that Christendom might still be accepted here, and they told him that they had hoped nothing else but that it should be successful. And the next summer afterwards they went from the east, and the priest that was named Thor-mod, and came into the Westmen's-Islands when ten weeks of the summer were past, and they had had a good passage. So Tait told that a man, who was himself there, said.

2. It was made law the next summer before this that men should come to the All-moot when ten weeks of the summer were gone, but hitherto men used to come the week before.

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1. Bǫðvars sonar . . . hann] add. A* (OM). 6. En Þangbr. . . . vetrenn] add. A* (OM). 11. cristnen] cristni en, Cd. 16. þat] þar, Cd.

3. En þeir fóro þegar inn til megin-lannz, oc síðan til Alþingis; oc gǿto at Hiallta, at hann vas efter í Laugar-dale með xii mann; af því at hann hafðe áðr secr orðet fiorbaugs-maðr et næsta sumar áðr á Alþinge of Goð-gǿ. En þat vas til þess haft, at hann qvað at Lægberge qviðling þenna:

Vil ec . . . goð gœyja: grœy þyccer mer Frœyja:
[Æ man annat-tveggja Óðenn grœy eðr Frœyja.]

4. En þeir Gizorr fóro unz þeir qvómo í stað þann í hiá Olfoss-vatne es callaðr es Vellan-catla; oc gœrðo orð þaðan til þings, at á móte þeim scyllde coma aller fulltings-menn þeirra; af þvi at þeir hæfðo spurt, at andscotar þeirra vilde verja þeim víge þing-vællenn. En fyrr an þeir fǿere þaðan þá com þar ríðande Hiallte, oc þeir es epter vóro með hónom. En síðan riðo þeir á þinget; oc qvómo áðr á mót þeim frændr þeirra oc viner, sem þeir hæfðo æst. En ener heiðno menn hurfo saman með alvæpne, oc hafðe stórom nær, at þeir mynde berjasc áðr viner hvárra-tveggja of genge á miðle.

5. En annan dag epter gengo þeir Gizorr oc Hialte til Lægbergs, oc bǽro þar upp œrende sín. En svá es sagt, at þat bære frá hve vel þeir mælto. En þat gœrðesc af því, at þar nefnðe annarr

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3. But they went at once to the mainland and then to the All-moot, and got Shelty to stay behind in Bath-dale with eleven men, because he had formerly been made a lesser outlaw the summer before at the All-moot for blasphemy, and this was done because he spake this ditty at the Rock of the Laws:—

The god of graves I will blaspheme: Freyja a bitch I deem.
One of the twain must ever be: a bitch, Woden or his Ladye.

4. But Gizor and they that were with him came to the place hard by Aul-fus-mere, that is called Welling-kettle, and thence sent word to the Moot that all the men of their party should come to meet them, because they had heard that their adversaries would try to keep them off the Moot-field by force of arms. But before that they set forth thence Shelty came riding to them with them that had stayed behind with him. [Shelty had brought out with him two great crosses, and one of them was the height of king An-laf, and Shelty took them with him to the Moot. *So Odd the Monk reads.*] And then they rode to the Moot, and their kinsmen and friends whom they had asked were there already to meet them. But the heathen men gathered together full armed, and it came mighty near to their fighting together till friends of both sides went between them [to part them].

5. But the next day after Gizor and Shelty went to the Rock of Laws, taking the crosses to the Rock of Laws, and there mooted their errand, and it said that it was passing strange how well they spoke.

And thereby it came to pass that one man after another began to call

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6. . . .] eige, Cd. (wrongly); Spare-ek eige, Niala. 7. Æ man . . . Frœyja] add. A* (OM). 9. þings] þingvallar, A* (OM). 16. stórom nær] emend.; stor-ner, A* (K); svá nær, Cd. áðr viner . . . miðle] thus emend.; at of sa a miþli, Cd.

maðr at ǫðrom vátta, oc sǫgðosc hvárer úr Lǫgom við aðra, ener Cristno menn oc ener heiðno, oc gingo síðan frá Lǫgberge.

6. Þá bǫ́ðo ener Cristno menn Hall á Síðo, at hann scyllde lǫg þeirra upp segja þau es Cristnenne scyllde fylgja. En hann leystesc því undan við þá, at hann cœypte at Þórgeire lǫgsǫgo-manne [halfre mǫrc silfrs], at hann scyllde upp segja.—En hann vas enn þá heiðenn.—En síðan es menn qvómo í búðer, þá lagðesc hann niðr Þórgeirr, oc breidde feld sínn á sic, oc hvílðe þann dag allan, oc nóttena efter, oc qvað ecci orð. En of morgonenn efter settesc hann upp, oc gœrðe orð, at menn scylde ganga til Lǫgbergis.

7. En þá hóf hann tǫlo sína upp es menn qvómo þar, oc sagðe, at hónom þótte þá comet hag manna í ónýtt efne, ef menn scyllde eige hafa aller ein lǫg á lande her; oc talðe fyrer mǫnnom á marga vega, at þat scyllde eige láta verða: oc sagðe at þat mœnde at því ósætte verða, es vísa vǫ́n vas, at þær bar-smíðer gœrðesc á miðle manna es landeð eyddesc af. Hann sagðe frá því, at conungar úr Norrege oc úr Danmǫrco hǫfðo haft ó-frið oc orrostor á miðle sín langa tíð til þess unz lannz-menn [hvárs-tveggja] gœrðo frið á miðle þeirra, þótt þeir villde eige. En þat ráð gœrðesc svá, at af stundo sendosc þeir gersemar á miðle: enda héllt friðr sá meðan þeir lifðo. 'En nu þyccer mer þat ráð,' qvað hann, 'at ver látem oc eige þá ráða es mest vilja í gegn gangasc; oc miðlom svá mǫ́l á miðle þeirra, at hvárer-tveggjo

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witness, and declare himself out of law with the others, the Christians and the heathen, and then they went away from the Rock of Laws.

6. Then the Christian men asked Hall o' Side to speak them a law which the Christians should follow; but he got clear of this by feeing Thor-gar the Law-speaker that he should speak them, though he was still a heathen. And then when men went to the booths, he (Thor-gar) lay down and spread his rug over him, and so lay all that day and the night after, and spake never a word. But the next morning he sat up and gave the word for men to go to the Rock of Laws.

7. And as soon as men were come there he began his speech, and said that he thought that the condition of the people would be a sorry plight, if men were not all to have one constitution here in the land. And he spake to men in many ways that they should never let this come about, saying that such disturbance must follow that assaults and batteries would be sure to follow between men, so that the land would be laid waste therefore. He showed forth how the kings of Norway and Denmark had carried on war and battles between them for a long time, till the men of those countries made peace between them, though they [the kings] wished it not; and this counsel turned out so [well] that within a little while the kings sent each other gifts and kept the peace as long as they lived. And now this seems to me the best counsel, that we do not let their will prevail who are most eager against each other, but let us so umpire the cases between the two sides that each side may win part of

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6. halfre m. s.] add. A* (OM). 18. hvárs-tveggja] add. A* (OM). 21. héllt] helzt, A* (OM). 23. oc miðlomc svá mál við, A* (OM). hvárer], hverer-, Cd.

hafe nacqvat síns máls, oc hꜵfom aller ein lꜵg oc einn sið. Þat mon verða satt, es ver slítom sundr lꜵgen, at ver monom slíta oc friðenn.' En hann lauc svá síno mále, at hvárer-tveggjo iꜵ́tto því, at aller scyllde ein lꜵg hafa þau sem hann réðe upp at segja.

8. Þá vas þat mællt í lꜵgom, at aller menn scyllde Cristner vesa, oc scírn taca, þeir es áðr vóro óscírðer á lande her. En of barna út-burð scylldo standa en forno lꜵg, oc of hrossa-keotz át: scylldo menn blóta á laun ef villdo; en varða fiorbaugs-garðr ef vꜵ́ttom of qvæme við. En síðar fꜵ́m vetrom vas sú heiðne af numen sem ꜵnnor.—Þenna atburð sagðe Teitr oss, at því es Cristne com á Ísland.

9. En Óláfr Tryggva son fell et sama sumar, at sꜵgo Sæmundar prestz. Þá barðesc hann við Svein Harallz son Dana conung; oc Óláf enn Sœ́nsca, Eirics son at Uppsꜵlom Svia conungs; ok Eiric es síðan vas iarl at Norvege Hǫconar son. Þat vas CXXX vetrom epter dráp Eadmundar; en M epter burð Cristz at alþýðo tale.

8. 1. ÞESSE ero nꜵfn byscopa þeirra es vereð hafa á Íslande útlender, at sꜵgo Teitz.—Friðrecr com í heiðne her. En þesser vóro síðan:—Biarnharðr enn Bócvíse V ꜵ́r: Colr fꜵ́ ꜵ́r. Hroðolfr XIX ꜵ́r. Iꜵhan enn Írske fꜵ́ ꜵ́r. Biarnharðr XIX ꜵ́r. Heinrecr II ꜵ́r.

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his case, and let us all have one law and one faith. For this will be a true saying that if we break asunder the constitution we shall also break the peace. And he ended his speech so that each side agreed to this, that all should have one law, and that the one which he should declare law.

8. Then it was made law that all men should be Christians, and they should take baptism that were yet unbaptized here in the land; but that as to the exposure of children the old laws should stand, and also as to the eating of horse-flesh. Men might sacrifice secretly if they wished, but they should be under the lesser outlawry if witnesses could be brought forward thereto. But a few winters later this heathendom was taken away like the rest. This which came to pass Tait told us, how that Christendom came to Iceland.

9. But An-laf Tryggvason fell the same summer, according to what Sæ-mund the priest says. There were then fighting against him, Swain Haraldsson, the king of the Danes, and An-laf the Swedish, son of Eiric of Upsal king of the Swedes, and Eiric Haconsson, that was afterwards earl in Norway. That was one hundred and thirty winters after the slaughter of Ead-mund, and one thousand after the birth of Christ, according to the general count [the church chronology].

8. 1. THESE are the names of the bishops that have been in Iceland, strangers, according to the saying of Tait. Frith-rec came here in the heathen days, but these were later: Bearn-hard the Book-wise, five years; Col, four years; Hroth-olf, nineteen years; Johan the Irish, four years; Bearn-hard, nineteen years; Heinrec, two years.

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2. es] *read* ef?

2. Enn qvómo her aðrer v, þeir es byscopar qvóðosc vesa: Ornolfr oc Goðiscolcr. Oc III Ermscer: Petrus, oc Abraham, oc Stephanus.

3. Grímr at Mosfelle, Svertings son, tóc lægsægo epter Þórgeir; oc hafðe ii sumor. En þá fecc hann lof til þess at Scapte Þóroddz son hefðe, systor-son hans, af þvi at hann vas hás-mæltr sialfr.

4. Scapte hafðe lægsægo xxvij sumor. Hann sette Fimtardóms-læg; oc þat, at enge vegande scyllde lýsa víg á hendr æðrom manne an ser; en áðr vóro her slíc læg of þat sem í Norvege. Á hans dægom urðo marger hæfðingjar oc ríkis-menn seker eða land-flótta of víg eða bar-smíðer af ríkis sæcom hans oc landstiórn. En hann andaðesc á eno sama áre oc Óláfr enn Digre fell, Harallz son, Goðrœðar sonar, Biarnar sonar, Harallz sonar ens Hárfagra, xxx vetrom síðarr an Óláfr felle Tryggva son.

5. Þá tóc Steinn Þórgestz son læg-sægo, oc hafðe iii sumor.

6. Þá hafðe Þórkell Tiorva son xx sumor.

7. Þá hafðe Geller Bolverks son IX sumor.

9. 1. ÍSLEIFR, Gizorar son ens Hvíta, vas vígðr til byscops á dægom Harallz Norvegs conungs, Sigurðar sonar, Halfdanar sonar, Sigurðar sonar Hrísa, Harallz sonar ens Hárfagra.—En es þat sǽ hæfðingjar oc góðer menn, at Ísleifr vas myklo

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2. And there came here other five that said they were bishops: Ernwolf and Gothi-scolc, and three Armenians—Petrus and Abraham and Stephanus.

3. Grim o' Moss-fell, the son of Swerting, took the Law-speakership after Thor-gar, and held it two summers, and then he got leave that Scapte *or* Shafto, Thor-ord's son, his sister's son, should have it, because he was hoarse of speech himself.

4. Shafto held the Law-speakership twenty-seven winters. He established the constitution of the Fifth Court; and also this, that no man should legally declare a slaughter as done by any one else than himself; but before these were here such law on this point as in Norway. In his days were many chiefs and mighty men outlawed or exiled for slaughter or assault by means of his might and rule of the law; but he died in the same year as An-laf the Stout fell, the son of Harold, the son of Godfred, the son of Beorn, the son of Harold Fair-hair, thirty winters later than An-laf Tryggvason fell.

5. Then Stan Thor-gest's son took the Law-speakership, and held it three summers.

6. Then Thor-kell Tyrve's son held it twenty summers.

7. Then Gelle Bale-work's son held it nine summers.

9. 1. IS-LAF, the son of Gizor the White, was hallowed bishop in the days of Harold king of Norway, the son of Sig-rod, the son of Half-dan, the son of Sig-rod Wrise, the son of Harold Fair-hair. But when the chiefs and good-men saw that Is-laf was much more accomplished than

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21. Halfþanar, Cd.

nýtre an aðrer kenne-menn, þeir es á þvísa lande næðe, þá selldo hónom marger sono sína til læringar, oc léto vígja til presta. Þeir urðo síðan vígðer ii til byscopa: Collr es vas í Víc austr, oc Ioan at Hólom.

2. Ísleifr átte iii sono; þeir urðo aller hæfðingjar nýter: Gizorr byscop; oc Teitr prestr, faðer Hallz; oc Þórvalldr. Teit fœdde Hallr í Hauka-dale, sá maðr, es þat vas al-mællt, at mill-dastr være oc ágæztr at góðo á lande her ólærðra manna. Ec com til Hallz vii vetra gamall, vetre epter þat es Geller Þórkels son, fæðor-faðer mínn oc fóstre, andaðesc; oc vasc þar xiiii vetr.

3. Gunnarr enn Space hafðe teket læg-sægo þá es Geller lét af, oc hafðe iii sumor.

4. Þá hafðe Colbeinn, Flosa son, vi (sumor). Þat sumar es hann tóc læg-sægo fell Haralldr *rex* á Englande.

5. Þá hafðe Geller í annat sinn iiii sumor.

6. Þá hafðe Gunnarr í annat sinn i sumar.

7. Þá hafðe Sighvatr Surtz son, systor-son Colbeins, viii (sumor). Á þeim dægom com Sæmundr Sigfússon sunnan af Fraccl ande hingat til lannz, oc lét síðan vígjasc til prestz.

8. Ísleifr vas vígðr til byscops þá es hann vas fimtœgr. Þá vas Leo *nonus* Pave. En hann vas enn næsta vetr í Norvege, oc fór síðan út hingat. En hann andaðesc í Scála-hollte, þá es hann hafðe allz veret byscop iiii vetr oc xx.—Svá sagðe Teitr oss.

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other clerks that could be got in this land, then many of them gave him their sons as his disciples, and had them hallowed as priests. Two of them were afterwards hallowed bishops—Col that was east in the Wick, and John at Holar.

2. Is-laf had three sons: they were all accomplished chiefs—Gizor the bishop, and Tait the priest, the father of Hall and Thor-wald. Tait was brought up by Hall in Hawk-dale, the man that was said by all to be the most generous and most worshipful in all good of all lay-men here in this land. I also came to Hall, seven winters old, the winter after Gelle Thorkellson, my father's father and fosterer died, and I was then fourteen years.

3. Gun-here the Wise had taken the Law-speakership when Gelle [Bale-work's son] gave it up, and held it three summers.

4. Then Col-bain, Flose's son, held it six. The summer he took the Law-speakership Rex Harold fell in England.

5. Then Gelle held it a second time three summers.

6. Then Gun-here held it a second time one summer.

7. Then Sig-hwat, Surt's son, Col-ban's sister's son, had it eight. In those days came Sæ-mund Sig-fusson hither to the land, from the south-east of Frankland, and had himself hallowed priest.

8. Is-laf was hallowed bishop when he was fifty (Leo Nonus [MS. Septimus] was then pope); but he was the next winter in Norway, and afterwards came out hither, and he died at Scal-holt when he had been bishop four-and-seventy years. So Tait told us.

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6. þýrvalldr] A* (S); þorvallz, Cd. 18. þeim] *read* hans? 21. nonus] emend., according to A* (S); septimus, Cd.

Þat vas á Dróttens-dege vi nóttom epter hátíð þeirra Pet*r*ars ok Pǫls, lxxx vetra epter Óláfs fall Tryggva sonar. Þar vas ec þá með Teite fóstra mínom, tolf vetra gamall.

9. En Hallr sagðe oss svá, es bæðe vas minnigr ok ólýgenn, oc munðe sialfr þat es hann vas scírðr, at Þangbrandr scírðe hann þre-vetran. En þat vas vetre fyrr an Cristne være her í lœg teken. En hann gœrðe bú þrítœgr, oc bió lxiiij vetr í Hauka-dale, oc hafðe xciiij vetr þá es hann andaðesc. En þat vas of hótíð Martens byscops á enom x vetre epter andlát Ísleifs byscops.

10. 1. GIZORR byscop, sonr Ísleifs, vas vígðr til byscops, at bœ́n lannz-manna, á dœgom Óláfs conungs, Harallz sonar, ii vetrom epter þat es Ísleifr andaðesc: þann vas hann annan her á lande, en annan á Gautlande.—En þat vas namn hans rétt, at hann hét Gisrœðr.—Svá sagðe hann oss.

2. Márcus Sceggja son hafðe lœg-sœgo næstr Sighvate, oc tóc þat sumar, es Gizorr byscop hafðe einn vetr vereð her á lande; en fór með iiii sumor oc xx. At hans sœgo es scrifoð æve allra lœgsœgo-manna á bóc þesse, þeirra es vóro fyrer várt minne. En hónom sagðe Þórarenn bróðer hans, oc Scegge faðer þeirra, oc fleire spaker menn, til þeirra æve es fyrer hans minne vóro: at því es Biarne enn Spake hafðe sagt, fœðor-faðer þeirra, es munðe Þórarenn lœgsœgo-mann oc vi aðra síðan.

It was on the Lord's-day, six nights after the feast of Peter and Paul [July 6], eighty winters after the fall of An-laf Tryggvason, I was there with Tait my foster-brother, twelve years old.

9. But Hall told us, who was both of good memory and truthful, that he could remember himself how he was baptized; that Thang-brand baptized him when he was three years old, and that was a winter before Christendom was made law here. But he set up house-keeping at the age of thirty, and dwelt sixty-four winters in Hawk-dale, and was ninety-four years old when he died. And that was on the feast of bishop Martin, the tenth winter after the death of bishop Is-laf.

10. 1. BISHOP GIZOR, Is-laf's son, was hallowed bishop at the prayer of the people of the country in the days of king An-laf, Harold's son, two winters after Is-laf died. He was then one year here in the country, and the other in Gautland. But his true name was that he was called Gis-red, so he told us.

2. Marcus Skegge's son had the Law-speakership next after Sig-hwat, and he took it up the summer that bishop Gizor had been one winter here in the land, and carried it on four-and-twenty summers. According to his words are written the Lives of all the Law-speakers in this book, of them which were before our memory. But Thor-arin his brother told him, and Scegge their father, and other wise men, as to the lives of those who were before his memory, according as Biarne the Wise, their father's father, had told them, who remembered Thor-arin the Law-speaker and six others after him.

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1. Petrs, Cd. 9. á enom x] tio vetrom, A* (S). Ísleifs] om. A; add. A* (S); a little blank space left in Cd. 13. þat . . . rétt] thus A* (S); en þa vas namn hans rętt, Cd.

3. Gizorr byscop vas ástsælle af œllom lannz-mœnnom an hverr maðr annarra, þeirra es ver vitom her á lande hafa vereð. Af ástsælð hans, oc af tœlom þeirra Sæmundar [prestz], með umbráðe Márcus lœgsœgo-mannz [oc fleire spakra manna] vas þat í lœg leitt, at aller menn [á lande her þeir es eige vóro frá numner] tœlðo oc virðo allt fé sítt, oc sóro at rétt virt være, hvárt sem vas í lœndom eða í lausa-aurom, oc gœrðo tíund af síðan. Þat ero miclar iartegner hvat hlýðner lannz-menn vóro þeim manne, es hann com því framm, at fé alt vas virt með svar-dœgom, þat es á Íslande vas; oc landet sialft; oc tíunder af gœrvar; oc lœg á lœgð, at svá scal vesa meðan Ísland es byggt.

4. Gizorr byscop lét oc lœg leggja á þat, at stóll byscops þess es á Íslande være, scyllde í Scála-hollte vesa; en áðr vas hverge. Oc lagðe hann þar til stólsens Scála-holltz-land, oc margra cynja auðœfe œnnor, bæðe í lœndom oc lausom aurom.

5. En þá es hónom þótte sá staðr hafa vel at auðœfom þróasc, þá gaf hann meirr an fiórðung byscops-dóms síns til þess at heldr være ii byscops-stólar á lande her, an einn, svá sem Norðlendingar æsto hann til.

6. En hann hafðe áðr láteð telja buendr á lande her; oc vóro þá í Austfirðinga fiórðunge VII hundroð heil: en í Rangæinga-fiórðunge x (hundroð): en í Breið*firð*inga-fiórðunge IX: en í

3. Bishop Gizor was better beloved by all the people of the land than any other man whom we know to have been here on the land. For the love he was held in, and by reason of the speeches he and Sæ-mund made, and by the counsel of Marcus the Law-speaker it was made law that all men should count and value all their wealth, and swear what the true worth was, whether it were in land or chattels, and then give tithes thereof. That is a great token of how obedient the people of the country were to this man that he should be able to bring it about that all wealth should be valued under oath that was then in Iceland, and tithes given of it, and a law laid down that that should last as long as Iceland is inhabited.

4. Bishop Gizor also had it laid down as law that the see of the bishop that was in Iceland should be in Scal-holt, for before it was nowhere; and he endowed the see of Scal-holt with land and many kind of riches besides, both in land and chattels.

5. And when he thought that this stead [see] was well thriven with wealth, then he gave away more than the fourth part of his bishopric, so that there might be rather two bishops' sees in the land here than one, as the Northland men asked him to.

6. And ere this he had let tell [the numbers of] the franklins that were here in the land; and there were then in the East-frith-men's Quarter, seven hundred full [840]; and in the Rang-water-men's Quarter, ten [1200]; and in the Broad-frith-men's Quarter, nine [1080]; and

2. vitam, Cd. 3. prestz] add. A* (S). 4. oc fl. sp. m.] add. A* (S). 5. á lande . . . numner] add. A* (S). 8. iartecner (=iartegner), Cd. 9. svar-þogom, Cd. 16. -ævom, here.

Œyfirðinga fiórðunge xii. En ótalðer vóro þeir es eige ǿtto þingfarar-caupe at gegna of allt Ísland.

7. Ulfheðinn, Gunnars son ens Spaca, tóc lœg-sœgo epter Márcus, oc hafðe ix sumor.

8. Þá hafðe Bergþórr, Hrafns son, vi (sumor).

[8. b. En þá hafðe Goðmundr Þórgeirs son xii sumor.]

9. Et fyrsta sumar es Bergþórr sagðe lœg upp, vas nýmæle þat gœrt, at lœg or skyllde scrifa á bóc at Hafliða Móss sonar, of vetrenn epter, at sœgo oc umbráðe þeirra Bergþórs oc annarra spacra manna, þeirra es til þess vóro tecner. Scylldo þeir gœrva nýmæle þau œll í lœgom, es þeim litesc þau betre an en forno lœg. Scyllde þau segja upp et næsta sumar epter í Lœgrétto, oc þau œll halda es enn meire hlutr manna mælte þá eige gegn. En þat varð at fram fara, at þá vas scrifaðr Víg-slóðe, oc mart annat í lœgom, oc sagt upp í Lœgrétto af kenne-mœnnom of sumar-et epter. En þat lícaðe œllom vel, oc mælte því mange í gegn.

10. Þat vas oc et fyrsta sumar es Bergþórr sagðe lœg upp: þá vas Gizorr byscop óþingfœrr af sótt; þá sende hann orð til Alþingis vinom sínom oc hœfðingjom, at biðja scyllde Þórlac Rúnolfs son, Þórleiks sonar, bróðor Hallz í Hauka-dale, at hann scyllde láta vígjasc til byscops. En þat gœrðo aller svá sem orð hans qvómo til. Oc fécsc þat af því, at Gizorr hafðe sialfr fyrr mioc beðet.

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in Ey-frith-men's Quarter, twelve [1440]; but they were untold who had not to pay Moot-fare-gild in all Iceland.

7. Wolf-Hedin, son of Gun-here the Wise, took the Law-speakership after Marcus, and held it nine summers.

8. Then Berg-thor Raven's son six [summers].

[8. b. And then God-mund Thor-gar's son twelve summers.]

9. The first summer that Berg-thor spoke the law, this novella was made, that our law should be written in a book by Haf-lidi Marson the winter after, according to the speech and counsel of Berg-thor and other wise men who were chosen therefore. They were to make all the novellae in the land, which they should deem better than the old laws, and they were to be declared the next summer after in the Court of Laws, and keep all those which the greater part of men said nought against. And it came to pass that the Man-slaughter Section was then written by clerks, and many another thing in the laws, and declared in the Court of Laws the summer after, and it pleased all well, and no one spoke against it.

10. It was also the first summer that Berg-thor declared the law that bishop Gizor was not able to go to the Moot by reason of sickness. Then he sent word to the All-moot to his friends and the chiefs that they should ask Thor-lac, Run-wolf's son, the son of Thor-lac, the brother of Hall o' Hawk-dale, that he should let himself be hallowed bishop, and all that his word came to did so, and it came about because Gizor him-

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5. hramfns, Cd. sumor] add. A* (S). 6. [8. b.] interpolated? for the following runs on Bergþor; A* (SK) om. 13. halda] haldaz, A* (K). 15. oc sagt . . . epter] oc leset upp um sumaret efter í Logretto, A* (S).

Oc fór hann útan þat sumar; en com út et næsta epter, oc vas þá vígðr til byscops.

11. Gizorr vas vígðr til byscops þá es hann vas fertœgr; þá vas Gregorius *septimus* pape. En síðan vas hann enn næsta vetr í Danmœrco, oc com of sumaret epter hingat til lannz. En þá es hann hafðe vereð xxiiij vetr byscop, svá sem faðer hans, þá vas Ioan, Ogmundar son, vígðr til byscops fyrstr til stóls at Hólom. Þá vas hann vetre miðr an half-sextœgr. En xii vetrom síðarr, þá es Gizorr hafðe allz vereð byscop xxxvj vetra, þá vas Þórlácr vígðr til byscops. Hann lét Gizorr vígja til stóls í Scála-holte at ser lifanda. Þá vas Þórlácr ii vetrom miðr an xxx. En Gizorr byscop andaðesc xxx nóttom síðarr í Scála-holte á enom þriðja dege í vico [v] kalend. Junij.

12. Á því áre eno sama *obiit*, Paschalis *secundus* pape fyrr an Gizorr byscop; oc Baldvine Iorsala conungr; oc Arnaldus patriarcha í Hierosalem; oc Philippus Svia conungr. En síðarr et sama sumar, Alexius Grickja conungr, þá hafðe hann xxxviij vetr seteð at stóle í Micla-garðe. En ii vetrom síðar varð Alldamót. Þá hœfðo þeir Eysteinn oc Sigurðr vereð xviij vetr conungar í Norvege epter Magnús fœðor sínn Óláfs son, Harallz sonar. Þat vas cxx vetrom epter fall Óláfs Tryggva sonar; en ccl epter dráp Eadmundar Engla-conungs; [en tvau hundroð oc

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self had asked it much before. And he [Thor-lac] went abroad that summer, and came out the next after and was then hallowed bishop.

11. Gizor was hallowed bishop when he was forty; Gregorius Septimus was then pope; and then he was the next winter in Denmark, and came the summer afterwards hither to the land. And when he had been four-and-twenty winters bishop, as his father was, then John, Og-mund's son, was hallowed bishop, first to the see of Holar. He was there a winter less than half sixty [54]. But twelve winters after Gizor had been made bishop, in all six-and-thirty winters, then Thor-lac was hallowed bishop. Gizor had him hallowed to the see of Scal-holt in his own lifetime. Thor-lac was there two winters more than thirty. But bishop Gizor died thirty nights later in Scal-holt on the third day of the week [the fifth] of the kalends of June.

12. In the same year departed pope Paschalis the Second, earlier than bishop Gizor, and Baldwin king of Jerusalem, and Arnald patriarch in Jerusalem, and Philip king of the Swedes; and later the same summer Alexius king of the Greeks. He had then been thirty-eight winters established on the throne of Mickle-garth [Constantinople], and two winters later was the change of cycle [lunar cycle]. Ey-stan and Sig-urd had then been seventeen winters kings in Norway after their father Magnus, son of Olaf, the son of Harold. It was 120 winters after the fall of An-laf Tryggvason, and 250 after the slaughter of Ead-mund king of the

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8. half-sextœgr] emend., according to A* (S), þá vas hann fiórom vetrom meirr an fimtogr; half-fertogr, Cd. 12. nóttom] thus, not genit., Cd. 13. v] add. A* (K); om. Cd. 16. Hierl'm., Cd. Svia] Fracka k'r, A* (S). 21. cxx] hundrad ok attian, A* (S). 22. en tvau . . . Íslannz] add. A* (S), homoiotel.; þá hafðe Ísland veret bygt cc vetra tolf röð, annat í heiðne en annat í Cristne, A* (K).

fimm tiger, eðr nær því, efter es Ingolfr land-náms-maðr com til Íslannz] en dxvj vetrom epter andlát Gregorius pava þess es Cristne com á England: at því es taleð es. En hann andaðesc á ǫðro áre conungdóms Foco keisara, dciiij vetrom epter burð Cristz at Almanna tale. Þat verðr allt saman mcxx ǫ́r.

Her lýcsc siá bóc.

Þetta es cyn byscopa Íslendinga oc Ættar-tala.

Ketilbiǫrn land-náms-maðr, sá es bygðe suðr at Mosfelle eno Œfra, vas faðer Teitz, fǫðor Gizorar ens Hvíta, fǫðor Ísleifs, es fyrstr vas byscop í Scála-hollte, fǫðor Gizorar byscops.

Hrollaugr land-náms-maðr, sa es bygðe austr á Síðo á Breiða-bólstað, vas faðer Ozorar, fǫðor Þórdísar, móðor Hallz á Síðo, fǫðor Egils, fǫðor Þórgerðar, móðor Ioans, es fyrstr vas byscop at Hólom.

Oðr land-náms-kona, es bygðe vestr í Breiða-firðe í Hvamme, vas móðer Þórsteins ens Rauða, fǫðor Óleifs Feilans, fǫðor Þórðar Gellis, fǫðor Þórhilldar Riúpo, móðor Þórðar Hesthǫfða, fǫðor Carlsefnis, fǫðor Snorra, fǫðor Hallf*r*íðar, móðor Þórlács, es nu es byscop í Scála-hollte næstr Gizore.

Helge enn Magre land-náma-maðr, sá es bygðe norðr í Eyja-firðe í Crist-nese, vas faðer Helgo, móðor Einars, fǫðor Eyjolfs

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English, and 516 winters after the passing away of Gregorius the pope, that brought Christendom into England, according as it is counted, and he died in the second year of the kingdom of Phocas the kayser, 604 years after the birth of Christ by the general count. That maketh altogether 1120 years.

Here endeth this Book.

[*Epilogue of Dedication.*]

This is the kindred of the bishops of the Icelanders and their genealogy.

Cetil-beorn, the settler that settled south at Moss-fell the Upper, was father of Tait, father of Gizor the White, father of Is-laf, who was the first bishop in Scal-holt, the father of bishop Gizor.

Hrol-laug, the settler that settled east in Side at Broad-bowster, was father of Ozur, father of Thor-dis, mother of Hall o' Side, father of Egil, father of Thor-gerd, mother of John, who was the first bishop of Holar.

And the settler that settled west in Broad-frith in Hwam was the mother of Thor-stan the Red, father of An-laf Feilan, father of Thord Gelle, father of Thor-hild Riupa, mother of Thord Horse-head, father of Carls-efne, father of Snorre, father of Hall-frith, mother of Thor-lac, that is now bishop of Scal-holt next to Gizor.

Helge the Lean, the settler that settled north in Ey-frith in Christ-ness, was the father of Helga, mother of Einar, father of Ey-wolf

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6. lyxc, Cd.

Valgerðar sonar, fœðor Goðmundar, fœðor Eyjolfs, fœðor Þórsteins, fœðor Ketils, es nú es byscop at Hólom næstr Ioanne.

Þesse ero nœfn langfeðga Ynglinga oc Breiðfirðinga:

I. Yngue Tyrkja-conungr. II. Niœrðr Svia conungr. III. Frœyr. IIII. Fiolner, sá es dó at Frið-Fróða. V. Svegðer. VI. Vanlande. VII. Visburr. VIII. Dómalldr. IX. Dómarr. X. Dyggve. XI. Dagr. XII. Alrecr. XIII. Agne. XIIII. Yngve. XV. Iorundr. XVI. Aun enn Gamle. XVII. Egill Vendil-craca. XVIII. Óttarr. XIX. Aðisl at Uppsœlom. XX. Eysteinn. XXI. Yngvarr. XXII. Braut-Qnundr. XXIII. Ingialldr enn Illráðe. XXIIII. Óláfr Trételgja. XXV. Halfdan Hvítbeinn Upplendinga conungr. XXVI. Goðrœðr. XXVII. Óláfr. XXVIII. Helge. XXIX. Ingialldr, dóttor-sonr Sigurðar Ragnars sonar Loðbrócar. XXX. Óleifr enn Hvíte. XXXI. Þórsteinn enn Rauðe. XXXII. Óleifr Fęilan es fyrstr bygðe þeirra á Íslande. XXXIII. Þórðr Geller. XXXIIII. Eyiolfr, es scírðr vas í elle sínne þá es Cristne kom á Ísland. XXXV. Þórkell. XXXVI. Geller, faðer þeirra Þórkels fœðor Brannz, ok Þórgils, fœðor míns: en ec heiter Are.

Walgerdsson, father of God-mund, father of Ey-wolf, father of Thorstan, father of Ketil, that is now bishop of Holar next to John.

[*Author's Pedigree and Name.*]

These are the names of the line of the fore-bears of the Ynglings and the Broad-frith-men:—

I. Yngwe, king of the Turks. II. Niord, king of the Swees [Swedes]. III. Frey. IV. Fiolne, he that died at Frith-Frode's. V. Swegde. VI. Wan-land. VII. Wis-bur. VIII. Dom-ald. IX. Dom-here. X. Dyggwe. XI. Day. XII. Alrec [Eal-ric]. XIII. Agne. XIV. Yngwe. XV. Ior-und [Eor-wend]. XVI. Aun the Old. XVII. Egil Wendil-crow. XVIII. Ott-ar [Oht-here]. XIX. Ath-isl [Ead-gils] at Upsal. XX. Ey-stan. XXI. Yng-war [Yngw-here]. XXII. Braut-Onund [Ean-wend the Roadmaker]. XXIII. Ingi-ald the Ill-rede. XXIV. An-laf Tree-feller. XXV. Half-dan White-leg, king of Upland-men. XXVI. God-rod [Godo-frith]. XXVII. An-laf. XXVIII. Helge. XXIX. Ingi-ald, daughter's son of Sig-rod, son of Ragnar Lod-broc. XXX. Oleif the White. XXXI. Thor-stan the Red. XXXII. Oleif Feilan, who first of them settled in Iceland. XXXIII. Thord Gelle. XXXIV. Ey-wolf, who was baptized in his old age when Christendom came to Iceland. XXXV. Thor-kell. XXXVI. Gelle, father of these: Thor-kell, father of Brand, and of Thor-gils my father: but my name is Are.

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1. Goðmundar with a † above the line. 18. Thus (f., i. e. foðor), Cd.

§ 2. PRIMITIVE LAWS AND CUSTOMS OF THE DAYS OF THE SETTLEMENT.

SCATTERED up and down the Icelandic Family Histories and the Kings' Lives are a number of curious and precious statements relating to primitive law and custom. These are evidently not integral parts of the documents in which they occur, but pieces taken from some other work and inserted by the scribes or editors as notes or glosses explanatory of some point or passage of the text in hand. They bear nearly all one stamp, are couched in a peculiar and consistent phraseology, and compare in all points with the similar notices by Are in his Landnama-book and Libellus. It is but reasonable to ascribe them to Are; and, indeed, it is not likely that there were in Iceland two persons of like interest in the past and gifts to record the knowledge they gleaned, both alike using the same peculiar technical terms. But though we are safe in supposing these morsels to be fragments of some work of Are, what work was it? Were it not that Liber was dedicated to two bishops, and, being presumably written in Latin, would afford no good place for such matter, we might ascribe them to this last work. Taking all things into consideration, we may more securely suppose that in some work possibly treating of Icelandic Legal Antiquities, Are had gathered many of those valuable remains of Teutonic heathendom in Norway, the Western Isles, and Iceland itself. His interest in the origin of the Icelandic polity, his legal knowledge and precision of statement, and the fact that the subject was one that was so consonant to his talents, would easily persuade us that a work of this kind—a mere 'scroll' of a few sheets maybe—may have once existed. However this be, it will not be seriously questioned that internal evidence, as well as external, points to Are and his age as the fountain-head of all our knowledge of old Northern law and custom, and in ascribing to him the authorship of the mass of matter contained in this section, we rest on ground that will not be easily shaken.

We have separated those notices of early Norwegian laws and traditional customs which go back to and refer to times older than the Wicking-tide (9th and 10th centuries), as they properly belong to older Scandinavian history, but kept all those which have any connection with men or matters of the days of the migration to and colonization of the British Isles and Iceland.

They are for convenience of reference roughly classed under a few heads as follows:—

I. Temple Law and Ritual.
II. Oaths of Procedure.
III. Legal Ceremonials.
IV. Holm-gang, *or* Wager of Battle.
V. Criminal Law.
VI. Family Law.
VII. Wicking Law.
VIII. Merchant Law.
IX. Constitutional History.
X. Early Christian Custom.

The source from which each is taken is duly referred to at the foot of each extract.

The majority of these glosses come from the minor Sagas; as in the later and greater Sagas such matter has been thoroughly and artistically worked into the mass of narrative or dialogue, so that even where it seems to show, it cannot be now severed from the context. Of course the few fragments now remaining and here printed, are but the mere specimens of a mass of custom and law now entirely lost and forgotten, but they suffice to show its primitive type. They are also the more valuable, inasmuch as they are not affected by subsequent legal tradition, which must always be reckoned with, when lawyers deal with archaic law. Hence we have given another section to the bits of early law preserved in Grágas, etc.

The translation is as close as may be, the importance of preserving the exact wording being great. There are a few notes subjoined on points of interest, but we have not attempted here to deal with the vast variety of anthropologic and legal questions which these little 'anecdota' raise. English historians and archæologists will find them worthy of study.

The pieces from the Kings' Lives are taken from Kringla; as for those of Grágas, Cd. is = Cd. Reg., S = Cod. Stad. The Trygða-mál (II) is the longest and best specimen of alliterative 'carmina,' as it were, that have come to us. Even in the Eddic songs we find traces of such, viz. the curse in the Helgi Lay, l. 261 ff., is partly and imperfectly made up of such a carmen, alliterative but not regular Epic verse. These Trygða-mál have come to us in partial variation in Greg. Cod. Reg., in Heiðarviga Saga, ed. Holm. (H), and lastly, an inferior text in Grette Saga (G). A few lines have been picked out from these latter marked in brackets.

The famed Law fragments inserted into Hawk's-book, IV. 13, and here entered, are in fact three different bits of ancient law. The first bit (III) can have no relation to Iceland,—ships of war never crossed the ocean,—but holds good for the Scandinavian continent. The Ring-oath section we have placed in I; and lastly, the list on the division into Quarters in IX.

We have omitted all pieces contained (and already printed) in Landnama-book and in Libellus.

The Temple-section in Eyrbyggja is supplemented by the (though inferior) text in Kialnesinga Saga of Watzhyrna; both editors (of Eyrb. and of Kialnesinga) must have drawn from the same original.

We have in a few instances restored in brackets the lost heathen formula.

A few sections of doubtful authority from Gunnlaug Saga and Grette Saga we have given in brackets.

I. *Temple Law and Ritual.*

FREYR reiste at Uppsælom hof miket, oc sette þar hæfoðstað sínn; lagðe þar til allar scylder sínar, lænd oc lausan eyre—þá hófsc Uppsala-auðr, oc hefer haldesc æ síðan.—*Yngl. Saga*, ch. 12.

1. Þat vas forn siðr, þá es blót scylde vesa, at aller bœndr scyldo þar coma sem hof vas, oc flytja þannog fæng sín þau es þeir scyldo hafa meðan veizlan stóð. At veizlo þeirre scyldo aller menn æl eiga; þar vas oc drepenn allz-conar smale oc svá hross.

2. En blóð þat allt es þar com af, þá vas callat hlaut-blóð, oc hlaut-bollar þat es blóð þat stóð í, oc hlaut-teinar. Þat vas svá gœrt sem stœclar: með því (blóðe) scylde rióða stallana ællo saman, oc svá vegge hofsens útan oc innan; oc svá stœccva á mennena; en sláttr scylde sióða til mann-fagnaðar.

3. Eldar scyldo vesa á miðjo golfe í hofeno, oc þar catlar yfer, oc scylde full um eld bera.

4. En sá es gœrðe veizlona, oc hæfðinge vas, þá scylde hann signa fullet oc allan blót-matenn.

5. Scylde fyrst *Oðens-full*, scylde þat drecca til sigrs oc ríkes conunge sínom: en síðan *Niarðar-full*, oc *Freys-full*, tils árs oc friðar.

6. Þá vas mærgom mænnom títt at drecca þar næst *Braga-full.*

I.

Temple Treasury. Frey raised a great temple at Upsala [Up-halls] and set there his head-stead *or* capital, and endowed it with all his revenues *or* dues, land and moveables. That was the beginning of the Treasury of Upsala, which hath continued ever since.

1. It was the old way, when a sacrifice was to be, that all the franklins should come to the place where the temple was, and carry thither the victuals that they wished to have as long as the banquet *or* feast lasted. All were to have a drinking together, and there were also slaughtered all kind of cattle and also horses.

2. And all the blood that came thereof was then called *sortilege-blood*, and *sortilege-bowls* those wherein the blood stood, and *sortilege-twig* that were made like a sprinkler. With this [blood] were all the altars to be sprinkled withal, and also the walls of the temple without and within, and also sprinkled on the people, but the meat was seethed for the entertainment of the people.

3. There had to be fires in the midst of the floor of the temple, and kettles over them, and the toasts were carried across the fire.

4. And he that made the feast or was chief had to make a sign *or* sain over the toast and the sacrificial meat.

5. First must come *Wodin's toast:* that was drunk to victory and power of the king; and then *Niard's or Nerth's toast;* and *Frey's toast* for good seasons and peace.

6. It was many man's wont to drink *Brage's toast* after that.

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9. hlaut-blóð] emend.; hlaut, Cd.

7. Menn drucco oc full frænda sínna, þeirra es heygðer hꜵfðo veret: oc vóro þat minne cꜵlloð.—*Kings' Lives, Haconar Saga.*

Þann gꜵlt es mestan fecc, scylde hann (conungr) gefa Frey: cꜵlloðo þeir hann svá helgan, at yfer hans burst scylde sverja um ꜵll stór-mꜵ́l, oc scylde þeim gelte blóta at sónar-blóte Ióla-aftan: scylde leiða sónar-gꜵltenn í hꜵll fyrer conong, lꜵgðo menn þá hendr yfer burst hans, oc strengja heit.—*Heidrec's Saga.*

1. Vóro dyrr á hlið-veggenom oc nær ꜵðrom endanom: þar fyr innan stóðo ꜵndoges-súlornar, oc vóro þar í naglar, þeir héto regin-naglar.

2. Þar fyr innan vas frið-staðr mikell.

3. Innar af hofeno vas hús í þá líking sem nú es sꜵng-hús í kirkjom; oc stóð þar stalle á miðjo golfeno sem altare; oc lá þar á hringr einn mót-lauss, tví-eyringr; oc scylde þar at sverja eiða alla. Þann hring scylde hof-goðe hafa á hende ser til allra mann-funda.

4. Á stallanom scylde oc standa hlaut-bolle; oc þar í hlaut-teinn sem stoccull være oc scylde þar stœccva með or bollanom blóðe því es hlaut-blóð vas callat: þat vas þess-conar blóð es sœ́fð vóro þau kyckvende es goðonom vas fórnat.

5. [Um-hverfis stallann vas goðonom skipat í af-húseno.]

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7. Men also would drink a toast to their kinsmen that had been laid in their barrows, and that was called the *memory-toast.*

Vows on the sacrificial boar. The biggest boar they could get the king would give to Frey, and they called him so holy that over his bristles they would swear in all their great cases, and they would sacrifice this boar at the *Sona-sacrifice*, on the even of Yule. They would lead the Sona-boar into the hall before the king, and laying their hands over his bristles they made their vows.—*Heidrec's Saga.*

1. THERE were doors in the side walls nearer the one end, and inside over against these stood the porch-pillars, and there were nails in them. They were called *the nails of the powers* [holy nails].

2. And within it was a great sanctuary.

3. At the upper end, jutting out from the temple, was a house in the fashion of the choir in the churches now, and there stood a stall [table] in the middle of the floor, like an altar, and thereon lay a ring without a join, of two-ounce weight, upon which all oaths had to be sworn. This ring the temple-gode *or* priest had to have on his hand at all assemblies.

4. On the stall moreover the *sortilege or lot-bowl* used to stand, and in it the *sortilege or lot-twigs,* as it were a sprinkler, to sprinkle withal the blood out of the bowl which was called *lot*-[*blood*]. It was the blood of the living things that were pithed which were offered to the gods.

5. [Around the table the gods were set up in the off-house [annex].]

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1. heygðer] thus Kringla. 8. báðom hliðveggjom, B. 17. Read, hlaut-teinar? 19. hlaut-blóð] emend.; hlaut, Cd. 21. Spurious.

6. Til hofsens scyldo aller menn tolla gialda, oc vesa scylder hof-goða til allra ferða, sem nú ero þing-menn hæfðingjom.

7. En Goðe scylde hofe upp halda af sialfs síns costnaðe, svá at eige hrœrnaðe; oc hafa inne blót-veizlor.

8. En mænnom es þeir blótoðo (r. bléto) scylde steypa ofan í fen þat es úte vas hiá duronom. Þat cælloðo þeir Blót-keldo.

9. Þar á [*on the stall*] scylde vesa eldr sá es aldrege scylde sloccna.—*Nos.* 1–7 *from Eyrb. Saga;* 8–9 *from Kialn. Saga.*

1. Baugr tví-eyringr eða meire scylde liggja í hverjo hæfoð-hofe á stalla: þann baug scylde hverr Goðe hafa á hende ser til læg-þinga allra þeirra es hann scylde sialfr heyja; oc rióða hann þar áðr í roðro blót-nautz þess es hann blótaðe þar sialfr.

2. Hverr sá maðr, es þar þurfte læg-scil af hende at leysa at dóme, scylde áðr eið vinna at þeim bauge, oc nefna ser vátta tvá eða fleire. 'Nefne-ec [N. N. and M. M.] í þat vætte' scylde hann segja, 'at ec vinn eið at bauge, læg-eið. Hialpe mer svá Freyr oc Niærðr, oc enn Almáttce Óss, sem ec mon svá sæc þessa sœkja,—eða verja, eða vætte, eða cviðo; eða dóma dœma,—sem ec veit réttazt, oc sannazt, oc hœlzt at lægom; oc æll læg-mælt scil af hende leysa þau es under mec coma, meðan ec em á þesso þinge.'—*Hawk's-bóc. Landn.* IV. 13, p. 187.

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6. All men used to pay toll to the temple, and were bound to all summons of the temple-gode, as thing-men are now to their chiefs.

7. But the gode *or* priest was bound to keep up the temple at his own cost, so that it did not fall into ruin, and give the sacrificial feasts inside it.

8. But the men whom they would sacrifice were cast down into a pool that was outside hard by the doors. They called it the Well of Sacrifice.

9. Thereupon [on the altar] there had to be a fire that was never to be quenched.—*Nos.* 1–7 *from Eyrb.;* 8–9 *from Kialn. Saga, Watzhyrna.*

1. A RING of two-ounce weight or more must lie on the altar in every head-temple. This ring every gode *or* priest must carry in his hand to any law-moot that he himself was to preside over, and he must first redden it in the blood of the sacrificial beast which he sacrificed there himself.

2. Every man that needed to perform any law-business at the court, must first take an oath on that ring, and name two witnesses or more—'I name N. N. and M. M. witnesses herein [he must say], that I take an oath on the ring, a lawful oath. So help me Frey and Nerth, and the Almighty Anse [Thunder], as I do, *according as the case may be*, pursue this suit, *or* defend [this suit], *or* bear witness, *or* give verdict, *or* doom a doom [sentence], as I know it to be most righteous and most true and most according to law, and perform all lawful acts that come *or* fall upon me while I am on this moot.'—*Landn.*

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12. rioðru nautz bloðs, Cd. 17. r. e. Óss, Cd. 18. vætte] vitni, Cd. dœma] om. Cd. 19. logmæt, Cd.

Sá maðr es hofs-eið scylde vinna, tóc silfr-baug í hœnd ser, þann es roðenn vas í nautz blóðe, þess es til blóta være haft, oc scylde eige minna standa an þriá aura. Þá kvað Glúmr svá at orðe, etc.—See below, *Glúma.*

The Oath.

Vas á cveðit nær eiðrenn scylde unnenn vesa um haustet at fimm vicom . . . eða hann vinne eiða í þremr hofom í Eyja-firðe, oc eið-fall ef þá kœmr eige framm.

(Þá kvað Glúmr svá at orðe): 'Ec nefne Ásgrím í vætte, annan Gizor í þat vætte, at ec vinn hofs-eið at bauge, oc sege-ec þat Æse, at ec vasc-at þar, oc ec vác-at þar, oc rauðc-at þar odd oc egg, es Þórvaldr Crókr feck bana.'—*Glúma*, ch. 25.

II. *Oaths of Procedure.*

Þá es manne frelse gefet at fullo es hann es í lœg leiddr. Hann scal í lœg leiða Goðe sá es hann es í þinge með. Hann scal taca cross [baug] í hœnd ser, oc nemna vátta:

'Í þat vætte, at ec vinn eið at crosse, [at bauge] lœg-eið, oc sege-ec þat Goðe [Æse] at hann mon halda lœgom sem sá es vel heldr, oc hann vill þá vesa í lœgom með œðrom mœnnom: þeim sé Goð gramt [goð grœm] es því níter, nema fé síno bœte.'—*Grág. Cod. Reg.*

Fimtar-dóms-eiðr: Hann scal taca bóc í hœnd ser, meire an hals-bóc, oc nemna ser vátta [N. N. and M. M.] 'í þat vætte, at

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The man that would take a temple-oath took a silver ring in his hand that was reddened with the beasts' blood that were made a sacrifice, and which was not of less weight than three ounces.—*Gluma.*

Temple-oath. The time was fixed when the oath should be taken in the harvest at the five weeks [i. e. when five weeks of the summer were left, c. Sept. 10] . . . , and he must take the oath at three temples in Ey-frith, and the oath was to be null, *or* there should be oath-fall if it were not performed then.—*Gluma.*

Clearing-oath. Then Glum spake in these words: 'I name As-grim to witness, and the second Gizor to witness this; and I take a temple-oath on the ring, and I say this to the Anse, that I was not there, and I did not fight there, and I did not redden point or edge there when Thor-wald Croke gat his death *or* bane.'—*Gluma.*

II.

Oath of surety [Christianised after 1001]. A man is given his freedom freely when he is led into the law. The priest *or* gode of whose moot he is must lead him into the law. He must take the cross [*earlier*, the ring] in his hand and name witnesses to witness thereto—

'That I take an oath on the cross [ring], a lawful oath, and I say this to God [the Anse] that he [this freedman] will keep the laws as he that keepeth them well, and that he wisheth to be in the law with other men. May God [the gods] be wrath with them that deny this—unless . . .'

The Fifth-Court-oath in appeals [*founded after* 1003, *before* 1011]. He shall take a book in his hand, bigger than a neck-book *or* amulet-book,

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15. hann vinnr, Cd. 17. Thus Cd.

ec vinn eið at bóc, Fimtar-dóms-eið: Hialpe mer svá Goð í þvísa lióse oc æðro,' scal hann qveða; 'sem ec man svá sœkja sæc mína á hendr hónom (oc nefna hann) sem ec hygg sannaz oc rettaz oc hellz at lægom; oc ec hygg hann sannan [ó-sannan] at sæc þeirre es ec hefe á hende hónom: oc ec hefca fé boðet í dóm þenna til liðs mer um sæc þessa: oc ec monca bióða: hefca-ec fundet, oc monca-ec finna hvárke til laga né til ólaga.'

Sannaðar-menn ... þeir scolo taca bóc í hænd ser meire an hals-bóc, oc nefna ser vátta: 'í þat vætte, at ec vinn eið at bóc, Fimtar-dóms-eið: Hialpe svá mer Goð (scal hann queða) í þvísa lióse oc æðro, sem ec hygg þat, at N. N. myne svá sœkja sæc sína á hendr M. M. sem hann hyggr sannaz oc rettaz oc hellz at lægom: oc hann hyggr hann sannan [ó-sannan] at sæc þeirre (oc queða á sæcena es hann hefer á hende hónom): oc hefer-at hann fé boðet í dóm þenna til liðs ser um sæc þessa: oc mon-at hann bióða: oc hefer-at hann fundet, oc mon-at hann finna, hvárke til laga né ólaga.'—*Grág. Þing sk. þ.*

1. 'Aller vito at-burðe um mis-sætte þeirra N. N. oc M. M.; en nu ero viner þeirra við comner, oc vilja þá sætta.'

2. 'Nú selr N. N., M. M. grið til sáttar-stefno þeirrar, es þeir hafa á cveðet, firer sec oc sínn erfingja, oc alla þá menn es hann á griðom fyrer at halda: en M. M. tecr grið af M. M. ser til handa oc sínom erfingjom, oc ællom þeim mænnom es hann þarf grið til handa at taca.'

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and name witnesses to himself: That 'I take the oath on the book, a Fifth-Court-oath: So help me God in this light and the other, as I shall set my suit *or* case up against him (and name him), as I believe it to be most true and most right and most fast to the law, and as I believe him to be truly guilty in this suit that I have set up against him. And I have not offered money in this court to get me help in this suit, and I will offer none. And I have not paid money nor will I pay any whether it be for lawful or unlawful ends.'

The oath of the two Soctheners named by the principal in the Fifth Doom. They shall take a book in their hands, bigger than a neck-book *or* amulet-book, and name witnesses to themselves: 'To witness thereto, that I take an oath on the book, a Fifth-Court-oath, etc. . . ., as I believe that N. N. will so pursue his suit against M. M. as he believeth it to be most true, etc. . . . And as he believed him to be truly guilty, etc. . . . And he hath not offered money, etc. . . . And he hath not paid money, etc.'

The form of peace-making. 1. 'All know what hath happened regarding *or* how it standeth concerning of the feud *or* misunderstanding between N. N. and M. M., but now their friends are come between them and are wishing to set them at one.'

2. 'Now N. N. doth hansel M. M. peace *or* safe conduct to the place of reconciliation which hath been named, on the part of himself and his heirs, and all those men on whose behalf he ought to hansel peace. And M. M. accepteth peace from N. N. on his own behalf and his heirs, and all those men on whose behalf he ought to accept peace.'

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22. halda] S; selja, R.

3. 'En nú es Goð sialfr þeirra fyrstr, es baztr es, oc aller Helger menn, oc allr Heilagr dómr; Páve at Róme, oc Patriarche, conongr várr oc byscopar órer, oc bóc-lærðer menn aller; oc allt cristet folc.'

4. 'Ec nefne tolf menn í grið þesse á miðlom þeirra N. N. oc M. M. es nú standa tveim-megin at mǿlom'—(oc scal nefna þá tolf menn).

5. Síðan scal sá maðr, es fyrer griðom mæler, nefna vátta, tvá eða fleire, 'at því vætte, at þesse grið, es nú ero nefnd, scolo vesa full oc fǿst, allra manna á miðle þeirra es her coma í mann-sǿmnoð þenna, oc meðan menn ero her lengst á mann-funde þessom; oc hverr maðr cœmr heim til síns heima. Oc þótt oftarr verðe funder lagðer til mála þeirra, þá scolo þó grið halda, til þess es svá es mǿlom þeirra locet, sem þau mego bazt lúcasc.'

6. 'Nú heldr iǫrð griðom upp: en himinn varðar fyr ofan: en haf et Rauða fyr útan, es liggr um lǫnd ǫll þau es ver hǫfom tíðende af. En á miðle þessa ende-marca, es nú hefe-ec her talt fyrer mǫnnom, þrífesc sá maðr hverge es þesse grið rýfr, es ec hefe her nefnd; oc binde hann ser svá hǫfga byrð*e* at hann comesc aldrege undan, en þat es—

Goð-Dróttens [goða] greme oc grið-bítz namn.

En þeir menn aller hafe Goðs misc-unn [goða hylle], oc griðom

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3. 'And now is God himself the first of them as he is the best, and all his saints, and all halidoms, the pope at Rome, and the patriarch, our king, and our bishops, and all clerks [lit. book-learned men], and all Christian people.'

4. 'I name twelve men for this peace between them, N. N. and M. M., that now stand on both sides of the case,' and with that he nameth twelve men.

5. Then shall the man that speaketh the peace name two witnesses or more to witness to this, 'that this peace that is now named shall be full and fast between all men that are here come to this meeting *or* summoning of men, and as long as men stay here at this meeting of men, and till every man be come hence to his home. And if there be any further meeting fixed in their case, this peace shall hold until this matter *or* case be so ended as may best be.'

6. 'Now may Earth uphold the peace, and Heaven be its boundary from above, and from without the Red Sea that runneth round about all lands that we know of; and within these end-marks *or* limits that I have now reckoned up before men, may that man never thrive that breaks this peace which I have named here, and may he bind so heavy a burden on him that he shall never get rid of! And that is—

The wrath of the Lord God [the gods] and the name of truce-breaker.

But all these men may they have God's mercy that [MS.: and] hold

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13. haldasc?

halda vel, oc allra heilagra árnaðar-orð til allrar þurftar sínnar við Almátcan Goð!

> Sé Goð hollr [goð holl] þeim's heldr griðom,
> en gramr [grǫm] þeim's grið rýfr:
> hollr [holl] þeim's heldr.
> Hafet heiler grið selsc!'

7. Þat ero forn lǫg á lande óro, ef maðr verðr secr um griða-rof, at þeir menn tolf es í grið ero nefnder, eigo at taca rétt or fé hans, átta aura ens fimta-tegar.

8. En þat ero lǫg í Norege oc (á) alla Dansca Tungo, ef maðr þyrmer eige griðom, at sá maðr es út-lagr fyr ende-langan Noreg framm, oc ferr bæðe lǫndom sínom oc lausa-fé; oc scal aldregi í land coma síðan.—*Griða-mál* (Grág. Cod. Reg.).

1. Sacar vóro á mille þeirra N. N. oc M. M.: en nú ero þær settar oc fé bœ́ttar:

> Sem metendr mǽto;
> oc teljendr tǫlðo:
> oc dómr dœ́mðe:
> oc þiggjendr þǽgo oc þaðan bǽro
> með fé fullo oc framm comnom eyre,
> þeim í hǫnd selt es hafa scyllde.

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well the peace, and all the saints' intercession in all their needs with Almighty God!

> God [the gods] be gracious to them that keep this peace,
> But wrathful with them that break this peace!
> Gracious to them that keep it.
> Hail, ye that have handselled peace to each other!'

7. That was the old *or* heathen law in our land, if a man was outlawed for breach of truce *or* peace, that those twelve men that were named in the peace ought to take the right out of his money, forty-eight ounces.

8. But this is law in Norway and over the Danish tongue, if a man observe not his peace *or* truce, that the man be outlawed throughout Norway, and forfeit both his lands and his moveables, and he shall never come back into the land again.

Formula of peace-making. 1. There was feud between N. N. and M. M., but now they are set at one and many:

> As the meter meted,
> And the teller told,
> And the dooms-man deemed,
> And the givers gave,
> And the receivers received
> And carried it away
> With full fee and paid ounce,
> Handselled to them that ought to have it.

2. It scolot vesa menn:
Sátter oc sam-værer
at ælðre oc at áte,
á þinge oc á þióð-stefno,
at circna sócn oc í conongs húse,
oc hver-vetna þess es manna-funder verða, þá scolot it svá sam-sátter, sem aldregi hǿfesc þetta yccar á meðal.

3. It scolot Deila kníf oc kœt-stycce,
oc alla hlute yccar í miðle
sem frændr en eige sem fiándr.

4. Ef sacar gœrasc síðan á miðle þeirra, annat an þat es vel es:
Þær scal fé bǿta, en eige flein rióða.

5. En sá yccarr es gengr á gœrvar sátter,
eða vegr á veittar trygðer.
Þá scal hann svá víða vargr *v*ræcr oc *v*recenn, sem menn víðazt varga *v*reca.
cristner menn circjor sǿkja,
heiðner menn hof blóta,
elldr upp brennr, iærð grǿr,
mægr móðor callar; oc móðer mæg fǿðer,

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2. Ye two shall be made men—
At one and in agreement,
At feast and food,
At moot and meeting of the people,
At church-soken and in the king's house;
[*Originally, In the temple-soken and in the chief's house*]
And wheresoever men meet,
Ye shall be so reconciled together as that it shall hold for ever between you.

3. Ye two shall Share knife and carven steak,
And all your things between you,
As friends and not as foes.

4. If case of quarrel *or* feud arise between you other than is well,
It shall be booted *or* paid for with money and not by reddening the dart *or* arrow.

5. And he of you twain that shall go against the settlement *or* atonement made,
Or break the bidden troth,
He shall be wolf-hunted and to be hunted,
As far as men hunt wolves:
Christian men seek churches;
Heathen men sacrifice in temples;
Fire burneth; earth groweth;
Son calleth mother, and mother beareth son;

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12. þær] H; þat, Cd. 19. elldar u. brenna, H.

allder elda cynda:
scip scríðr, scilder blícja,
sól scínn, snæ leggr,
Fiðr scríðr, fura vex,
valr flýgr vár-langan dag;
stendr hónom byrr beinn und báða vænge:
himinn hverfr, heimr es bygðr,
vindr þýtr, vatn til sævar falla,
carlar corne sá.

6. Hann scal firrasc circjor oc Cristna menn,
Goðs hús [goða hof] oc guma,
heim hvern nema Helvíte.

7. Nú haldet it báðer á bóc einne, enda liggr nú fé á bóc es N. N. bœ́ter fyrer sec oc sínn erfingja—

alenn oc óborenn,
getenn oc ógetenn,
nefndan oc ónefndan:

8. N. N. tecr trygðer, en M. M. veiter—

mætar trygðer oc megen-trygðer,
Ævin-trygðer, þær es æ scolo haldasc
meðan mold es oc menn lifa.

Folk kindle fire;
Ship saileth; shields glint;
Sun shineth; snow lieth;
The Fin skateth; the fir groweth;
The hawk flieth the long spring day,
With a fair wind behind him on wings outspread;
Heaven turneth; earth is dwelt on;
Wind bloweth; waters fall to the sea;
Churl soweth corn.

6. He shall be outcast

From Church and Christian men;
From God's house [temples of the gods] and from men;
From every world save hell-woe *or* torment.

7. Now do ye two both hold one book [*orig. ring*], and place the money on the book that N. N. payeth for himself and his heirs,

Born and unborn,
Begotten and unbegotten,
Named and unnamed,

8. N. N. taketh troth *or* truce and M. M. giveth it:

Dear troth and strong troth.
An everlasting peace that shall hold for ever,
While the world is and men live.

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2. blica, Cd. 11. gyma, H. 19. mætar . . . megen-tr.] add. H.

9. Nu ero þeir N. N. oc M. M. sátter oc sam-mála,
hvarge er þeir hittasc á lande eða lege,
á scipe eða á scíðe,
í hafe eða á hestz-bace:
árar miðla eða aust-scoto,
þofto eða þiljo, ef þarfar gœrvasc.

Iam-sátter hvárr við annan, sem faðer við son eða sonr við fæðor í sam-færom ællom. Nú leggja þeir hendr sínar saman, N. N. oc M. M. Haldet vel trygðer, at vilja Cristz oc allra manna þeirra es nú heyrðo trygða-mól [H : hæfom nú lófa-tac at trygða-mǽlom, oc hæoldom vel tr. at v. Cr. oc at vitne allra m. . . .].

Hafe sá hylle Goðs [goða], es heldr trygðer
en sá greme Goðs [greme goða], es rýfr réttar trygðer:
en hylle sá's helldr.
Hafet heiler sæzc.
En ver sém váttar es við erom stadder. [H: en Goð sé við alla sáttr.]

Trygða-mál Grág. (Cd. Reg.=Cd.; Heiðarvíga Saga = H; Grettes Saga=G.)

III. *Legal Ceremonials.*

Þat vas upp-haf enna heiðno laga, at menn scyldo eige hafa hæfoð-scip í haf; en ef þeir hefðe, þá scylde þeir af taca hæfoð, áðr þeir kócme í lannz-sýn, oc sigla eige at lande með gapondom

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9. Now are N. N. and M. M. At peace *or* atonement and accord
Wherever they meet, On land or water,
On ship or snow-skate,
On sea or on horseback;
To share oar and bilge-scoop,
Bench and bulwark if need be;
Even set with each other,
As father with son or son with father,
In all dealings together.

Now they lay their hands together, N. N. and M. M. Hold well this troths, by the will of Christ and of all those men that have now heard this form of peace:

May he have God's grace that holdeth these troths *or* truce,
And he his wrath that breaketh these troths *or* truce,
And he have grace that holdeth them!
Hail, ye that are set at one!
And we that are set as witnesses thereto.—*Cod. Reg.*

III.

THIS was the beginning of the heathen laws, that men must not keep a ship at sea with a figure-head on; but if they have, then they must take off the head before they come in sight of land, and not sail to land

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2. hvar sem, Cd. 7. Svá sem vin sínn á vatne fiune | eða bróðor sínn á braut hitte, add. G. 13. greme Goðs] H; reiðe, Cd. 22. gapande, gínande, Cd.

hæfðom eðr gínondom triónom, svá at land-vætter fælðesc við.—*Landn.*: *Hawk's-bóc*, IV. 13. 2, p. 187.

Ganga þeir nú út í Eyrar-hváls-odda, oc rísta þar upp or iærðo iarðar-men, svá at báðer endar vóro faster í iærðo, oc setto þar under mála-spiót þat er maðr mátte taca hende sínne til geir-nagla, þeir scyldo þar fiórer under ganga, Þórgrímr, Þórkell, Gísle oc Vésteinn. Oc nú vekja þeir sér blóð, oc láta renna saman dreyra sínn í þeirre moldo es upp vas scoren undan iarðar-meneno, oc hrœra saman allt, moldena oc blóðet. En síðan féllo þeir aller á kné oc sverja þann eið, at hverr scal annars hefna sem bróðor síns: oc nefna æll goðen í vitne; oc er þeir tócoz í hendr aller, þá mælte . . .—*Gisl. Saga.*

B. kvasc eige mundo fé-bœtr taca, oc þvi at eins sættasc at Iækull gange under þriú iarðar-men, sem þar vas siðr efter stórar afgerðer, oc sýna svá lítilæte við mic . . . et fyrsta iarðar-men tóc í æxl; annat í bróc-linda; þriðja í mitt lær. Þá gecc Þórsteinn under et fyrsta. B. mælte þá: 'Svín-beygða-ec nú þann sem œztr vas af Vatz-dœlom.'—*Vatzd. Saga*, ch. 33.

Þat vas þá scírsla í þat mund, at ganga scylde under iarðar-men, þat er torfa var risten or velle: scyldo endarner torfonnar vesa faster í vellenom: en sá maðr er scírslona scylde framm flytja, scylde þar ganga under . . . þá varð sá scírr es under iarðar-menet gecc ef torfan fell eige á hann.—*Laxd. Saga*, ch. 18.

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with gaping heads and yawning jaws to frighten the spirits *or* wights of the country.

Sworn brotherhood. Now they walked out to Eyre-knoll-edge, and raised up *or* cut out of the earth an *earth-necklace*, so that both ends [*of the strip of turf*] were fast to the earth, and under it they put a graven spear, such that a man might touch the spear-nail *or* blade-rivet with his hand. They four—N, M, O, P—were to go under it. And now they let themselves blood, and let their gore run together into the mould that was laid bare under the earth-necklace, and stirred altogether, the mould and the blood. And then they all fell on their knees and swore an oath, that every one should avenge the other like his own brother, and named all the gods to witness, and as they grasped each other's hands . . .—*Gisl. Saga.*

Subjugation. B. said that he would not take money-boot, nor be set at one with I. unless he went under the earth-necklace [*or strip of turf*], as was then the custom after great offences, and so show his humility towards one. [*I. refused, but his brother Th. offered to do so for him.*] The first earth-necklace reached to his shoulder, the second the breech-belt, the third to mid-thigh. When Th. went under the first, B. said, 'Now I have hog-backed him that was the greatest of the Water-dales-men.'—*Vatzd. Saga*, ch. 33.

It was then an ordeal in those days to go under the earth-necklace, wherein a strip of turf was cut out of the field, but each end of the turf must be fast to the field, and the man that did the ordeal had to go under. . . . And he was cleared that went under the earth-necklace, if the turf did not fall upon him.—*Laxd. Saga*, ch. 18.

Þórsteinn Svorfr fór nú miðlum fiallz oc fiæro, oc lagðe under sik allan dalenn æðrom-megen; er [en] hann ferr til fiallz oc gerer þar kenne-marc sem hann com framazt, oc braut þar í sundr camb sínn, oc castaðe niðr cam*b*s-brotonom, oc lætr efter silfr, halfa mærc í hverjom stað, oc es sá rime kallaðr at Cambe; oc nefner Þórsteinn sér vátta, oc feller hann með því dalenn ser til vistar, oc gaf af ser nafn, oc callaðe Svarfaðar-dal.—*Svarfd. Saga* (beginning).

Ec skal stefna hónom af goðorðeno. . . . Hoscullr mælte: 'Ver scolom rióða oss í goða blóte at fornom sið,'—oc hió hrút einn, oc callaðe ser goðorð Arnsteins, oc rauð hendrnar í blóðe hrútzens.—*Liosv. Saga*, § 1.

Þat var þeirra átrúnaðr, ef málit genge mis-iamt [*or* úiamt] þá es optarr væri reynt, at þess mannz ráð mynde saman ganga, ef mál-vændrenn þyrre, en þróazc, ef hann visse til mikilleiks: gecc nú málet saman, oc var þrimr sinnum reynt.—*Corm. Saga*, ch. 1.

IV. *Holm-gang, or Wager of Battle.*

Þat vóro holmgængo-læg, at feldr scal vesa fimm álna í scaut, oc lyckjor í hornom; scylde þar setja niðr hæla þá, es hæfoð vas á æðrom enda—þat héto 'tiosnor.' Sá es um bió, scylde ganga at tiosnonom, svá at sæe himen miðle fóta ser, oc hélde í eyr*n*a-

THOR-STAN SWARFAD now went between fell and foreshore, and took unto himself the whole dale on both sides, and he went to the fell and there where he reached *or* came first he made a token-mark and broke his comb asunder there, and cast down the broken comb, and left behind him silver, a half-mark in each place. And this strip is called Comb; and Thor-stan named witness to himself, and he laid claim to the dale thereby, and gave it his name, and called it Swarfad-dale.—*Svarfd. Saga.*

Taking up a gode-hood. I shall summons him on the gode-hood *or* priest's-hood. . . . Haus-coll spake: 'Let us perform a gode-sacrifice [emend.] after the old *or* heathen way.' And he slaughtered [lit. hewed] a ram and claimed the gode-hood of Arn-stan, and reddened his hands in the blood of the ram.—*Liosv. Saga*, § 1.

Divination by the Rod or Rhabdomancy. It was their faith, if a measure went uneven when it was measured more than once [lit. after] that that man's place should shrink [i. e. fail] together, if the mete-wand made it shrink, but thrive if it turned out bigger; the measure kept shrinking, and it was thrice tried.—*Corm. Saga*, ch. 1.

IV.

The law of Holm-gang, or Wager of Battle. It was the law of wager of battle that there should be a cloak of five ells in the skirt and loops at the corners. They must put down pegs with heads on one end that were called Tiosnos. He that was performing must go to the Tiosnos so that the sky could be seen between his legs, holding the lobes of his ears,

2. er] read 'en.' 10. blóte] emend.; blóðe, Cd.; *read*, ráða oss í goða-blóte? 13. mis-iamt *or* úiamt] emend.; saman, Cd.

snepla, með þeim for-mála. . . . Síðan vas frameð blót þat es callat es tiosno-blót.

1. Þrír reitar scolo um-hverfiss feldenn fetz breiðer: út frá reitom scolo vesa stengr fiórar,—oc heita þat hꜵslor. Þat es vꜵllr haslaðr es svá es gœrt.

2. Maðr scal hafa þriá sciꜵldo; en es þeir *'ro* farner, þá scal ganga á feld, þó at áðr hafe af hꜵrfat; þá scal hlífaz með vápnom þaðan frá.

3. Sá scal fyrr hœggva es á es scorat.

4. Ef annarr verðr sárr, svá at blóð come á feld, es eigi scylt at berjasc lengr.

5. Ef maðr stígr ꜵðrom fœ́te út um hꜵslor, ferr hann á hæl, en rennr ef bꜵ́ðom stígr.

6. Sínn maðr scal halda scilde firer hvꜵ́rom þeim es bersc.

7. Sá scal gialda holms-lausn es meirr verðr sárr, þriár mercr silfrs í holm-lausn.—*Corm. Saga*, ch. 10.

Þar var leiddr framm graðungr micell oc gamall: þat vas callat blót-naut; þat scylde sá hœggva er sigr hefðe: vas þat stundom eitt naut, stundom lét sítt hvárr fram leiða sá es á holm geck.—*Egil's Saga*, ch. 68.

En þó vóro þat lꜵg í þann tíma at bióða holm-gꜵngo sá es vanhluta þóttesc verða fyr ꜵðrom.—*Gunnl. Saga* (A. B).

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with this form of words [form lost], and afterwards was performed in the sacrifice that is called *Tiosno-sacrifice.*

1. There must be three lines round about the cloak of a foot breadth; outside the lines there must be four posts, and they are called *hazels*, and the field is *hazelled* when this is done.

2. A man shall have three shields, and when they are gone then he shall step on to the skin though he have left it before, and then he must defend himself with weapon henceforth.

3. He shall strike first that is challenged.

4. If one of them be wounded so that blood come on the cloak, they shall not fight any longer.

5. If a man step with one foot outside the hazels he is said to flinch [lit. goes on his heel]; but if he step outside with both feet, he is said to run.

6. His own man shall hold the shield for each of them that fight.

7. He shall pay holm-ransom that is the more wounded, three marks of silver as holm-ransom.—*Corm. Saga*, ch. 10.

The Tiosno-sacrifice. There was led forth a steer, great and old. It was called the Beast of Sacrifice. He shall strike it that had the victory. There was sometimes one beast; sometimes each that went on the holm would lead forth his own.—*Egil's Saga*, ch. 68.

Now it was still law at that time [after 1001] for him that thought himself ill-treated by another to challenge him to wager of battle.—*Gunnl. Saga.*

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1. Síðan vas fr. bl. þat] emend.; með þ. form. sem síðan es efter hafðr í blóte því, at call. es t., etc., Cd. 4. strenger iiij, Cd. 9. es scorat] om. Cd.

V. *Criminal Law.*

Þat vóro lǫg í þann tíma, ef maðr drap þræl fyrer manne: at sá maðr scylde fœ́ra heim þræls-giǫld, oc hefja ferð sína fyrer ena þriðjo sól efter víg þrælsens: þat skyldo vesa tolf aurar silfrs. Oc ef þræls giǫld vóro at lǫgom fœ́rð, þá vas eige sócn til um víg þrælsens.—*Eyrb. Saga*, ch. 43.

Nátt-víg ero morð-víg.—*Egil's Saga.*

Þat vas þá mælt, at sá være scyldr at hefna, es vápne kipðe or sáre; en þat vóro cǫlloð laun-víg en ecke morð, es menn léto vǫ́pn efter í benenne standa.—*Gísl. Saga.*

Ef menn setja menn í út-scer: sá maðr heiter scer-nár.
Ef maðr es settr í grǫf: oc heiter sá graf-nár.
Ef maðr es fœ́rðr á fiall eða í hella: sá heiter fiall-nár.
Ef maðr es hengðr: oc heiter sá galg-nár.—*Grag. St.* § 360.

Níð. En ef noccorer coma eigi, þá scal þeim reisa níð, með þeim for-mála, at hann scal vesa hvers mannz níðingr, oc vesa hverge í samlage góðra manna; hafa goða greme oc grið-níðings nafn.—*Vatzd. Saga*, ch. 33.

Þeir tóco súlo eina . . . Iǫkull scar carls-hǫfuð á súlo-endanom, oc reist á rúnar með ǫllom þeim formála sem fyrr vas sagðr;

V.

Manslaughter, degrees of. It was law at that time, if a man slew another man's thrall, that that man should bring him *thralls-gild,* and start on his way therewith before the third sun after the slaughter of the thrall. It should be twelve ounces of silver, and if the *thralls-gild* was lawfully paid there was no action for the slaughter of the thrall.—*Eyrb. Saga*, ch. 43.

To slay by night is murder, *or* it is murder to slay by night.—*Egil's Saga.*

It was then law that he was bound to revenge that took the weapon out of the wound, and it was SECRET SLAYING, but not MURDER, when men left their weapons standing in the wounds.—*Gisl. Saga.*

If a man be put (for execution) on a rock in the sea, he is called a SKERRY-CORSE.
If he be put in a pit, GRAVE-CORSE.
If he be [thrown over] a mountain or shut up in a cave, he is called FELL-CORSE *or* CLIFF-CORSE.
If he be hanged, he is called GALLOWS-CORSE.

Libel. But if one come not, then nith *or* ill-fame shall be raised against him with this form of words, 'that he shall be every man's niddering, and never be in the fellowship of good men, and have the wrath of the gods, and the name of a truce-breaker' [lit. grith-niddering].—*Vatzd. Saga*, ch. 33.

They took a pillar . . . Iokle cut a man's head on the pillar's end, and raised *or* wrote runes with all that form of words that was aforesaid,

eíðan drap Iækull mere eina, oc opnoðo hána hiá briósteno, oc fœrðo á súlona, oc léto horfa heim at Borg.—*Vatzd. Saga*, ch. 34.

Hann toc í hænd ser hesliss-stæng oc geck á berg-snæs nockora þá es visse til lannz inn: þá tóc hann hross-hæfoð, oc sette upp á stængena. Síðan veitte hann for-mála oc mælte:

'Her set-ec upp níðstæng, oc sný-ec þesso níðe á hænd N. N. oc M. M.'—Hann snœre hross-hæfðeno inn á land.—'Sný-ec þesso níðe á land-vætter þær es þetta land byggja, svá at allar fare þær villar vega: enge hende né hitte sítt inne, fyrr an þær reka N. N. oc M. M. or lande.' Síðan scýtr hann stængenne niðr í biarg-rifo, oc lét þar standa.—*Egil's Saga*, ch. 60.

VI. *Family Law.*

Þá es Niærðr vas með Vænom, þá hafðe hann átta systor sína, þvi at þat vóro þar læg. . . . En þat vas bannat með Ásom at byggja svá náet at frændseme.—*Yngl. Saga.*

Oc þat vas þá siðvanðe noccorr, es land vas allt al-heiðet, at þeir menn es fé-litler vóro, en stóð ómegð mioc til handa, léto út bera bærn sín; oc þótte þó ílla gœrt ofallt.—*Gunnl. Saga.*

Cné-sett hefer þú hann nú (seger Haukr) oc máttú myrða hann ef þú vill.—*Kringla* (Hac. S. Góða).

Þat barn es cvict es orðet í cviðe móðorenne áðr henne sé frelse gefet . . . sá maðr heiter *hrísungr*.

Ef cona gefr frelse þræle sínom til þess at hon vill ganga með

Then Iokle slew a mare, and opened her close to the breast-bone, and put her up on the pillar, and made it turn towards Borg.—*Vatzd. Saga*, ch. 34.

He took a hazel-pole in his hand, and went to a jutting rock that looked landward. Then he took a horse-head and set it up on a pole. Then he spake a form of words, saying, 'Here I set up a nith-pole, and I turn this nith upon the hands of N. N. and M. M.' He turned the horse-head in landwards. 'I turn this nith upon the land-wights *or* spirits that dwell in this land, so that all they go astray and none light on his home until they drive N. N. and M. M. out of the land.' Then he stuck the pole down into a chink in the rock, and let it stand there. —*Egil's Saga*, ch. 60.

VI.

When Nerth was with the Wanes he had his sister to wife, for that was their law. . . . But so near an affinity was forbidden among the Anses.—*Yngl. Saga.*

And there was then a certain use and wont, when the land was all heathen, for them that were of small means and had many helpless on their hands to expose their children, yet it was always thought mean *or* wicked.—*Gunnl. Saga.*

'Thou hast set him on thy knee now, and thou canst murder him if thou will,' c. 930, said by Hawk to king Ethelstan.—*Kringla* (Hac. S.).

If a child be engendered in the mother's womb ere she be made free, that child is called RUSHING *or* RUSH-BEGOTTEN.

If a woman give freedom to her slave in order that she may consort

hónom oc eiga hann, þá es þat barn oc eige arf-gengt es þau geta: sá heiter *hornungr*.

Þat barn . . . es kona sú getr es sec es orðen scógar-maðr, þó at hon gete með sínom boanda ósecjom: oc heiter sá *bæsingr*.

Þat barn . . . es sá maðr getr es secr es orðenn scógar-maðr, þó at hann gete við cono sínne sialfs: sá maðr heiter *varg-drope*.—*Arfa þáttr*, p. 224.

VII. *Wicking Law.*

1. Þat vas upp-haf laga þeirra, at þengat scylde einge maðr ráðasc sá es ellre være an fimmtœgr: oc einge yngre an átián vettra: þar á meðal scyldo aller vesa.

2. Hvártke scylde því ráða frændseme, þó at þeir menn vilde þangat ráðasc es eige være í þeim lœgom.

3. Enge maðr scylde þar renna fyre iam-víglegom oc iam-búnom.

4. Hverr scylde þar annars hefna sem bróðor síns.

5. Enge scylde þar œ́ðro-orð mæla né kvíða ne einom hlut; hvege óvænt sem um þœ́tte.

6. Allt þat es þeir fenge í her-fœrom, þá scylde til stangar bera, minna hlut oc meira, þat es fé-mætt være; oc ef hann hefðe þat eige gœrt, þá scylde hann í brauto verða.

7. Enge scylde þar róg cveycva.

8. En ef tíðende fregnðesc, þá scylde einge svá hvat-víss, at þau scylde í hávaða segja; því *at* Palna-Tóce scylde þar œll tíðende segja.

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with him and take him as husband, that child cannot be a lawful heir that they beget, and is called HORNING.

The child that a woman bear after she is outlawed, though he be begotten by her sackless husband, is called BASTARD.

The child that a man begets after he is made an outlaw, though he beget him on his own wife, is called WOLF-DROP.

VII.

Wicking Law. 1. This was the beginning of their law, that there should no man enter that was older than fifty [sixty], and none younger than eighteen winters. All must be between those ages.

2. Never should kinship be taken account of when they wished to enter that were not in their league.

3. No man there should run before a man of like power or like arms.

4. Every man there should avenge the other as he would his brother.

5. None then should there speak a word of fear or dread of anything however perilous things might be.

6. All that they took in warfare should be brought to the stang *or* pole, little or big, that was of any value; and if a man had not done this he must be driven out.

7. None there should kindle discussion *or* waken quarrel.

8. And if tidings came no man should be so rash as to tell it to any one, but all tidings should be told to P. T. [the captain].

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9. fimmtogr, so also Cod. Arna-Magn.; read sex-togr. 11. þó at þeir menn . . .] thus Cd.; Cod. Arna-Magn. has nothing answering to clause 2.

9. Eingi maðr scylde cono hafa í borgena.

10. Oc eingi í braut vesa þrimr nóttom lengr.

11. Oc þó at við þeim manne være tecet, es veget hefðe fæðor eða bróðor þess mannz es þar være áðr, eða naccvarn náenn mann, oc cœ́me þat síðarr upp, an við hónom være tecet, þá scylde Palna-Tóce þat allt dœ́ma, oc hvatce mis-sætte annat es þeirra yrðe, á miðle. *Jomsv. Saga* (Cod. Holm.).

Þat vas rícra manna siðr, conunga eða iarla, várra iafningja, at þeir lǿgo í hernaðe, oc æfloðo ser fiár oc frama; oc scylde þat fé eige til arfs telja, né sonr efter fæðor taca, heldr scylde þat fé í haug leggja hiá siælfom þeim.—*Vatzd. Saga*, ch. 2.

1. Enge þeirra scylde hafa lengra sverð an alnar, svá scylde nær ganga. Þeir léto gœra sæx til þess at þá scylde hœggen stœ́re.

2. Aldrigi her-tóco þeir conor né bœrn.

3. Enge scylde sǿr binda fyr an at iam-lengð annars dags.

4. Enge þeirra hafðe minna afl an xij [*read* ii] meðal-menn.

5. Við œngom vas þeim tecet es minne vas at afle eðr hreyste an nú vas sagt.

6. Þat vas siðr þeirra at liggja iamnan fyrer annesjom.

7. Þat vas annarr siðr þeirra, at tialda aldrigi á scipom, oc aldrigi hefla segl fyrer of-viðre.

8. Þeir vóro callaðer Álfs-reckar, oc hafðe hann aldregi fleire á scipe an sextige [*read*, oc scylde enge vesa a scipe ellre an sextœgr].

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9. No man should bring a woman into the fort.

10. And none should be abroad three nights together.

11. And though one had been taken *into fellowship* that had slain father or brother of a man that was there before, or any near kinsman, and it was found out after he was received, then P. T. should judge the whole case and whatever other quarrel might arise between them. —*Jomsv. Saga.*

It was noblemen's custom, kings' and earls', our peers, that they lay out in warfare, and gained fee and fame, and this fee should not be counted with the heritage, nor should the son take it after the father, but it should be laid in the barrow by themselves.—*Vatzd. Saga.*

1. No man should have a sword longer than an ell, so close were they to go; [and] they had saxes *or* knives made to this end that the blow should be heavier.

2. They never took prisoners women nor children.

3. †No man should bind a wound till the same hour the next day.

4. No man of them had less strength than two ordinary men.

5. No man was taken that was of less strength and valour than was just said.

6. It was their custom to lie ever outside the nesses.

7. † It was another custom of theirs never to put awnings on their ships, and never to furl the sail for the wind.

8. They were called ALF'S-RENKS or ALF'S-CHAMPIONS, and none should be older than sixty aboard his ship.

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5. síðan upp es, Cd. 21. hefla segl], emend.; half segl, Cd.

Þá vas þat ráðs teket at hluta menn fyr borð at fara. Enn es þeir stigo fyrer borð, mælto þeir: 'Strálaust es fyr stockom.'—*Half's Saga.*

Þótte sá einn með fullo mega heita sæ-conongr, es hann svaf aldregi under sótcom áse, oc dracc aldrege at árens-horne.—*Yngl. Saga*, ch. 34.

Rægnvaldr conongr vas þá mestr her-conungr í Vestr-lændom. Þat vas þriá vetr es hann lá úte á her-scipom, svá at hann com eige under sótcan raft.—*Orkn. Saga*, p. 225.

Enge maðr scylde vesa á Ormenom Langa ellre an sex-tœgr, eða yngre an tví-tœgr.—*Ol. Saga Tr.*

Um kveldet es full scylde drecca, þá vas þat siðvenja cononga þeirra es at lændom sǽto, eða veizlom es þeir léto gœra, at drecca scylde á kveldom tví-menning, hvárr ser carl-maðr oc cona, svá sem ynnesc, en þeir ser es fleire være saman. En þat vóro vícinga læg, þótt þeir være at veizlom, at drecca sveitar-dryccjo.—*Yngl. Saga.*

Þá scaut Steinþórr spióte at fornom sið til heilla ser, yfir flocc Snorra, en spióteð leitaðe ser staðar.—*Eyrb.* ch. 44.

Sá selde hónom reyr-sprota í hænd oc bað hann scióta hónom yfer lið Styrbiarnar; oc þat scylde hann mæla: 'Óðinn á yðr alla.'—*Flatb.* ii. 72.

It was then settled that men should cast lots to be cast overboard, and when they leapt overboard they would say, 'No straw-made bed outside the ship's berths.'—*Half's Saga.*

He only might with full truth be called a *sea-king* that never slept under a sooty rafter, and never drank in the chimney-corner.—*Yngl. Saga*, ch. 34.

King Rogn-wald was then the greatest war-king in the Western lands. It was three winters he had lain out in his war-ships without coming under a smoky rafter.—*Orkn. Saga*, p. 225.

No man should be on the Long Serpent that was older than sixty or younger than twenty.—*Ol. Saga Tr.*

In the evening, when the toasts were drunk, it was the use and wont of kings when they sat at home or at feasts which they had made, that folk should in the evening drink two together [in pairs], man and woman together, as far as could be, but they that were over drunk together. But it was wicking-law when they were at feasts to drink in companies [each crew together].—*Yngl. Saga.*

Fecial Law. Then Stan-thor shot a spear in heathen fashion *or* wise for luck over Snorre's company, but the spear found its goal.—*Eyrb.* ch. 44.

He gave him a reed-wand in his hand and bade him shoot it over Styr-beorn's crew, and he was to say as he did so, 'Woden shall have you all.'—*Flatb.* ii. 72.

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7. herm̃, Cd. 13. eða] read, at.

VIII. *Merchant Law.*

Þat vas þá caupmanna siðr, at hafa eige mat-sveina; en sialfer mœto-nautar hlutaðo með ser, hverr búðar-vœrð scylde halda dag frá dege.

Þá scyldo oc aller sciparar eiga drycc saman, oc scylde ker standa við siglo es dryccrenn vas í, oc loc yfer kereno, en sumr dryccr vas í verplom, oc vas þaðan bœ́tt í keret, svá sem or vas druccet.—*Eyrb.* ch. 39.

Í þann tíð es Cristne com út hingat til Íslannz gecc her silfr í allar stór-sculder, bleict silfr, oc scylde halda scor, oc vesa meire hlute silfrs, oc svá sleget, at lx penninga gœrðe eyre vegenn; oc vas þá allt eitt, talet oc veget. Þat vas iam-miket fé callat, c silfrs sem iiij hundrað oc xx alna vaðmála oc verð*r* þá at halfre mœrc vaðmála eyrer.—*Cod. Reg.*, p. 174 b.

IX. *Constitutional History.*

Þórsteinn Ingolfs son lét setja fyrstr manna þing á Kialarnese, áðr Alþinge være sett, við ráð Helga Bióla oc Erlygs at Esjoberge, oc annarra vitra manna. Oc fylger þar enn sœcom (þess) því goðorðe Alþinges-helgan. Þórkell Máne lœgsœgo-maðr vas son Þórsteins Ingolfs sonar. Þórmóðr vas son Þórkels, es þá

VIII.

Chapman's Law. It was then the way with chapmen to have no cook [lit. meat-swain], but the messmates cast lots among themselves who should do the house-keeping [lit. booth-keeping] day by day.

And all the crew would have their drink in common, and a kettle *or* butt should stand by the sail *or* mast [i. e. in the waist] which the drink was in, and a lid over the kettle *or* butt; but some of the drink was in tubs, and the butt was filled thence as it was drunk out.—*Eyrb.* ch. 39.

At the time when Christendom came out hither to Iceland, silver passed here in all great payments, white *or* blanched silver; and it must stand cutting, and be the greater part of silver, and so struck that sixty pennies made an ounce weight, and it was all one told *or* weighed.

It was called *or* proclaimed equal money 120 in silver and 480 and 20 ells in wadmal, and then the ounce stands at half a mark of wadmal.—*Cod. Reg.*, p. 174 b.

IX.

Constitutional History. Thor-stan Ing-wolf's son was the first of men to set up a moot at Keel-ness, before All-moot was set up, by the counsel of Helge Beolan and Er-lyg of Esie-berg and other wise men. And it is hence that the hallowing of the All-moot follows this gode-hood *or* priest-hood. Thor-kell Moon, the Speaker of the Laws, was the son of Thor-stan Ing-wolf's son. Thor-mod was the son of Thor-kell who was the Gode *or* Priest of the Whole Congregation *or* Host when Christen-

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12. v^{s}ð, Cd. 15. var, Cd.

vas Alls-herjar-goðe es Cristne com á Ísland. Þórgeirr Liósvetnínga goðe vas þá lægsægo-maðr.—*Mela-bóc.*

Svá sagðe vitr maðr Þórmóðr, es þá vas allz-herjar-goðe es Cristne com á Ísland, at með þessom orðom oc þing-mærkom helgaðo lang-feðgar hans Alþinge.—[*The formula missing.*]—*Mela-bóc.*

Þá vas landeno scift í fiórðunga, oc scyldo vesa þriú þíng í fiórðunge; en þriú hæfoð-hof í þíng-sócn hverre. Þar vóro menn valðer til at geyma hofanna at vite oc réttlæte. Þeir scyldo nefna dóma á þingom, oc stýra sac-ferle—því vóro þeir goðar callaðer. Hverr maðr scylde gefa toll til hofs, sem nú til kircjo tiund.—*Hawk's-bóc.* See p. 187, l. 3.

Þetta sumar tóc [sleit] Þórsteinn or Hafsfiarðar-ey Rauðmelinga-goðorð or Þórsness-þinge, þvi at hann þóttesc þar afl-vane orðet hafa fyrer Snorrungom. Tóco þeir frændr þá upp þing í Straums-firðe, oc héldo þat lenge síðan.—*Eyrb. Saga*, ch. 56.

Law-making. En með því . . . þá fœrðo lannz-stiórnar-menn læg á því, at aldrege scylde cona vesa víg-sacar-aðile, ne yngre carlmaðr an sextán vetra; oc hefer þat haldesc iamnan síðan.—*Eyrb. Saga*, ch. 38.

[† Þá sagðe lægsægo-maðr, at enge scylde lengr í sekð vera an xx vetr allz, þó noccorr vetr yrðe millim sekta (*or*, þó at hann gœrðe út-legðar-verk á þeim tímom).]—*Grette Saga.*

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dom came to Iceland. Thor-gar, the gode *or* priest of the Light-watermen, was Speaker of the Laws at that time.

So said the wise man Thor-mod, that was then Gode of the Whole Congregation when Christendom came to Iceland, that with these words and moot-marks his forbears hallowed the All-moot. [*The formula is lost.*]

Then the land was divided into Quarters, and there were to be three Moots in each Quarter, and three Head-temples in each Moot-soken. There were men chosen to keep the temples with wisdom and righteousness. They were to name the dooms at the moots and direct the case-fees *or* fines, wherefore they were called godes *or* priests. Every man had to give toll to the temple, just as tithe to a church now-a-days.—*Hawk's-book.*

Secession. That summer Thor-stan of Hafs-frith-ey took the godehood of the Red-mell-men out of the Thors-ness-moot, because he thought that he had been worsted by the Snorrungs. He and his kinsmen took up with a moot in Stream-frith, and it lasted so for a long time.—*Eyrb. Saga*, ch. 56.

Wherefore . . . then the rulers of the land made this law withal, that a woman should never be the suitor *or* pursuer in a case of manslaughter, nor a man younger than sixteen winters, and this hath ever since held good.—*Eyrb. Saga*, ch. 38.

[Then the Speaker of the Laws said that no man should be longer in full outlawry than twenty years in all, even though there were a break between the outlawries, or although he wrought a deed of outlawry during that time.]—*Grette Saga.*

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3. es þá vas . . . Ísland] H; es allz h. g. var á Islande, M. 9. guðar, Cd.

[† Vas þá lœg-teket, at alla forneskio menn gœrðo þeir útlaga.]—*Grette Saga.*

Efter þat leidde Skafte Þóroddz son í lœg Fimtar-dóm, oc allt þat es upp vas talet. Efter þat gengo menn til Lœgbergs: tóco menn þá upp ný goðorð.—Í Norðlendinga fiórðunge vóro þesse ný goðorð, Melmanna goðorð í Miðfirðe, oc Laufæsinga goðorð í Eyjafirðe.—*Niala*, ch. 98.

[† Af því tók Eirikr iarl af allar holm-gœngor í Noregi; hann gœrðe oc útlaga alla ráns-menn oc berserke þá sem með óspekter fóro.]—*Grette Saga.*

X. *Early Christian Custom.*

Þvi at þat vas þá micell siðr bæðe með caup-mœnnom, oc þeim es á mála gengo með Cristnom mœnnom: þvi at þeir menn er prim-signaðer vóro, hœfðu allt sam-neyte við Cristna menn oc svá heiðna, en hœfðo þat at átrúnaðe, es þeim vas scap-felldaz.—*Egil's Saga*, ch. 50.

Hvatte menn þat mioc til circjo-gerðar at þat vas fyrir-heit cenne-manna, at maðr scylde iam-mœrgom mœnnom eiga heimolt rúm í himin-ríce sem standa mætte í circjo þeirre es hann léte gœra.—*Eyrb. Saga*, ch. 49.

[It was then made law that all wizards were made outlaws.]—*Grette.*

After that Shafto Thor-ordsson brought the Fifth Court into the laws and all that was told above. After that men went to the Hill of Laws; then men took up new gode-hoods. In the North-landers' Quarter were these new gode-hoods—the Mel-men's gode-hood in Mid-frith and the Laufas-men's gode-hood in Ey-frith.—*Niala.*

[Wherefore earl Eiric did away with all wagers of battle in Norway; moreover he made all robbers and bear-sarks, that went about with riots *or* breach of peace, outlaws.]—*Grette.*

X.

Prime-signing. Because it was then much the way there both with merchants, and them that took service with Christian men, because those men that were prime-signed [marked with the cross] could have full intercourse with Christian men, and also with heathen, and they could hold to the creed which was to their mind.—*Egil's Saga*, ch. 50.

Church-building. This made men very eager in church-building, which was promised by the clergy, that a man should have room in the kingdom of heaven for as many men as could stand in the church that he had built.—*Eyrb. Saga*, ch. 49.

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9. Ok annan dag efter í Lögrétto vas þat í lög sett, at af skylde taka holmgöngor allar þaðan í frá: ok vas þat gœrt at ráðe allra (enna) vitrosto manna es við vóro stadder. En þar vóro aller þeir es vitraster vóro á landeno. Ok þesse hefer holm-ganga síðast framið[1] veret á Íslande es þeir Hrafn ok Gunnlaugr börðosc.—*Gunnl. Saga*, A. B. And the next day after it was made law in the Court of Laws that henceforth wagers of battle should be done away with, and this was done by the council of all the wisest men that were present, and all the wisest men of the land were there. And this wager of battle that Raven and Gun-laug fought was the last that hath ever been in Iceland.

[1] framin, Cd.

[In lieu of the ancient 'fencing' of the All-moot which is lost (see p. 328), we give the one in use in the 16th century, from a 16th-century vellum.]

To open or set-up the All-moot at Ax-water-moot.

THE peace and blessing of our Lord Jesus Christ be with us Law-moot-men all now and evermore.

I, N. N.'s son, Law-man, N. and N. in Iceland, set up here to-day the General *or* All-men's Ax-water-moot, with all right and rent, way and worship, that a lawful Law-moot ought to have according to law.

I set up here both grith and full frith all men between, both without this Law-court and within.

I forbid every man to waken battle *or* debate.

And if any one break this grith, and slay a man, or deal a disabling wound, he shall forfeit fee and frith, land and chattels, and never come back to the country.

And if a man shall commit any assault *or* insult upon another, by his wish *or* will [i. e. maliciously], *or* aim and intent, their right *or* fine is made greater by half, i. e. doubled, and thirteen marks to the king.

No man shall take either weapon *or* drink to the Law-court, and if it be taken thither it shall be taken away, half the weapon and half the outlawry fine, and half to the men of the Moot, but the Moot-men shall have all the drink. And if any one fall into meat *or* drink, and busy himself with that rather than the Moot, he shall not have furtherance of his suit the day that he doth so whatsoever case he hath on hand at Ax-water-moot.

All those stewards *or* bailiffs and Law-court-men that have not heretofore taken their Law-court oaths shall now take their oaths before they go into the Law-court according to the form of oaths which the Law-book giveth, and none of those men that are not named to the Law-court shall sit within the hallowing bands *or* bar without leave.

And I forbid all and every man that is without the Law-court to make any brawling *or* babbling so that the Law-court-men may not quietly go on with their judgments *or* plead their cases, as they have gotten lawful leave to do, for inasmuch as in all places it behoveth men to observe a quiet and seemly behaviour, so most especially in those places that are set apart for quiet and seemly behaviour, and to that end first established, and wherein there may be done most harm to many men if they be not observed in any point.

The Moot ought to stand as long as the Law-man will, and as he think fit by reason of the suits and the agreement of the Law-court-men; wherefore all those men that are named to the Law-court shall sit here as it is now said, save they go away for instant needs.

And whenever men shall be fined at Ax-water-moot, the king hath half the fee and the Law-man with the Law-court-men half, save thane-gild and a thirteen mark case or more which the king hath.

Let men sit at the Moot with quiet and seemly behaviour, and let no man go away till the Moot is closed.

Let us now hold this Moot and all others so that it be to the praise and glory of our Lord Jesus Christ and our lord the King of Norway's crown, and to the way and worship of his governors both clerk and lay, and to the honour of ourselves that are now come together here, and to the peace and profit, fruit and freedom of the land and commonalty, and of our heirs and aftercomers, and for an everlasting example in all good things.

Grant this God, Father and Son and Holy Ghost, one God, King of all kings, that liveth and reigneth and governeth all worlds now and ever. Amen.

To close the All-moot.

God, Father, Son and Holy Ghost, thank and reward all those men that have sought and set this Moot with frith and freedom, with grave and good counsel, on God's behalf and men's. And now the Moot is over and ended, and with this closure every man may take his leave wheresoever it please him best.

And all the men that are on the Ax-water-moot way shall be in grith towards every other man till they come home to their homestead, going along the right Moot-men's ways.

And if any break this grith, slay a man *or* deal a disabling wound, he shall forfeit fee and frith, land and chattel, and never come back again to the country.

And the sheriffs shall hold Moot at leets when they come home from Ax-water-moot, and proclaim there all the proclamation which they ought by law to proclaim.

And I proclaim here to all good men that we shall hold our Law-moot here at Ax-water-moot at the right Moot-stead every twelvemonth, and come here on Peter's mass eve. Here we shall all meet without lawful hindrance, that are named for the Moot; and the Steward and his lawful deputy shall have named before Easter so many men out of each Moot as the Law-book declareth, or be fined twelve ounces for each that shall be unnamed or wrongly named.

Now may all those men that have sought to this Moot the law to fulfil, the right to uphold, have for their *pains in* hither coming God's grace and good men's thanks, and depart in peace!—*Safn til Sogu Islandz*, II. 184–186.

Of Heritage-taking.

The son ought to take the heritage after his father and mother, freeborn and heritable.
Then shall the daughter born clean-born [born in wedlock] [take] the heritage,
Then the father,
Then the brother by the same father,
Then the mother,
Then the sister by the same father,
Then the brother by the same mother,
Then the sister by the same mother.

Then the bastard son,
Then the bastard daughter,
Then the bastard brother by the same father,
Then the bastard sister by the same father,
Then the bastard brother by the same mother,
Then the bastard sister by the same mother.

These are the next men to the heritage freeborn—
Father's father and mother's father.
Son's son and daughter's son.

Next to these ought to take—
Father's mother and mother's mother.
Son's daughter and daughter's daughter.

Then ought to take—
Father's brother and mother's brother.
Brother's son and sister's son.

Afterward these ought to take—
Father's sister and mother's sister.
Brother's daughter and sister's daughter. [See *Inheritance Law*, p. 333.]

Thenceforward the nearest descendant, freeborn and heritable, is the one to take the heritage.

No heritage shall any bastard take farther than after his father and mother and sister and brother.

A bastard son hath the suit for his father's daughter.

If a man be as near as a woman the man shall take all; if women be nearest then the heritage is parted among them. Not all men are heritable though they be freeborn.

That man is not heritable whose mother was not bought with a mund of a mark or more money, or that had no bridal made for her, or that was not handfasted.

A woman is bought with a MUND when a mark of six-ell-ounces is paid for her mund or handselled, or else a greater fee.

A bridal is lawful made if the lawful guardian handfast the woman and there be six men at the bridal at the least, and the bridegroom goeth with light in the same bed with the woman.

That child whose mother is bought with a mund is heritable if he come living into the light, and meat once into his mouth.

The man is not heritable that knoweth not whether the deep saddle shall be turned backward or forward on the horse or how it shall be turned, but if he have more understanding than that he shall have his share of the heritage.

Of heritable men. If a man die and he have a child in hope, the child is not heritable save he come living into the light and meat come into his mouth.

The man is not heritable that a thrall has got upon a freewoman.

[*Here follow the clauses on* hrísung, hornung, bæsing, varg-drope; see p. 323.]

The man is not heritable that is born in beggary.

Of freed folk's heritage. A man ought to take after his freedman or freedwoman, save they have born to them a son or daughter. If they be dear-born [wedlock-born], then the son ought to take; and if there be no son, then the daughter shall take. But if they die childless, then the property ought to go back as free-gift.

Of aliens' heritage. If a man die out here and hath no kin here in the country, then his fellow [partner] ought to take the heritage. . . .

But if he have no fellow, then his messmates shall take; and if his messmates be more than one, then he shall take that hath most often ate meat with him. . . .

And if he were alone in his mess, then the skipper shall take. And if the skippers be more than one, then they shall take according as they own shares in the ship. . . .

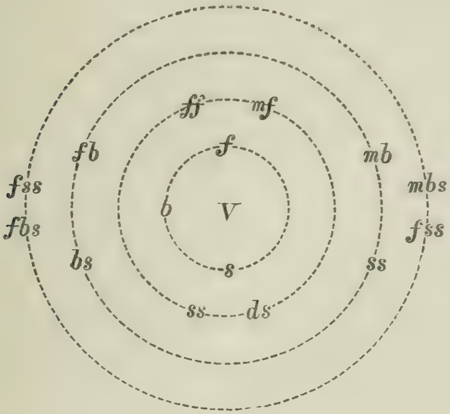
If later come out heirs that be of the Danish tongue, they ought to take heritage and amends if they be.

And he ought to use to take the heritage after outlawed men here and kinless men, that ought to have the weregild after them if they were slain

Northern-men and Danish and Swedish ought to take heritage here after their kinsmen to their third cousins and nearer. . . .

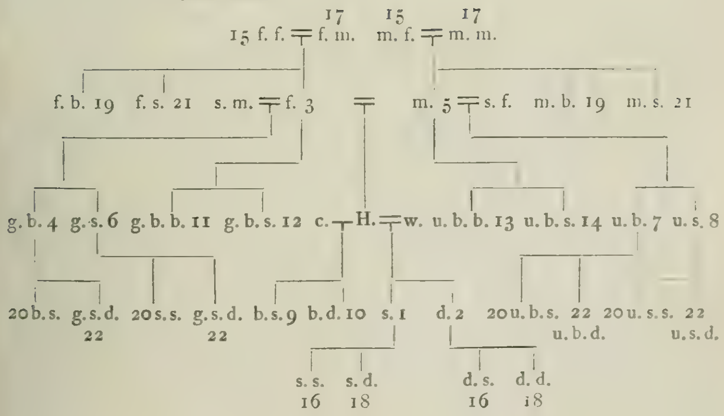
Of partnership or fellowship. If a man make a partner *or* fellow with him here in the land and go abroad and die elsewhere, then he shall not break up the partnership before he hath found the heir.—*Arfa tháttr. Cod. Reg.* i. 218 sqq.

Weregild Law. Bauga-tal.



Inheritance Law.

2nd cousins.
3rd cousins.
4th cousins.



§ 3. EARLY CONSTITUTIONAL LAW OF THE COMMONWEALTH OF ICELAND.

We trust that the whole subject of the Law and Custom of Iceland may be treated some day by Mr. Councillor Finsen, of the Supreme Court, Copenhagen, who has given such careful and scholarly editions of its texts. We here print in due order the documents upon which our knowledge of the rise of the Commonwealth and its Law depends, as gleaned from the law-books and scrolls of the Classic period [1100–1200]. It is no great mass, but its value is high. It supplements Are's work, and supplies the legal background against which the feuds and alliances of the great families vividly stand out in the old histories of the early days of this northern Teutonic state.

Our authority is an MS. codex regius 1157 of the so-called Grá-gás *or* Grey-Goose, a compilation the last novella of which, that on Forbidden Degrees, dates from 1217, the MS. itself not being later than c. 1230. It was edited by Finsen, 1850 sqq.

The second vellum of Icelandic Law is well-nigh half a century younger, and compiled at a time when the old constitution was essentially destroyed, c. 1272; hence it omits all the constitutional and historical sections, which the earlier MS. contained.

Judging from the care of its writing and the beauty of its vellum, the codex regius was written for some rich Icelandic chief, whom for reasons noticed in p. 284 we believe to have lived in the northern diocese.

It is a corpus juris made up from the different separate *scrolls or tractates* then current, in which the several sections of the law were dealt with. These scrolls, as it is recorded, differed among themselves, and their distinctive authorities had to be settled when these private compilations, originally made by great lawyers for their own use, became the authorities and text-books for later generations.

The pieces here printed, and for the first time Englished, are—

Log-rétto þóttr, *or* the Title dealing with the Courts of Law. Ed. i. p. 211.
Log-sögu-manz þóttr, *or* the Title dealing with the Law-speaker. Ed. i. p. 208.
Þing-scapa þóttr, *or* the Title dealing with Moot-setting. Ed. i. p. 38 sqq.

Of this last only the older customs and laws are here given.

Since the writing of the note on the position of the Hill of Laws at the All-moot, given in Sturlunga, vol. ii. 505 ff., and touched on in the Corpus Poet. Bor. vol. ii. p. 496 n., the Editor has visited the Tinwald in the Isle of Man, and an examination of the position of the Law Hill and Court there, right *east* and *west*, has enabled him to understand more clearly the exact position of the Law Hill and the Court of Laws at the All-moot. In the Sturlunga Note it was proved that the Hill of Laws was on the brink of the Great Rift, and that the Court of Laws was near it

to the east. This all stands good, but a fresh examination of the evidence modifies the position of the Hill of Laws on the All-men's Rift, and fixes what was only guessed at before, and is wrongly given on the little map to the Sturlunga Note—the position of the Court of Laws, and the Law Rock or Hill.

In the Isle of Man, as in any ancient Norse Moot-place, three things are to be noticed: a *plain* [voll], whereon there were to be found the *hillock brink* or *mound*, and *the court*. The court is *due west* of the hill. The procession on the 24th of June [5 July N.S.] proceeds from the court to the mound. The king, seated on the hill, had to turn his 'visage unto the east.' The Manx Tinwald and the Icel. All-moot correspond in each particular point—

The Tin-*wald* answers to the Icel. þing-*voll-r;* the Tinwald-*hill* to the Icel. *Log-berg*, or *Thing-brecca;* the *House of Keys* to the Icel. *Log-rétta;* the *chapel* to the *temple* of heathen days.

The 24th June *procession* answers to the Icel. *Logbergis-ganga*, or dóma-út-færsla on the first Saturday of every session, the distance between hill and court being about 140 yards in each case.

The *path*, being fenced in like the court and hill, and used for this solemn procession when the judges and officers go to and fro between them, would answer to the Icel. 'þingvallar-traðer,' mentioned in the 'Booth-Catastasis,' or description of year 1700.

The Isle of Man Deemsters (dóm-stiórar, deem-steerers) answer to the Icelandic Law-man or Law-speaker. There were two Deemsters in the Isle of Man, because its central Tinwald is a union of *two older* separate Tinwalds, each of which kept its Law-speaker, when the two were united in one central Moot. The Keys answer to the bench of godes, being two benches of twelve godes, just as in Iceland there were four benches of each twelve *godes*.

The Manx Tinwald is a guide to us, inasmuch as that now, wherever we are able to fix on either hill or court on a moot-field, the other is to be found due east or west, as the case may be. In Iceland, after the union with Norway, at the end of the 13th century, every notion of the Hill of Laws (the most important item in the moot system) was obliterated or confused, and Court and Hill are mixed up hopelessly together as if it were the same thing. Tradition has died out, and a bastard tradition, manufactured by modern antiquaries, has arisen in its stead. Besides this, physical changes have taken place The river has altered its course, and the site of the 'holm' *or* islet (Ax-water-holm) is no longer the same (nor perhaps even was so in 1563) as in the days of the Commonwealth. The soil is volcanic, and several earth-quakes have taken place, some chronicled (as that of 1789), others not.

The Icelandic Court of Laws was to be moved by Royal leave in 1563, and was actually moved in 1579 from the old site, and taken to the spot beneath Hlad-booth, where it is figured in the woodcut to the Sturlunga Note, the reason being that the river Ax was encroaching upon the old site. The King's Letter and the statement in the tractate 'Booth-

Catastasis' of 1700 are our authorities. The latter says that the old site was 'on the holm,' near where the lieutenant-governor's booth used to stand. Now the governor's booth was near the bishop's, the bishop's was near the church of Tingwald [1]. And hard by the church is the little mound called *Clock-hillock*, where, we take it, the great bell, presented to the Icelanders by King Harold Sigurdsson, and used for the summons of the courts, and for no other purpose [2], was hung. Near it therefore the old Court of Laws must have been, on the elbow round which the Ax winds in fact. Thence to the west over the bridge ran the path straight up to the brink of the rift. To the north of it was the Eyre, which probably represents all that is left of the holm, where the wagers of battle were fought, and the Eyre whereon, about 1541, the 180 men of Are the Lawman stood in array to overawe the Court of Laws below them.

Now adding to what is recorded the example of the Manx Tinwald, one sees that the Rock of Laws must have been a spot on the *east brink* of the Great Rift due *west* of the Court of Laws. The exact spot could probably be fixed by an accurate survey on a fairly large scale.

The notices about the position of the sun are two: the one, giving the position as above the Tingwald (which we take to mean the Tingwald *kirk* or homestead), denotes the *eastern* position of the sun, marking the *beginning* of the working day, when the Court was sat. The other marks a *western* position, a westering sun on a crag called 'Hamarr,' on the upper wall of the All-men's cleft: which crag we would identify as the one now called Mideve-peak. Both positions were taken from the Law-hill, the central point of every old Teutonic moot-place.

The Court of Laws was to meet when the sun was on Tingwald (the singular is always used in the old times down to 1600, 'á þingvelle,' not 'á þing-vollom'), that is, when the sun stands over Tingwald homestead. This would be about 9 a.m., when the sun is due east from the Law-man's seat at the Hill of Laws looking east. The Court was to close when, from the Law-man's seat, looking west to the west cliff of the ravine, the sun stood above a jutting rock or crag conspicuous therefrom about 5 p.m. on the Moot-days. The former interpretations of the passages, which, plainly read, yield these statements, commit their believers to the absurdity of imagining that the Court of Laws opened about 2.40 a.m. and closed five minutes after.

The Norse Frostathing-law orders men to come to the Moot when the sun is in the east, and remain there till the nones [p. m.]. The sun 'in the east' here answers to the 'sun on Tingwald' in the Icel. All-moot, and the 'nones' to 'sól á giá-hamre.'

In Iceland the godes had to put in an appearance on Thursday a.m. ere the sun had left the east, and was not yet off Tingwald homestead. In the

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[1] Biskups Ogmundar búð (bp. of Scalholt 1522–40) vestan til við þingvallatraðer, á hœgre hond á túninu þá heim að kirkjunni er riðið.—*Catastasis.*

[2] Cp. the old Frostathing-law:—'But the priest that is to read over the book, he shall ring the big bell whenever he wants to go to the Moot; which bell must not be used on any other occasion during the session.'

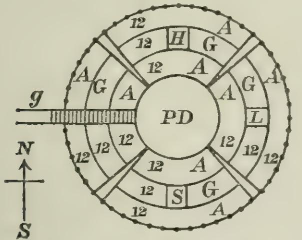
Norse Gulathing-law 'whilst the sun is in the sky' is the hour (at upp-vesande sólo).

We do not know, having no evidence, where the Quarter-courts were held, probably somewhere hard by the Court of Laws.

One can only guess at the way in which the Hill of Laws was set by the example of the Manx Tinwald hill. The Law-man's seat is mentioned in the Icelandic authorities.

The Hill and the Temple were the two holy spots, not the Court. The king sat on the hill, not in the court. Even at the present day the Manx look on the Tinwald hill as their hill of liberty, and rightly so. Antiquaries wanting to dig into the mound are warned off as right-minded Englishmen would forbid digging into Shakespear's grave. In days of old Hill and Court were, as it were, twins. Discussions, enactments of laws and decisions of law points took place in the Court, but anything partaking of proclamation, declaration, publication was done from the Hill. It was the people's place, hence the name 'All-men's cleft' at the All-moot in Iceland. One must try to realise how, during session, intercourse between the two must have played like a weaver's shuttle to and fro, men incessantly passing from one place to another by the *fenced path.* In Iceland summons and challenge of jurors took place on the Law-rock. The word 'hamar-scard,' *cliff-edge*, might and ought long ago to have put the learned on the track of the true site of the Hill.

The arrangement of the Isle of Man Tinwald and the Icelandic All-moot is one that no doubt obtained in other Teutonic nations, the *Hill* for proclamations standing due west of the *Law-court.* This Court in early days was no doubt held within the temenos of a temple (the Keys still sit in the southern transept of the Chapel of S. John). It is not by accident that court and church are so close at Tingwald in Iceland. At the older Keel-ness-moot too the temple with its pit for executions was at the moot-stead.

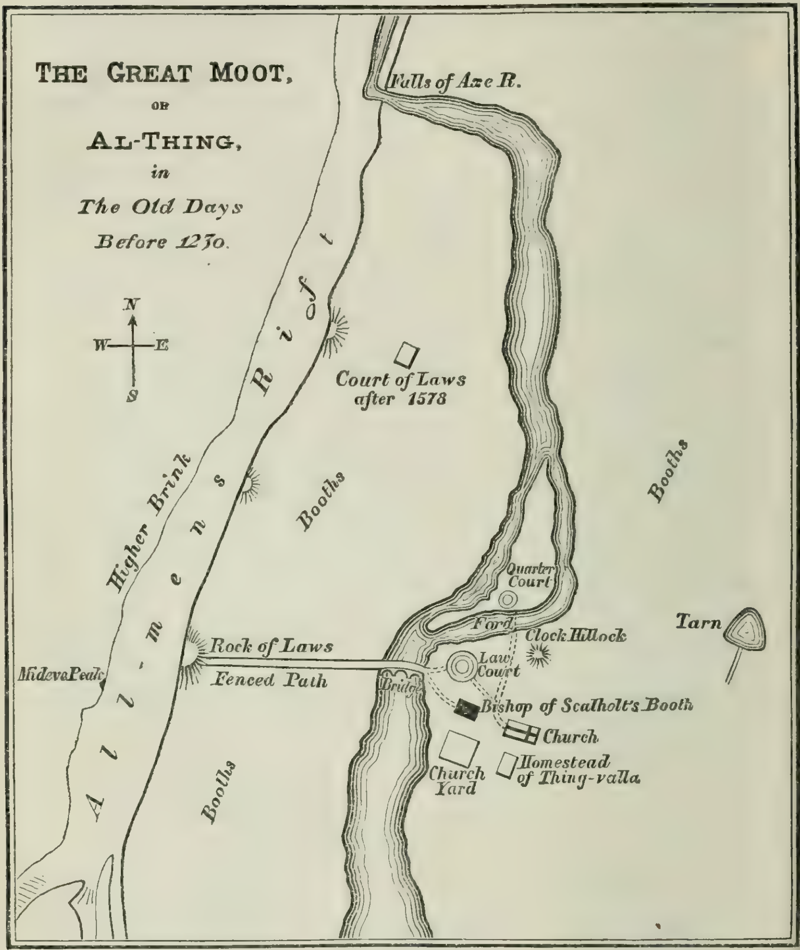


Court of Laws.

g. Gangway.
H. Bishop of Holar.
S. Bishop of Scalholt.
L. Law-speaker.
12 *G.* The middle bench with the Twelves of Godes.
12 *A.* The outer and inner benches with the Twelves of Assessors.
P. D. Pursuer and Defendant.

In 1691 the Court of Laws was for the first time held *under a roof* instead of in the open air.—Safn ii. 139.

The sketch-map given on p. 338 will show what we take to have been the primitive arrangement of that famous moot-stead, the Icelandic Al-thing in the old days.



In technical language the Law-court when 'set' proceeds to 'fare *out'* or 'go forth,' a phrase showing that the body started from some enclosed place—temenos or temple, after a sacrifice had been performed. In Are's days we believe the court still 'fared out' of the churchyard after hearing mass. When Thorkell was Law-speaker there must have been a heathen temple at the Moot (possibly on the spot where the church afterwards stood), though there is no record of it, save it be in Libellus **2.** 3, as emended.

Logrétto Þóttr.

1. Lægrétto scolo ver oc eiga oc hafa her hvert sumar á Alþinge, oc scal hon sitja í þeim stað ofallt sem lenge hefer veret.

2. Þar scolo pallar þrír vesa umb-hverfiss lægréttona svá víðer, at rúmlega mege sitja á hverjom þeirra fernar tylfter manna.

Þat ero tolf menn or fiórðunge hverjom es lægrétto-seto eigo, oc Lægsogo-maðr umb framm, svá at þar scolo ráða lægom oc lofom: þeir scolo aller sitja á mið-palle, oc þar eigo byscopar órer rúm.

3. Þeir menn tolf eigo lægrétto-seto or Norðlendinga fiórðunge, es fara með goðorð þau tolf, es þar vóro þá hæfð es þeir ætto þing fiogor, en goðar þrír í hverjo þinge.

4. En í ællom fiórðungom æðrom, þá eigo menn þeir nio lægrétto-seto or fiórðunge hverjom, es fara með goðorð full oc forn, þau es þá vóro þriú í vár-þinge hverjo, es þing vóro þriú í fiórðunge hverjom, þeirra þriggja: enda scolo þeir aller hafa með ser mann einn or þinge hverjo eno forna, svá at þó eignesc tolf menn lægrétto-seto or fiórðunge hverjom: en forn goðorð Norðlendinga æll ero fiórðunge scerð at Alþingis-nefno við full goðorð ænnor á lande her.

5. Þat es oc um þá menn alla es svá eigo lægrétto seto sem nú vas tínt, at þeirra hverr á at scipa tveim mænnom í lægrétto til umb-ráða með ser, æðrom fyrer ser, en æðrom á bac ser, oc sínom

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The Law-Court Section.

1. A LAW-COURT shall we also have and hold every summer at the All-moot, and it shall sit ever in the place where it hath long been.

2. There shall be three raised places *or* daïses about the law-court, so broad that there be room on each of them for four twelves of men.

There are twelve men out of each Quarter that have seats in the law-court, and the law-speaker also, that laws and licences may be decided. They shall all sit on the mid-benches, and there also our bishops have their places.

3. Those twelve men out of the North-lander's Quarter have seats in the law-court that held the twelve gode-hoods that were held there when there were four moots there and three gode-hoods in each moot.

4. But in all the other Quarters those nine men have seats in the law-court out of each Quarter that held the full and old gode-hoods which there were when there were three in every spring-moot, and three moots in each of these three Quarters. And they shall all have with them one man out of each of the old moots, so that there shall be twelve men with seats in the law-court out of each Quarter; but the old gode-hoods of the North-landers are all minished by a fourth at the naming to the All-moot, in comparison to the other full gode-hoods here in the land.

5. That is also [law] as to all them that have seats in the law-court as hath now been particularly said, that each of them ought to take two men into the law-court from among his moot-men, to take counsel with

þing-mꜵnnom: þá verða pallar scipaðer til fullz oc fernar tylfter manna á hverjom palle.

6. Enger menn scolo sitja firer innan palla þá es lꜵgrétta es rudd, nema þeir es mꜵ́l eigosc við; en sitja ofallt þess á miðle, oc á lꜵgsꜵgo-maðr at scipa rúm þat: út frá pꜵllom á alþýða at sitja.

7. Þeim einom mꜵnnom es rétt at standa upp at lꜵgrétto, þá es þar scal kœ́ra lꜵg eða lof, es um mꜵ́l manna scolo dœ́ma, oc þeim ꜵðrom es yzter ero þeirra es þar ero comner: útlagr es hverr þrimr mꜵrcom es eige gœrr svá, oc á sá sꜵc es vill.

8. En ef menn troðasc svá mioc at lꜵgrétto fyrer ꜵnd-cost, eða gœra þar hrang þat eða há-reyste, at fyrer því af-glapasc mꜵ́l manna; oc varðar þat fiorbaugs-garð sem ꜵll þings-afglꜵpon.

9. Ef þeir menn coma til lꜵgrétto es þar eigo setor, en aðrer hafa sezc í rúm þeirra, þá scolo þeir beiða ser rúma, oc es hinom vítis-laust ef þeir ganga þá í braut. En ef þeir híra við þá es rúms es beitt, oc varðar þat þriggja marca útlegð. Þá scal eigande beiða seto sínnar með vátta, oc varðar þat fiorbaugs-garð ef þá es varnat. Þat ero allt stefno sacar, oc scal kveðja nio heimilis-búa þess er sóttr es til fiorbaugs saca, en fimm til útlegðar.

10. Þat es oc, at lꜵgrétta scal út fara Dróttins-daga báða í þinge, oc þinglausna-dag, oc ofallt þess í miðle es lꜵgsꜵgo-maðr vill eða meire hlutr manna, oc í hvert sinn es menn vilja ryðia lꜵgrétto.

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him, the one before him and the other at his back. Then the daïses are made up fully, and there be four twelves of men on each daïs.

6. No man shall sit inside the daïses when the law-court is cleared, save they that have cases: and they shall sit even in the midst thereof, and the law-speaker shall give them place there. Outside of the daïses the people ought to sit.

7. Only those men may lawfully stand up at the law-court that are dealing with law or licence, or pleading men's cases, and they that are outside [i. e. on the back bench] of them that are come hither. Every man that doth not so shall pay the outlaw-fine of three marks, and he hath pursual that will.

8. And if men press greatly upon the law-court on purpose, or make a riot there or a noise, so that men's speech be disturbed thereby, they shall be fined at the rate of the lesser outlawry *or* life-ring-garth for all disturbance of moot.

9. If men come to the law-court that have seats there, and others have sat in their place, they shall claim their place, and the others are free of amends if they go away then. But if they loiter on in spite of him who hath claimed his seat, it is a fine of three marks. Then the owner shall claim his seat with witnesses, and a fine at the rate of the lesser outlawry *or* life-ring-garth, if it be refused then. These are all cases for summons [actionable], and there shall be called an inquest of nine men, neighbours of him that is sued for a case of lesser outlawry, and five for the outlaw-fine.

10. It shall be also that the law-court shall go forth both Lord's-days in the moot, and the moot-breaking-day, and ever between these days when the law-speaker will, or the more part of men, and every time when men wish to clear the law-court.

11. Þar scolo menn rétta lǫg sín oc gœra nýmæle ef vilja.

12. Þar scal beiða mǫnnom sycno leyfa allra, oc sátta leyfa þeirra allra es einca-lofs scal at beiða, oc margra lofa annarra, svá sem tínt es í lǫgom.

13. Þat scal allt metasc svá í lǫgrétto sem lofat sé es enge maðr neiter, sá es lǫgrétto-seto á: enda vere enge lýrite fyrer útan lǫgrétto. Hverr maðr þeirra es lǫgrétto-seto á, scal gœra annattveggja um leyfe hvert, at iáta eða níta: útlagr es hann ella þrimr mǫrcom.

14. Ef menn biðja lofa í lǫgrétto, svá at þeir menn ero ógœrla þar comner eða á braut gengner es lǫgrétto-seto eigo, en þó ero fernar tylfter manna eða fleire, þá má lǫgsǫgo-maðr scipa því liðe í rúm þeirra manna es setor eigo, til fullz; oc útlagasc hverr es synjar þess. Nú verðr mið-pallr al-scipaðr: þá scal lǫgsǫgo-maðr nefna ser vátta: 'Í þat vætte,' scal hann cveða, 'at þesser sitja aller í lǫgrétto at míno ráðe, oc rétter til þess at fylla lǫg oc lof; nefne-ec þetta vætte at lǫgom hveim es nióta þarf.' Enda scolo þá verða lof iamn-fǫst þar, sem goðar sæte sialfer; oc fyrir þeim einom scolo hiner upp rísa es áðr sǫ́to.

15. Þat es oc, at þat scolo lǫg vesa á lande her sem á scrǫ́m standa. En ef scrár scilr á, oc scal þat hafa es stendr á scrǫ́m þeim es byscopar eigo. Nú scilr enn þeirra scrár á, þá scal sú hafa sítt mál, es lengra seger, þeim orðom es mále scipta með

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11. There shall men righten the laws and make novellae.

12. There shall men pray for all licences for amendment of penalty, and accord licences for all them that shall pray for privileges, and many other licences, as is set forth particularly in the laws.

13. Every licence asked for shall be regarded as granted which no man that hath a seat in the law-court doth object to, and to which no objection is made from outside the law-court. Every man that hath a seat in the law-court shall vote on every licence yea or nay, otherwise he must pay an outlaw-fine of three marks.

14. If men pray leave in the law-court when they be not entirely come or have gone away that have seats at the law-court, and yet there be four twelves of men or more, then the law-speaker may fill the places of those men withal until the seats be full, and he that refuseth this shall be fined. And so the mid-daïs shall be made full. Then shall the law-speaker name witnesses to himself, and by their witness he shall declare, 'All these sit in the law-court by my rede, and are entitled of right to fulfil law and licences. I name this witness . . . lawfully for whomsoever may take advantage thereof.' And then all licences shall be as good as if the godes were themselves sitting, and only for him that sat in that seat before shall any man be bound to rise.

15. This shall also be that the laws of the land here shall be as they stand in the scrolls, and if the scrolls differ then that shall hold that standeth in the scrolls that the bishops have. And if now these scrolls differ, then that shall carry the day that saith more fully the words that

mǫnnom. En ef þær segja iamn-langt, oc þó sítt hvár, þá scal sú hafa sítt mál es í Scála-hollte es.

16. Þat scal allt hafa es finnsc á scrǫ́ þeirre es Hafliðe lét gœra, nema þocat sé síðan: en þat eitt af annarra lǫgmanna firer-sǫgn es eigi mæle því í gegn: oc allt þat hafa es hitzog leifer, eða glœggra es.

17. Nú þræta menn um lǫgmál, oc má þá ryðja lǫgrétto til, ef eige scera scrár or.

18. En svá scal at því fara, at beiða með vátta goða alla at Lǫgberge oc lǫgsǫgo-mann, at þeir gange í lǫgrétto oc í setor sínar, at greiða lǫgmál þetta svá sem heðan frá scal vesa 'Beiðe ec lǫgbeiðing' scal sá kveða, es reyna vill.

19. Ef noccorer þeir menn es setor eigo gœra eige ganga í rúm sín, es þeir vito at lǫgrétto scal ryðja, oc varðar þat fior-baugs-garð sem ǫnnor þings-afglǫpon: enda es rétt, at telja goðann þá hvern útlagan þrimr mǫrcom oc or goðorðe síno: þat varðar oc allt slíct et sama þeim mǫnnom ǫllom es lǫgrétto-seto eigo, at gegna at lǫgrétto því sem þá scylda lǫg til.

20. Alengr, es goðar coma í setor sínar, þá scal hverr þeirra scipa manne á pall fyrer sic, en ǫðrom manne á enn yzta pall a bac ser, til umbráða.

Síðan scolo þeir menn es þar eigosc mǫ́l við, tína lǫgmál þat es þá scilr á, oc segja til þess hvat í deiler með þeim.

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bear upon the case; but if they speak at the same length, but each his own way, that which is in Scal-holt shall carry the case.

16. All that shall hold that is found in the scroll that Haf-lide had made, save there be somewhat of it repealed since; but only that of other law-men's rulings which doth not contradict it; and all that shall hold which is left out in that one, or is more clear *in them*.

17. Now if men differ on a case of law, then the law-court may be cleared upon it, if the scrolls do not settle it.

18. And then shall men summon with witnesses all the godes and the law-speaker to the law-hill to go to the law-court and to their seats to interpret the case of law as it shall be from henceforward. 'I bid a law-bidding,' shall he say that will have the case tried.

19. If there be any men that have seats [there], and will not go to their place when they know that the law-court shall be cleared, they shall pay a life-ring-garth fine, as for other disturbance of moot; and it is right to claim of every gode an outlaw-fine of three marks, and that he go out of his gode-hood. And just the same shall all they that have seats in the law-court be bound to perform there that which they are bound to by law in the courts of law.

20. As soon as the godes have come into their seats each one of them shall set [one of his] men on the daïs before him, and another on the outside daïs at his back, to take counsel with them.

Then shall those men that have a case set forth particularly the law case that there is a difference on, and say thereon what is at issue between them.

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18. því] þ'ri, Cd.

Þá eigo menn síðan at meta mǿl þeirra til þess es þeir hafa ráðenn hug sínn um þat mál; oc spyrja síðan alla lǫgrétto-menn þá es á mið-palle sitja, at scýra þat, hvat hverr þeirra vill lǫg um þat mál. Síðan scal hverr goðe segja hvat lǫgen mu*n* calla, oc með hvǫ́rom hverfa at því mále, oc scal afl ráða. En ef þeir ero iam-marger lǫgrétto-menn hvárer-tveggjo, es sítt calla lǫg hvárer vesa, þá scolo þeir hafa sítt mál, es lǫgsǫgo-maðr es í liðe með.

21. En ef aðrer ero fleire, þá scolo þeir ráða; oc scolo hvárer-tveggjo vinna véfangs-eið at síno mále, oc fela under eið sínn, at þeir hyggja þat vesa lǫg um þat mál sem þeir fylgja at; oc cveða á, af hví þat sé lǫg.

22. Nú es noccorr lǫgrétto-maðr svá siúkr eða sárr, at sá má eige úte vesa: þá scolo þeir hvárer-tveggjo sǿkja orð hans til búðar, oc segja hvat í deiler með þeim; en hann scal eið vinna slícan sem aðrer, oc cveða á þat með hvǫ́rom hann vill hverfa.

23. En ef þá es lǫgrétto-maðr noccorr ó-mále eða ó-vite eða andaðr es þessa máls þarf: oc scal sá maðr í stað hans, es dóm-nefno átte upp at taca ef hans være þá við misst.

24. Nú lýsa lǫgrétto-menn hug sínn, oc verða þeir tolf eða fleire, es lið hafa minna, þá scolo þeir es fære ero saman, vinna eiða at síno mále. Þá verða hiner es lið hafa meira oc scylder at vinna eiða at síno mále, svá at þeir svere manne fleire eða tveimr et fæsta,

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Then afterwards men ought to plead their case till they have spoken their opinion of the matter.

And afterwards they shall enquire of all the law-court-men that sit on the mid-daïs to declare what each one of them wishes to be the law in the case.

Then each gode shall say what the law should declare, and with whom they will side in this case, and the more part shall have its way; but if there be as many law-court-men on each side declaring the several ways they would have the laws decide it, then they with whom the law-speaker shall side shall carry their case.

21. But if the other are the more part they shall have their way, and on each side they shall take an oath of impugnment, and avouch in their oath that they think that to be law in the case which they have upheld, and set forth solemnly why it is law.

22. Now if any law-court-man be sick or wounded so that he may not be out of doors, then shall they both seek his vote in his booth, and tell him what is the issue between them, and he shall take an oath like the rest, and set forth solemnly what side he would take.

23. But if any law-court-man that is needed for such a matter be speechless or witless or dead, then shall he be put in his place that ought to take up his jurisdiction if he were dead or gone.

24. Now the law-court-men declare their minds, and should there be twelve or more that are on the lesser side, then shall they who are the fewer take an oath concerning their case. Then shall they who have the greater side be bound also to take an oath concerning the case, so that they do swear, in a majority of one or two at least, if the law-

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4. muno? 16. Read, œrvite.

ef lǫgsǫgo-maðr es í enne minne sveit. En ef þeir metasc eiða við í eno meira liðe, oc scolo þeir hluta með ser, nema þeir vile aller sverja.

25. Nú verða þeir fære saman an tolf es lið hafa minna, þá ero þeir þegar af síno mále; oc ero enger menn or eno meira liðe þá scylder at vinna eiða at móte eiðom þeirra es fære ero saman an tolf.

26. Ef þeir ero noccorer lǫgrétto-menn es með hvǫ́ronge látasc vesa mono, eða varna þeir annarra scila um þau mǫ́l: oc varðar þat allt slíct sem áðr vas tínt, oc á sá þeirra sacar þær es þar eigosc mǫ́l við, es heldr vill sœ́kja til fullra laga. En ef hvárrgi vill sœ́kja, þá á sǫc þá hvárr es vill: enda scal lǫgsǫgo-maðr scipa rúm þeirra manna es þar gœra enge lǫg-scil firer sec; oc taca mann or várþinge því es glǫpen cœmr, ef þat má: enda varðar þá hverjom fiorbaugs-garð es synjar þess. En ef lǫgsǫgo-maðr cann þar eige menn firer í þá sveit, þá scal hann beiða samþingis-goða þess es scila varnar, at þeir fáe hónom mann í stað, svá at þá mege í því fylla lǫgrétto: oc varðar þá slíct þeim es þess synjar sem hinom es glǫp gœrðe.

27. Nú vill enge sam-þingis-goðanna scil gœra, þá scal beiða manna í annat þing, oc í et þriðja, ef eige fæzc áðr: enda eigo þá iam-micit þeirra orð at standasc sem annarra lǫgrétto-manna.

28. Þat es oc, at (einn) hverr maðr scal tína við vátta, lǫgmál þat

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speaker be on the lesser company. And if there be a contention among them on the greater side, then shall they cast lots among them, save they all be willing to swear.

25. Now if they be less than twelve that have the lesser side, then they have forthwith lost their case: and then no men out of the greater side are bound to take an oath against the oaths of them that are fewer than twelve together.

26. If there be any law-court-men that will not take part with either side, or perform their other duties in the case, for any such thing they shall be fined as is set forth particularly above, and they shall have the pursual that have a case, or that would fain come to fuller law. But if neither will take action, then he hath the pursual that will, and the law-speaker shall fill the places of those men that do not do their law duties, and take men out of the Spring-moot wherein that disturber of the law come, and he shall pay the life-ring-garth fine that refuseth to do his duty. And if the law-speaker knoweth no man in that company [fit for that purpose], then he shall beg the gode of the same moot as the man that refused his duties to get him a man in his place, so that there may be a full law-court, and he that will not do this shall pay just such a fine as he that did the disturbance.

27. Now if no gode of the same moot will do anything, then he shall get him a man out of another moot, and in a second or third if none can be done otherwise. And they have as great a vote that stand [for others] in this way as the other law-court-men.

28. It shall be also that one man shall recount particularly with wit-

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13. enge] félag, Cd.; but since underlined. 23. einn] add. by conj.

es afl fæsc til, en aller scolo sam-cvæðe gialda á: síðan scal upp segja at Lægberge.

29. Þat es oc scyllt þeim mænnom ællom es lægrétto-seto eigo, at fylla upp-sægo ofallt, es lægsægo-maðr vill læg upp segja, hvárt sem þat es at Lægberge, eða í lægrétto; oc þótt í kirkjo sé, ef veðr es ó-svást úte.

30. En ef noccorer lægrétto-menn hafa eige tóm til þess, þá scolo þeir menn tveir heyra á upp-sægo fyrir hvern þeirra, es til þess ero tecner af þeim, at sitja á pællom í lægrétto.

31. Nú es at hvárego gaumr gefenn, þá mego ecke standasc þeirra lægrétto-manna orð, es svá scipa, á sama sumre.

32. Þar es um þat lægmál es þrætt es þá vas upp sagt, enda varðar þriggja marca útlegð, oc eigo aðrer lægrétto-menn sæc þá, oc scal stefna at Lægberge, oc kveðja til heimilis-búa fimm þess es sóttr es.

33. En lægsægo-maðr á at scipa lægberg, oc út-lagasc þeir þrimr mærcom es at ólofe hans sitja þar.

34. Nú bióða menn þau óscil lægsægo-manne, at láta hann eige ná seto sínne, eða þá menn es hann hefer ein-nefnda til þess at sitja at Lægberge; oc varðar þat fiorbaugs-garð, oc scal þat sǿkja sem aðra þings-afglæpon.

35. Þess er lægsægo-maðr scyldr, at segja ællom, þeim es hann

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nesses the law that hath gotten the better, and all the others shall give their assent thereto. Then it shall be said over at the law-hill.

29. It is also the bounden duty of all men that have seats in the law-court always to fill up that which is said over, when the law-speaker says over the law, whether it be at the law-hill or in the law-court, or though it be in the church when the weather is uncomfortable out of doors.

30. And if certain law-court-men have not leisure for this, then shall those two men that are taken to this end by them to sit in the daïs in the law-court listen to the saying over of the law in the stead of each.

31. Now if neither of these give heed thereto, then shall the vote of them and the law-court-men that appointed them not stand that same summer. . . .

32. When there is any contention upon some point of law that hath been said over, there is an outlaw-fine of three marks, and the other law-court-men shall have the pursual and shall summon them at the law-hill, and call on a quest of five neighbours of him that the action is against.

33. And the law-speaker hath to marshal men at the law-hill, and he oweth an outlaw-fine of three marks that shall sit there without his leave.

34. Now if men offer to disturb the law-speaker, not to let him take his seat, or them that he hath named to sit at the law-hill with him, there shall be paid the life-ring-garth fine, and the offenders shall be sued like other disturbers of moots.

35. The law-speaker is bound to this—to say to all them that require

spyrja, lœgmál bæðe her oc heima: enda es-at hann framarr scyldr sac-ráða við menn.

36. Hann scal oc upp segja þing-scœp hvert sumar, oc aðra þœtto alla, svá at þeir verðe upp sagðer á þrimr sumrom hverjom, ef meire hlutr manna vill hlýtt hafa.

37. Fœsto-dag enn fyrra í þinge scal þing-scœp ofallt upp segja, ef menn hafa tóm til at hlýða.

38. Þat varðar allt þriggja marca út-legð lœgsœgo-manne, ef hann leyser eige af hende þau scil œll es hann es scyldr til, at nauðsynja-lauso; oc á sá maðr þá út-legð halfa es sœ́ker, en halfa dómendr.

39. En ef lœgsœgo-maðr gœr þau ofiœt noccor, es meire hlutr manna vill calla þings-afglœpon, oc varðar hónom þat fiorbaugs-garð.

40. Þat es oc, at á því eino vár-þinge á hann út-legðer, es hann heyr sialfr.

Logsogo-mannz Þóttr.

1. Svá es enn mælt, at sá maðr scal vesa noccor ofallt á lande óro es scyldr sé til þess at segja lœg mœnnom, oc heiter sá lœg-sœgo-maðr.

2. En ef lœgsœgo-mannz misser við, þá scal or þeim fiórðunge taca mann til at segja þing-scœp upp et næsta sumar, es hann hafðe síðarst heimile í.

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of him the law case [i.e. what the law says] both here and at home, but he is not bound to mix himself up any further in men's cases.

36. He must also say over the Moot-making Section every summer, and all the other Sections, so that they be said over every three summers, if the greater part of the people will hearken thereto.

37. The first fast-day [Friday] of the Moot the whole Moot-making Section shall be all said over if men have leisure to hearken thereto.

38. There is an outlaw-fine of three marks for all this on the law-speaker whenever he falls short in his necessary work; and the man that pursues the suit and the dooms-men half.

39. But if the law-speaker acteth so unfitly that the greater part of men shall declare it to be disturbance of court, he shall pay a life-ring-garth fine.

40. It shall be also that he take the fines only at the spring-moot for the cases he heareth himself.

The Law-Speaker Section.

1. It is further spoken that there shall be always in our land a certain man that shall be bound to this, to speak the law to men; and he is called the Law-Speaker.

2. But if a law-speaker should be missing [i.e. by death or other accident], then shall a man be taken to say over the Moot-making Section the next summer out of that Quarter where he had his domicile last.

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1. spyrja her, Cd. enda] enn, Cd.

Menn scolo þá taca ser lægsægo-mann oc sýsla þat fæsto-dag hverr vesa scal, áðr sacar sé lýstar.

3. Þat es oc vel, ef aller menn verða sátter á einn mann; en ef lægrétto-maðr noccorr stendr við því es flester vilja, oc scal þá hluta í hvern fiórðung læg-saga scal hverfa. En þeir fiórðungs-menn es þá hefer hlutr í hag boreð, scolo taca lægsægo-mann þann sem þeir verða sátter á, hvárt sem sá es or þeirra fiórðunge eða or æðrom fiórðunge noccorom þeirra manna es þeir mego þat geta at.

4. Nú verða fiórðungs-menn eige á sátter, oc scal þá afl ráða með þeim. En ef þeir ero iam-marger es lægrétto-seto eigo es sínn lægsægo-mann vilja hvárer, þá scolo þeir ráða es byscop sá fellr í fullting með es í þeim fiórðunge es. Nú ero lægrétto-menn noccorer þeir es níta því es aðrer vilja, fáe enge mann sialfer til lægsægo, oc eigo enscis þeirra orð at metasc.

5. Lægsægo-mann á í lægrétto at taca þá es menn hafa ráðet hverr vesa scal, oc scal einn maðr scilja fyrer, en aðrer gialda sam-kvæðe á:

Oc scal þriú sumar sam-fast enn same hafa, nema menn vile eige breytt hafa.

6. Or þeirre lægrétto es lægsægo-maðr es tecenn, scolo menn ganga til Lægbergs, oc scal hann ganga til Lægbergs, oc setjasc í rúm sítt, oc scipa Lægberg þeim mænnom sem hann vill, en menn scolo þá mæla mælom sínom.

7. Þat es oc mælt, at lægsægo-maðr es scyldr till þess at segja

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Men shall take to them a law-speaker, and settle upon whom it shall be on the fast-day [Friday] before the cases are opened.

3. It is also well if all men are agreed on one man; but if any law-court-man withstand him whom most men wish for, then shall lots be cast to see to what Quarter the law-speaking is to go. And the men of that Quarter to whom the lot has fallen shall take that law-speaker whom they be agreed on, whether he be out of that Quarter, or any one of the men of any other Quarter whom they may find to take it.

4. Now if the men of the Quarter do not all agree, then the more part shall decide with them; but if they that have seats in the law-court be in equal numbers, each side wishing to have their man as law-speaker, then they shall have their way whom the bishop of that Quarter shall agree with. Now if there be any law-court-men that withstand what the others wish, but put forth no man themselves for the law-speaking, then is their vote to be held of no account.

5. The law-speaker must be appointed in the law-court when men have agreed upon whom he shall be, and one man shall speak the formula for the rest, and the others shall yield unanimous consent thereto; and he shall hold the same three summers running and no more, unless men will not have a change.

6. Men shall go out of the law-court to the law-hill when the law-speaker is appointed, and he shall go to the law-hill and sit in his place, and marshal the law-hill to such men as he will, and there men shall plead their cases.

7. It is further spoken that the law-speaker is bound to this—to say

upp Lœg-þǽtto alla á þrimr sumrom hverjom: en Þing-scœp hvert sumar.

8. Lœgsœgo-maðr á upp at segja sycno-leyfe œll at Lœgberge svá at meire hlutr manna sé þar, ef því um náer, oc misseres-tal, oc svá þat ef menn scolo coma fyrr til Alþingess an tio vicor ero af sumre: oc tína Imbro-daga hald, oc Fœsto-í-ganga: oc scal hann þetta allt mæla at þing-lausnom.

9. Þat es oc, at lœgsœgo-maðr scal svá gerla þǽtto alla upp segja, at enge vite einna micloge gœrr. En ef hónom vinsc eige fróðleicr til þess, þá scal hann eiga stefno við fimm lœgmenn en næsto dœ́gr áðr, eða fleire, þá es hann má hellzt geta af, áðr hann sege hvern þǽtt upp:

Oc verðr hverr maðr útlagr þrimr mœrcom es ólofat gengr á mál þeirra: oc á lœgsœgo-maðr sœc þá.

10. Lœgsœgo-maðr scal hafa hvert sumar tvau hundroð alna vaðmála af lœgrétto fiǽm fyrer starf sítt. Hann á oc útlegðer allar halfar þær es á Alþinge ero dœ́mðar her: oc scal dœ́ma eindaga á þeim œllom annat sumar her í buanda-kirkjo-garðe Miðvico-dag í mitt þing. Útlagr es hverr maðr þrimr mœrcom es fé lætr dœ́ma, ef hann seger eige lœgsœgo-manne til, oc svá hverer dóms upp-sœgo-váttar hafa veret.

11. Þat es oc þá es lœgsœgo-maðr hefer haft þriú sumor lœgsœgo, oc scal hann þá segja upp Þing-scœp et fiórða sumar Fœstodag enn fyrra í þinge: þá es hann oc lauss frá lœgsœgo af hann vill.

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over all the Sections of the law in the course of his three summers, but the Moot-making Section every summer.

8. The law-speaker ought to say over all the inlawries *or* licences at the law-hill, so that the greater part of men be there [present] if so it may be, and the reckoning of the seasons [i.e. Calendar]; and also this, whether men must come to the All-moot before ten weeks of the summer be gone; and set forth the [time for the] keeping of the Ember days, and the beginning of the fast [Lent], and all this he must speak at the breaking up of the moot.

9. It is also [right] that the law-speaker shall say over all the Sections so thoroughly that no man may know it more thoroughly; but if he have not got the knowledge for this, then he must hold meetings with five law-men or more the next day before, of whom he may the best get the knowledge before he shall say over that particular Section.

And every man must pay three marks that without leave comes into their counsel, and the law-speaker shall have the soc [right of pursual].

10. The law-speaker shall have every summer 200 ells of wadmal out of the law-court money for his trouble. He hath also the half of all the fines that are adjudged at the All-moot; and the set pay-day for all [fines] shall be the summer after, here in the franklin's churchyard, mid-week day [Wednesday] in mid-moot; and every man shall be fined three marks that hath to pay a fine if he do not tell the law-speaker thereof, and also who have been the witnesses of the payment.

11. It is [right] also, when the law-speaker hath had the law-speaking three summers, then shall he say over the Moot-making [Section] the fourth summer on the first fast-day [Friday] of the moot, and then he is free from the law-speaking if he choose.

12. Nú vill hann hafa lœgsœgo lengr, ef aðrer unna hónom, þá scal enn meire hlutr lœgrétto-manna ráða.

13. Þat es oc, at lœgsœgo-maðr es útlagr þrimr mœrcom ef hann cœmr eige til Alþingess Fœsto-dag enn fyrra, áðr menn gange til lœgbergs, at nauðsynja-lauso: enda eigo menn þá at taca annan lœgsœgo-mann ef vilja.

Þingscapa Þáttr (Cd. Reg.).

Þat es mælt í lœgom órom, at ver scolom fióra eiga fiórðungs-dóma.

Skal goðe hverr nefna mann í dóm es fornt goðorð hefer oc fullt: en þau ero full goðorð oc forn, es þing vóro þriú í fiórðunge hverjom, en goðar þrír í þinge hverjo: þá vóro þing ó-sliten.

Ef goðorð ero smæra deilð, oc scolo þeir svá til scifta, es hlut hafa af fornom goðorðom, at svá sé nefnt sem nú es taleð. Þá ero fiórðungs-dómar fuller.

Þat es mælt; at dómar scolo í dag vesa nefnder eða ráðner: scal goðe hverr nefna sínn þriðiungs-mann í dóm, nema hann hafe lœgrétto-manna lof til annars.

Scal carl-mann tolf vetra gamlan eða ellra nefna í dóm, þann es fyrer orðe eða eiðe cann at ráða, friálsan mann oc heimiles-fastan.

Þann mann scal eige nefna í dóm es sócnar-aðile es, eða varnar-aðile, eða hann hefer sœc hand-selða, eða vœrn hand-selða svá at nú sé búen til þings.

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12. But if he wish to keep the law-speaking longer, if the others allow him, then the more part of the law-court-men shall decide.

13. It is [right] also that the law-speaker be fined three marks if he come not to All-moot the first fast-day [Friday] before men go to law-hill save for lawful and necessary impediment; and then men may take another law-speaker if they will.

The Moot-making Section.

It is spoken in our laws that we shall have four Quarter-courts.
Each gode that hath an ancient and full gode-hood shall name a man to the doom-court. And they are full gode-hoods and ancient, when there were three moots in each Quarter, and three godes in each moot; when the moots were not divided.

If the gode-hoods are parted into pieces, then shall they that have the shares of the old gode-hood so act, that a man be named as was lately spoken. Then the Quarter-doom-courts shall be full.

It is spoken that the courts shall be named on an appointed day [the first Friday of the moot]. Every gode shall name a man of his own trithing to the court, save he have the leave of the law-court-men to take another.

A man must be twelve winters old or older to be named to the court, that can give his word or take his oath, a freeman and hearth-fast.

The man shall not be named to the court that is the pursuer or defender, or hath had that pursual handselled to him or that defence handselled to him, which is now ready for this moot.

Þann mann scal eige í dóm nefna, es eige hefer mál numet í barn-œsco á Dansca Tungo, eðr hann hefer veret þriá vetr á Íslande eða lengr.

Ef sá lætr í dóm nefnasc es nú vas frá sciliðr, eða selr hann aðrom manne sǫcena, af þvi at hann vill láta í dóm nefnasc, oc verðr hann útlagr um þat þrimr mǫrcom, oc ónýt mǫ́l hans, sócner eða varner, ef hann átte, nema hann gete þann kvið, at hann visse eige, at sacar vóro búnar á hǫnd hónom.

Ef goðe nefner þann mann í dóm, es frá vas sciliðr, eða nefner í annan dóm an hann hafe hloteð, oc es hann útlagr um þat hvárt-tveggja þrimr mǫrcom, oc or goðorðe, nema hann gete þann kvið, at hann visse eige at hinn hefðe sǫc eða vǫrn hand-selða, eða hann vere sócnar aðile eða varnar.

At Lǫgberge scal stefna goðanom, oc kveðja heimiles-búa hans, oc á hverr at sœkja þá sǫc es vill.

Goðe scal ganga í hamra-scarð, oc setja niðr þar dómanda sínn, ef hann vill dóm nefna; oc nefna ser vátta tvá eða fleire, 'nefne ec [N. N. oc M. M.] í þat vætte, at ec nefne þenna þegn í dóm' oc nefna hinn á nafn 'at dœma um sacar þær allar es her coma í dóm þenna, oc lǫg scylda hann til um at dœma; oc býð-ec til sacar-sœkjanda oc sacar-verjanda at ryðja dóm þenna; oc ann-ec hónom íseto í dóme, nema lǫg-rengð rétt come til, þá fæ-ec annan réttan

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The man shall not be named to the court who hath not learnt his speech in his childhood in the Danish tongue, or hath not been three winters in Iceland or longer.

If a man allow himself to be named to the court that hath now been excepted, or handsel his case to another because he wisheth to be named to this court, he shall pay an outlaw-fine of three marks, and his suit shall be invalid, be it pursual or defence that he hath, except he can get a verdict that he knew not that cases were ready to be brought that touch him.

If a gode name a man to court that is excepted therefrom, or name him to another court than is his, then he shall pay an outlaw-fine of three marks for each [of these cases], and shall be [put] out of his godehood, save he get a verdict that he knew not that he had a case or defence handselled, or that he were pursuer or defender. . . .

At the law-hill the godes are to be summoned and his neighbours'-quest be called, and any man that will may pursue the suit.

The gode shall go to the cleft of the rock and set down his doomsman there, if he wish to name doom-court, and name to him witnesses, two or more—

'I name N. N. and M. M. as witness herein that I name this thane to court, and name him by name O. O. to doom all the cases that come here in this court, and which the laws bind him to doom, and I call on the pursuer of the case and the defender of this case to challenge this doom-court. And I grant him to sit in court, save lawful challenge stand in the way, and then I shall put another right man

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2. eðr] aðr, Cd.

í stað hans, ef hann es or numenn at lægom'—oc kveða á í hvern dóm hann nefner—'oc nefne-ec læg-dóm.'

Dómar scolo út fara Þvátt-dag; oc vesa úte til hruðningar unz sól cœmr á Þingvæll Dróttins-dag.

Ef þá má eige ganga þurrt í holmenn . . .

Menn scolo í dag oc á morgin lýsa sacar þær allar es til fiórðungs dóms scal: enda es iamn-rétt at lýsa annan dag vico, ef menn vilja þat í þing-scæpom hafa.

Oc svá ef menn vilja lýsa um tiundar mǽl, þeir menn es til þeirrar sócnar ero tecner, eða aðilja ero, eða þeir es af þeim hafa tecet, þá scolo þeir menn eige hafa síðarr lýst an nú es taleð.

En aðrer menn eigo at lýsa um tiundar-mǽl unz dómar fara út.

Ef maðr vill lýsa sæc á hænd manne, hann scal nefna ser vátta þriá eða fleire: 'nefne-ec í þat vætte [N. N. oc M. M.], at ec lýse sæc á hænd hónom'—oc nefna hinn á nafn,—oc kveða á sæcena, oc svá hvat hann telr hónom varða.

Hann scal lýsa at Lægberge svá at meire hlutr manna sé hiá, oc lægsægo-maðr; oc lýsa læg-lýsing; oc hand-selða sæc, ef svá es; oc lýsa til fiórðungs-dóms. Geta scal þess ef sú es sæc es hann lýste fyrra sumar.

Menn eigo at spyrja at þing-feste manna, þeirra es menn vilja

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in his stead, if he be lawfully taken out,' and he shall now say what doom-court he names him to, 'and I name a lawful doom-court.'

The courts shall go forth on Saturday, and be out for challenge until the sun come over the Tingwald [9 a.m.] on the Lord's-day.

If one may not go out dryshod to the holm [*the apodosis is missing*].

Of Notice of Suits.

Men shall to-day and to-morrow [Friday or Saturday] give notice of all cases that shall go to the Quarter-court, and it is just as lawful to give notice of them the second day of the week [Monday] if men will have it so in the Moot-setting *Rules*.

And so if men wish they that are appointed to sue or are the chief suitors may give notice of a case on tithe-law, or that have taken the suit from them, and these men shall not have longer time than is now said. But other men ought to give notice of tithe-cases before the courts go forth.

If a man wish to give notice of a case against a man he shall name to himself three witnesses or more. 'I name in witness to this N. N. and M. M., and I give notice of my case against him and name him by name L. L.', and he shall declare his charge, and also what he reckoneth he is liable to.

He must give notice at the law-hill when the more part of men and the law-speaker be by, and give lawful notice, and handsel the case if so he will; and give notice of the Quarter-court. And he must declare whether the case were given notice of last summer.

Of enquiring for men's Moot-hold or curial domicile.

Men ought to enquire into the curial allegiance of men when they

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5. The rest of this clause is missing. 14. iij, Cd., *read* tva ?

sœ́kja her á þinge; oc spyrja í dag, eða á morgin, ef menn vilja dóm ryðja: enda es rétt at spyrja unz dómar fara út til sócnar.

Sá maðr es hann vill vita þing-vist annars, hann scal nefna ser vátta, 'nefne-ec [N. N.] í þat vette,' scal hann kveða, 'at ec spyrr bœ́ndr alla í heyranda hlióðe at Lægberge, hverr læg-grið hafe hand-salat N. N.; es mec þat under frétt þeirre, at ec vil vita hverja búa ec scal kveðja til sacar þeirrar es ec hefe hæfðað á hænd hónom: spyr ec læg-spurning.' Hann scal nefna vátta at sværom þeim es verða.

Ef maðr gengr við heimiles-fange þess mannz es hann spurðe at, oc svá þótt enge gange við: hann scal enn nefna vátta [N. N. oc M. M.], í þat vette, 'at ec spyr goða alla í heyranda hlióðe at Lægberge, hverr ser kenne N. N. at þing-manne eða þriðiungs-manne: es mic þat under frétt þesse, at ec vil vita í hvern fiórðungs-dóm es scal sœ́kja sæc á hænd hónom: spyr ec læg-spurning.' Hann scal nefna vátta at sværom þeim es verða.

En ef maðr gengr við þing-feste þess mannz es at vas spurt, þá á hann at segja í þann dóm sæc sína es sá goðe es í fiórðunge es í gegn gecc þing-feste hans.

Hann á þann goða at kveðja tylftar-kviðar, ef sú sæc es, es tylftar-kviðr cœmr til: þó es rétt at hann spyre hann sialfan at

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wish to sue here at the moot, and enquire to-day [Friday] or to-morrow [Saturday] if men wish to challenge the court, and it is lawful to enquire until the courts go forth for the suits.

The man that will know the curial domicile of another, he must name himself witnesses. 'I name N. N. in witness of this,' shall he declare, 'that I enquire of all the franklins within hearing of my voice at the law-hill, who hath handselled M. M. legal asylum, and this is my reason for the asking, that I wish to know what neighbours I shall call as quest in this case that I have set up against him. I enquire with a lawful enquiry.' He shall name witnesses to the answer that he may get.

If a man acknowledge giving a home to the man that is enquired after, and even though no one acknowledge, he shall also name witnesses N. N. and M. M., in witness of this, 'that I enquire of all the godes within hearing of my voice at the law-hill, which of them acknowledge O. O. as his moot-man or trithing's-man. And this is my reason for the asking, that I wish to know in what Quarter-court I shall pursue the suit against him. I enquire with a lawful enquiry.' He shall name witnesses to the answer that he may get.

But if a man acknowledge the curial allegiance of the man that is enquired after, then he ought to set forth his suit in that court which belongs to the Quarter that the gode-hood belongs to who acknowledges his curial allegiance.

He ought to summon this gode to a quest-of-twelve, if the case be one in which a quest-of-twelve comes in. Yet it is lawful that he enquire him-

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20. tylftar-] xii, Cd.

grið-fange síno oc þing-vist sínne, oc verðr þat iamn-fullt sem þá es goðe gengr við þing-feste hans.

Rétt es at goðe gange við þing-feste hans, meðan eige ero hlutaðar fram-sægor saca, enda sé eige áðr cvatt tylftar-kviðar: enda es iamn-rétt at ganga við þing-feste mannz með vátta, þó at eige sé at Lægberge, ef hann fiðr hinn sialfan. . . .

Goðar aller scolo coma til þings v dag vico es tio vicor ero af sumre, áðr sól gange af Þing-velle. En ef þeir coma eige svá, þá ero þeir útlager, oc af goðorðe síno, nema nauðsynjar bere til, ef þeir coma eige. Sam-þings-goðar eigo at ráða því hverr með goðorð scal fara oc upp taca, þriðiungs-manna þess goða es heima sitr.

Þing-heyiendr scolo coma enn v dag vico til þings, oc fara til búðar með þeim goða, es þeir ero í þinge með, oc scal hverr þeirra hafa tiald um þvera búð. Þá scal hverr þeirra taca þing-farar-caup en gialda eige: enda es hverr-þeirra þing-heyiande bæðe um sín mǽl oc annarra manna.

Goðenn es þá scyldr at fá hónom búðar-rúm: ef hann fær hónom eige, oc varðar þing-mannenom eige við læg, at hann fare til annarrar búðar, oc á hann þó at heimta þing-farar-caupet.

Nú cœmr maðr eige til ændorz þings, enda come hann Dróttens-

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self as to his grith-taking or receiving of asylum or his curial domicile, and it is full as good as if the gode had acknowledged his curial allegiance.

It is lawful that the gode acknowledge his curial allegiance, while as yet they have not cast lots for the order of the cases, and if the quest of twelve have not already been called. And it is just as right to acknowledge a man's curial allegiance with witness, though it be not at the hill of laws, if he meet him himself.

How the Gode shall come to the Moot.

All godes shall come to moot the fifth day [Thursday] of the week when there are ten weeks of summer, before the sun goes off Tingwald [c. 9 a.m.]. And if they do not come so they are under outlaw-fine and out of their gode-hoods, unless there be some necessities for their not coming. The godes of the same moot must agree which of the men of the trithing shall bring up and carry out the gode-hood of the gode that sits at home.

They that belong to the moot shall come on the fifth day of the week [Thursday] to the moot, and go to the booth with the gode in whose moot they are, and each of them shall have a tilt across the booth. Then every one of them shall take moot-fare-pay, but not pay it, and each of them is a full member of the moot both for his own case and that of other men.

The gode is bound to give him booth-room. If he cannot, then the moot-man is not liable to the laws. If he go to another booth, then he ought still to have his share of the moot-fare-pay.

Now if a man come not to the beginning of the moot [Thursday,

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4. xii. 21. ondverz, Cd.

dagenn fyrra í þinge, oc es sá þó þing-heyiande, bæðe um sín mǽl oc annarra manna; oc scal hann eige gialda þing-farar-caup, enda scal hann eige taca; oc scal hann eige fara af þinge fyrer þing-lausner, nema lofat sé: ef hann ferr oc varðar hónom fiorbaugs-garð. Rétt es at hann tace þing-farar-caup, ef hann gengr í dóma eða berr kviðo.

Rétt es at nefna þá menn í dóm, es til þings coma fyrr an dómar sé nefnder.

Þeir menn aller es sacar hafa at sœ́kja eða verja, eða menn ero kvadder þing-farar, at þeir scolo coma Dróttens-dag enn fyrra í þinge: ef þeir coma eige svá, þá ero ónýtar sacar þeirra, oc svá varner þær es þeir bera framm: enda virðasc einscis vætte þau es þeir bera, ef þeir vóro heiman kvadder.

Ef maðr cœmr síðarr an Dróttens-dag enn fyrra í þinge, oc es sá eige þing-heyiande, hvártke um sín mǽl né annarra manna, oc scal hann ríða af þinge þá es hann vill; oc scal hann gialda þing-farar-caup en eige taca.

Menn scolo svá gialda þing-farar-caup sem þeir ero á sátter í þriðiunge hverjom við goðann.

Þing-heyendr scolo eige vesa um nótt af þinge eða lengr: þá ero þeir af þinge es þeir ero or þing-marce. Fara eigo menn um daga at leita hrossa sínna, svá at eige dvele þat gǫgn fyrer mǫnnom, eða dóm-nefno fyrer goðom, ef hann vill þá í dóm nefna,

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Friday, Saturday], but cometh on the first Lord's-day of the moot, still he is a full member of the moot, both for his own case and those of other men; and he shall not pay moot-fare-pay nor receive it, and he shall not go away from the moot before the moot-breaking save leave be given him. If he go then he comes under the life-ring-garth fine. It is lawful that he take moot-fare-pay if he go into a court [as doomster] or giveth a quest-verdict.

It is right to name those men to the courts that come to the moot before the courts be named.

All men that have suits to pursue or defend, or men that are quest-summoned to moot, should come the first Lord's-day of the moot. If they do not come so their cases are null, and their defences likewise which they are sustaining, and no witness they bear is of worth if they be summoned on quest from home.

If a man come later than the first Lord's-day of the moot then he is no full member of the moot, neither for his own suit nor for the suits of others, and he shall ride off the moot if he will, and he shall pay the moot-fare-pay but not receive any.

Men shall pay the moot-fare-pay as they have agreed in each trithing with the gode.

Members of the moot shall not be a night or longer off the moot. They are off the moot when they are outside the moot-marks. Men may go by day to look after their horses, but yet so that there be no delay in men's law-business, or in naming courts before the godes, in

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10. at] superabundant.

eða hafa þá í noccorom lœg-scilom með ser. En ef þeir fara, oc es þat þings-afglœpon oc varðar f. b. g.

Bœ́ndr ero þing-heyiendr, oc goðar; oc þeir menn es þing-farar oc gagna ero heiman kvadder.

Ef þing-heyiendr fara eige til búðar með goða þeim es þeir ero í þinge með, oc vill goðenn sœ́kja þá um, oc scal hann stefna hónom at Lœgberge, oc láta varða þriggja marca útlegð, oc stefna þar til dóms.

Ef hinn ræðr at hlaupa or þriðiunge goðans fyrer þat es hann vas sóttr, þá varðar hónom þriggja marca secð við goðann, oc scal þeirre sœc stefna heiman, oc kveðja heimiles-búa fimm á þinge þess mannz es sóttr es, hvárt sem hann fœ́re af því á braut eða eige.

Ver scolom fara til Lœgbergs á morgin, oc fœ́ra dóma út til hruðningar svá et síðarsta at sól sé á giá-hamre enom vestra or Lœgsœgo-mannz rúme at siá á Lœgberge.

Lœgsœgo-maðr scal fyrstr út ganga, ef hann hefer heilende til: þá eigo goðar at ganga með dómendr sína ef þeim es meina-laust; ella scal hverr þeirra geta mann fyrer sic. Þá scal goðe setja niðr dómanda sínn, oc scal hvers þeirra for-ráð iamn-rétt es þá es til tecenn.

Lœgsœgo-maðr scal ráða oc at kveða hvar hverge dómr scal sitja, oc scal lœgsœgo-maðr láta hringja til dóma út-fœ́rslo.

Þeim es rétt sacar at sœ́kja oc verja, es þar ero comner Dróttens-

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case he wish to name them to a court or to have them with him in any law-dealings. And if they go they come under the life-ring-garth fine.

Franklins and godes are MEMBERS OF THE MOOT, and those men are MOOT-FARERS that are called as quest from home.

If a moot-member will not go to the booth of the gode that he is in moot with, and the gode wish to sue him therefore, then he shall summon him at the law-hill and let him pay three marks outlaw-fine, and summon a court therefore.

If he doth run out of the trithing of a gode before he is sued, then he must pay a convict-fine of three marks to the gode, and this suit shall be summoned from the homestead, and a quest of five neighbours called at the moot of the man that is sued whether he have gone abroad out of it or no.

Of going to the Hill of Laws.

We shall go to the law-hill to-morrow [Saturday], and bring the courts out for challenge at the latest when the sun is seen above the west cliff of the ravine *or* geow [c. 5 p.m.], from the law-speaker's place on the law-hill.

The law-speaker shall walk out first, if he have the health so to do, then the godes with their doomsters ought to walk, if there be no impediment to their so doing, and if so each shall get a man to act for him.

Then the gode shall set down his doomsters, and each shall have just the same power as he for whom he stands.

The law-speaker shall rule and give his decision where each court shall sit, and the law-speaker shall have the bell rung for the going forth of the courts.

They have the right to sue or defend that come here the first Lord's-

dag enn fyrra í þinge, en œngom þeim es síðarr cœmr: nema þeir atburðer verðe, at sacar gœrðesc svá síðarliga eða upp cveme, at þeir mætte eige comasc fyrr til þings an efter Dróttens-dagenn: oc verða þeir menn þó saca sœ́kjendr oc þing-heyiendr um þau mǽl ǫll es þeir hǫfðo með at fara, ef þeir cvómo svá snimma, at gagna mætte fyrr til kveðja an dómar fœ́re út: þeir eigo eige dóma at ryðja um sín mǽl. . . .

. . . Þá scal goðenn ganga út oc nefna mann í dóm, oc scal hafa nefndan áðr sól come á Þing-vǫll, ef ráð-rúm es at því . . .

Ef goðenn viðr eigi dóm fullan áðr sól come á Þing-vǫll þá es hann útlagr oc or goðorðe: oc svá ef hann nefner annan í dóm an hann eige, þá á dómr at dœ́ma um sacar allar sem fullr sé dómrenn.

Eige scal dóm ryðja lengr an sól come á Þing-vǫll.

Sá scal sœ́kja goðann, es sótt vill hafa, til fullra laga, þeirra manna es sacar hafa í dóm þann: en ef þeir bregðasc um, þá scolo þeir hluta með ser, oc scal sá sœ́kja es hlýtr.

Maðr scal cuatt hafa váttorða allra oc frum-cviða þeirra es sǫc hans eigo at fylga, áðr dómr fare út.

Rétt es at cveðja xii^{ar} cviða áðr dómr fare út, oc svá at dóme.

Þá es rétt cuatt, ef hann heyrer sialfr á, eða at rúme hans; ella svá at búðu-nautar hans heyre.

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day of the moot, and none of them that come later, save this have happened, that a deed was done so late or known so late that they could not get to the moot before, until after the Lord's-day, and these men shall have the pursual of their suits, and be full members of the moot, for all the cases that they have to do with there if they come early enough to set forth their quest-calling before the courts go forth. They must not challenge the court in their own case.

Part of the Section on challenging the Court.

Then shall a gode go forth and name a man to court, and have him named before the sun come on to the Tingwald, if there be . . .

If a gode cannot get a full court before the sun come on the Tingwald [c. 9 a.m. Monday morning] then he is [under] outlaw-[fine] and out of his gode-hood, and so if he names them into another court than his, and the court must doom all cases as if it were full.

The court must not be challenged later than when the sun comes on the Tingwald [9 a.m.].

He that will of them that have cases in this court shall sue the gode to the full law, and if they contend over it then they shall cast lots among themselves, and he upon whom the lot falleth shall have the suit.

Of Witness.

A man shall have summoned all witnesses and first quests of them that have to follow his suit before the court go forth.

It is right that he call the quest of twelve before the court go forth, and also at the court.

It is a right summons if he himself hear it or in his place if his booth-mates hear it.

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6. ganga, Cd.

Þar es maðr vill cueðja xii kviðar, hann scal nefna ser vátta [N. N. oc M. M.], 'at því vette' (scal hann cueða) 'at ec spyr þic at því' (oc nefna goðann) 'ef þu hefer goðorð fullt, at þú nefner dóma fulla með; oc berr xii cuiðo: spyr-ec lœg-spurning.'

Ef hann læzc hafa, oc scal hann nefna vátta at svœrom hans, 'oc at því vætte' (scal hann cueða), 'at ec cueð þic xii kviðar' (oc nefna goðann, oc cueða á hvat hann cueðr hann), 'oc bera með þriðiungs-menn þína ellefo, en þú ser sialfr enn tolfte: cueð ec lœg-cuæð.'

Þar es maðr vill cueðja búa-cuiðar, hann scal ganga þangat til búðar es sá maðr es í es hann vill cvaddan hafa, oc es hónom rétt at cveðja þar es hinn heyrer sialfr á: enda es hónom rétt at cveðja at rúme hins es hann vill cvaddan hafa, svá at þar heyre búðo-nautar.

Ef maðr veit eige hvárt hinn es búande eða grið-maðr, es hann vill cvaddan hafa, oc á hann at spyrja hinn með vátta, hvárt hann sé buande eða grið-maðr, oc segja hvat hónom es under frétt-enne; oc spyrja lœg-spurning, oc nefna vátta at svœrom þeim es verða.

Ef hann vill þann mann cveðja es þing-heyjande es, fyrer bú annars mannz, oc á hann at spyrja með vátta, ef hann veit eige áðr, hvárt hann eige þar lœg-heimile eða eige; eða sé hann þing-

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When a man wish to call a quest of twelve he shall name witnesses to himself N. N. and M. M., by witness of whom he shall call. 'I ask thee this,' and name the gode, 'if thou hast full gode-hood that thou can name a full court and can bring up a quest of twelve. I enquire of thee a lawful enquiry.'

If he say he have, then he shall name witnesses to his answer, and by their witness he shall summon. 'I call on thee for a quest of twelve,' and name the gode, and declare what is the case he calls him for, 'and to bring with thee eleven of the men of thy trithing, but thou thyself shalt be the twelfth. I summon a legal quest.'

Quests of Neighbours.

When a man will call a quest of neighbours, he shall go thither to the booth of the man that he will have called therein, and it will be lawful for him to call him so that he hear it himself, and it will be lawful for him to call at his place when he wishes to call, so that his booth-mates may hear.

If a man know not whether he be a householder or under grith whom he wisheth to have called, then he ought to enquire of him before witnesses whether he be a freeholder or under grith, and say what his reason is for asking, and enquire with a lawful enquiry, and name witness to the answer that he shall get.

If he wish to call a man that is a moot-member for another man's holding then he ought to enquire with witnesses, if he knew it not before, whether he owns lawful domicile there or not, and whether he be moot-member for such a man's holding, and name the franklin. And

heyjande fyrer bú þess mannz, oc nefna búandann. Hann scal svá gœra um cvæð við hann sem hinn svarar hónom es spurðr es.

Ef sá vill ecci til segja es spurðr es, eða lýgr hann til, oc verðr hann secr um þat þrimr mœrcom, oc á sá sœc við hann es hann spurðe, eða búe sá es cvaddr es í stað hans, ef hinn vill eige sœc hafa. Sœc þeirre scal stefna at Lœgberge, oc cveðja til heimilisbúa hins fimm es sóttr es.

Ef maðr cveðr grið-menn, oc hugðe hann at búande være, eða cveðr hann þann grið-mann fyrir annars mannz bú, es eigi átte þar lœg-heimile, oc verðr hónom rétt sú cvæð, þótt menn vile á leita við hann, hvar-vetna þess es hann getr þann cvið, at hann cvadde þá es hann hugðe at réttaster være, enda átte hann eige cost at spyrja.

Ef maðr cveðr grið-menn búa-cviðar, eða þann fyrer bú mannz es eige es þing-heyjande, oc cveðe hann svá, at þeir heyre á sialfer á cvæð hans, oc eige hann cost at spyrja lœg-fréttar ef hann vill, oc ónýter hann þá málet fyrer ser, þar bergsc hann við biarg-cviðenn, es hann cvadde þá svá, at þeir heyrðo eige á.

Dóma-út-fœrslor.—Dómar scolo fara út þann dag es menn cveða á, oc eige síðarr an sól cœmr á giá-bacca enn hærra frá Lœgberge or lœgsœgo-mannz rúme at siá. Þá es lœgsœgo-maðr oc goðar aller scyllder til at ganga út með dómendr sína, oc svá þeir menn es með sacar fara.

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so he shall speak in his summons as the other answers him that which he enquireth of him.

But if he that is enquired of will not answer or lies about the matter then he is convict for a three-mark fine, and he that enquireth of him hath the pursual, or the neighbour that is summoned in his stead, if he will not take the case. Their case shall be summoned at the law-hill, and a quest called of five neighbours of him that is pursued.

If a man summon a man under grith and thinketh that he is a franklin, or summons a grith-man on another man's holding that yet hath not lawful domicile there, yet the summons will be right, though men try to question it, if so be that he can get a quest to say that he summoned him whom he thought to be a most lawful man, and had no means of enquiry.

If a man call grith-men on a quest of neighbours, or the steward of him that is not a member of the moot, and he summons him so that they themselves may hear his summons, and hath the means to put a lawful question if he chose, then his case is null. Yet he may save himself by a saving quest-verdict, that he gave the summons so that they did not hear him.

The going forth of the Courts.

The courts shall go forth on the appointed day [Saturday], and no later than when from the hill of laws out of the law-speaker's place the sun can be seen to come on the bank of the upper rift [5 p.m.], when the law-speaker and the godes are all bound to walk forth with their doomsters, also those men that have causes.

Sá maðr es með sœc ferr, þá verðr hann útlagr, ef hann gengr með fleire menn an tio til dóms.

Ef sá maðr cœmr eige út es sœc hefer at sœ́kja, þá es sól es comen á giá-bacca enn vestra or lœgsœgo-mannz rúme at siá, oc verðr hann secr um þat þrimr mœrcom, oc á sá sœc es hann hefer mál á hœndom. Scal sœc þeirre stefna at Lœgberge, oc cveðja heimilis-búa fimm þess mannz es sóttr es, ef hann getr þann cvið, at hann mœnde fyrr út coma, ef sól um sæe, oc versc hann þá sœcenne.

Ef sex dómendr ero comner út eða fleire; at þat es rétt þeim manne es með sacar ferr at bióða til hlut-falla at dóme þeim mœnnom œllom es sacar hafa í dóm þann, oc cueða á stað þann es þeir scolo hluta fram-sœgor með ser. Hverr maðr þeirra es sœc hefer með at fara í dóm, þá scal hlut bera í scaut einn þótt hann hafe fleire sacar í dóm þann.

Hverr maðr scal merkja hlut sínn, oc bera alla saman í scaut, oc scal maðr taca fióra hlute senn upp.

Þeir scolo fyrst segja sacar sínar framm sem hlióta, svá hverr at œðrom sem hloteð hafa.

Nú coma sumer eige til hlut-fallzens, þá scolo þeir síðarst framm segja.

Þat es oc rétt at annarr maðr bere hlut hans í scaut, oc scal þá

The man that hath a cause he becometh an outlaw if he go with more men than ten to the court.

If a man come not out that hath a suit to sue by the time the sun can be seen from the law-speaker's seat to have come on the west bank of the rift he shall then be convict for a three-mark fine, and he shall win the suit that he hath the case against. This suit shall be summoned at the hill of laws, and a quest called of five neighbours of him that is sued. If he can get the verdict that he would have come before the sun's coming was seen then he upsets the case.

Of the Casting of Lots.

If six doomsters or more are come out it is right for them that have causes to plead to cast lots for the court for all them that have causes in the court, and point out the place where they are to cast lots among themselves for the order of taking their cases.

Every man of them that hath a cause to go to court shall put in a cloth one lot, even though he have more cases than one before the court. Every man should mark his lot, and they shall put them altogether in the cloths, and then a man could take up four[1] lots together.

They shall first plead their cases whom the lot falls to, one after the other as the lot hath fallen.

Now if any come not to the lot-casting they shall plead their cases

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3. Ef sá maðr . . . sœcenne] we have moved up to clauses.

[1] One for each Quarter-court, probably.

at þeirra hluton framm segja: þær sacar scal eige hluta es eige varð fyrra sumar um dœ́mt; ef þær ero eige fleire an fiórar, enda eige fære. Þá scolo þeir hluta með ser sacarnar, ef þær ero fleire an fiórar. Þær scal allar fyrstar segja framm; en þær sacar næst es her hafa gœrsc á þinge.

Ef sá verðr eige búenn til es fyrstr hefer hloteð, þá scal sá biðja lofs til, es síðarr hefer hloteð, at segja sœc sína fyrre framm; en hann scal lofa hónom: en ef hann lofar hónom eige, þá es hónom rétt at segja sœc sína framm, ef hinn es eige til búenn, ef dómendr lofa.

Sá maðr scal nefna ser vátta . . . *See the translation.*

Hann scal vinna eið at því . . . *See the translation.*

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last. It shall also be right that a second man put his lot in the cloth, and then they shall plead according to their lots. Those cases shall not be put to the lot that were not judged the last summer, if they be not more or less than four. But they shall be put to the lot among themselves if there be more than four of them. All these cases shall be pleaded first, and the cases next that have begun here at this moot.

If a man was not ready when the lots were first cast, then he shall ask leave of the man that had the last lot to plead his case before his, and he shall give him leave; but if he gave him not leave, then he hath the right to plead his cause, if he be not ready [at the first], by the leave of the doomsters.

Prayer to listen to Oath-taking or Oath-spelling.

The man that will plead a case shall name himself witnesses. 'I name N. N. and M. M. to witness this, that I pray this man that I will here sue by suit to listen to my oath-spelling and to my setting forth of my cause, or the man that hath the defence for him, and the gode that bringeth the quest of twelve about the man that he hath a suit against.'

Of setting forth or pleading a Case.

He shall take an oath that pleadeth his case, and call the quest to witness whom he summoned and for what he summoned him, and what penalty he laid on him, and call the quest to witness to what moot he summoned him, and that he summoned a lawful summons, and he setteth forth his cause as it hath been in court against N. N. when he summoned him. Then shall one of them bear witness and keep all the words in his witness-bearing that he [the principal] had in his summons, and the others shall yield consent to the witness that he hath thus borne, etc.

[*After sections on witnesses, challenges, quest verdicts, of witness against verdict of quest, the defence, the summing-up by both parties, the doomsters, disagreement of the court, from which the following maxims are culled, there follows a later addition on the Fifth Court.*]

The pursuit shall come before the defence in every case.

Before a man bring forward his defence he shall enquire with witnesses of the man that hath the suit against him if he have brought forth his suit against him as he thinketh or hath not. Then he ought to answer that he hath brought forward his suit as he thinketh it, save anything come up in his defence that be.

Then when these words are spoken it is lawful to begin the defence.

When men have brought forward their suit and defence as they will

in the court, then every man that hath a suit or defence in the court shall have a summing-man for his case, whether he be pursuer or defender.

It shall be also before they give their judgment, they [the doomsters] shall also take an oath unless they have done so before. They shall name themselves witnesses. 'I name N. N. and M. M. witness to this, that I take an oath on the cross, a lawful oath, and say to God that I will deem this doom as I believe the law to be.'

Of the Fifth Court.

We shall have a Court the Fifth, that is called the Fifth Court.

Men shall be named to this court from each of the old gode-hoods, nine men out of each Quarter. The godes that have new gode-hood they shall name another twelve men to the court, and there shall be four twelves there; and there are twelve men out of each Quarter among them.

And the fifth court shall be appointed when the Quarter-courts are named, but they shall not go forth together to their jurisdictions unless the law-court-men agree otherwise.

And the fifth court shall sit in the law-court.

These cases shall come into the fifth court: lying verdicts that are borne here at the moot, or lying witnesses, or what a man declares what is wrong on his manhood, and disagreements of court that take place here, or offering of bribes or taking of bribes that hap here, and also if men bargain for money here, and all the false witness that happeneth here on the All-moot, and the maintenance of outlaws that are here without guile convicted, and withal are reckoned cases of housing bond-debtors, and of the thralls of them that are declared here at the All-moot to be debt-fast *or* bond-debtors, and also where men take labour from these men, and the harbouring of church priests and also of communion with those that do otherwise than is spoken in the laws. Of all these cases that have now been reckoned there shall be notice given to-day and to-morrow [Friday and Saturday], and it is lawful the second day of the week [Monday] and the third [Tuesday], if they be not holidays.

Court of Leet or Execution.

A court of leet *or* execution [féráns-dómr] shall be held upon every man that hath become convicted when fourteen nights be gone from the moot where he was convicted.

The court shall be held where his domicile was when the suit was brought against him before he was convicted.

The court shall be called *or* named outside the house-garth where there is neither acre nor mead, but yet not farther off than ear-shot distance of the house-garth.

Men are bound to follow the gode to the court of leet, all they that are nearest if he will summon them, whether they be his moot-men or no. Three marks outlaw-fine he pays that refuseth if he get a full court, but otherwise a neck-ring-garth [fine].

He shall come there before midday and name the court, and so shall those men come that have law business. There shall be a twelve thane-court. The court shall be challenged as a quest of twelve. . . . If there be two moots on one moot-field . . .

Of the Spring Moot.

We shall have a spring-moot in our land. Three godes shall have the moot together. They shall not have any moot longer than a week-

moot, and no shorter than a five nights' moot save leave be asked of the court of laws.

They shall not have the spring-moot later than when six weeks of the summer be gone and the soken-moot be ended. The spring-moot shall not be before the fourth week of the summer coming there.

The gode shall name the court there, and each of them shall name twelve men to the court to doom all the cases that come into that court as the law binds them to do. . . . If men come later to the moot than one night . . . their case is null . . .

The courts shall go forth so that the cases all come therein before the sun be down, and men shall cast lots for the cases just as at the All-moot; and also take oaths and go about their suit and also their defence as at the All-moot. If men hold back any proofs the fine is the same as in All-moot, and they must be summoned at the moot-brink to the court.

Of the Law of Leets.

We shall have leets, and those godes that are over the moots together shall have the leets together, and their leet shall be where their moot-stead is, save they get leave for another.

The leet shall not be later than the Lord's-day. When on the bathing-day [Saturday] before there are yet eight weeks of the summer alive, and the leet shall not be before it is fourteen nights from the All-moot. And the leet shall not be shorter than a day's leet, and no longer than a two nights' leet.

And the leet shall be hallowed just as a moot.

There on a hallowed leet just as at a moot.

There shall all novellae be said over, and the reckoning of the season, and the [days for] keeping ember days and the long fasts [Lent] beginning, and also if it be leap-year, or if the summer be . . ., and also if men shall come to the All-moot before there be ten weeks of the summer gone.

And the gode shall recite all particularly that owneth the moot hallowing, unless they have settled it otherwise among them.

The moot-men all ought to make berths there when they are at moot if they wish; they ought to have their homes there while they are at leet or moot or make their berths.

Of Outlaws.

If men bring the man out hither that the same summer was made an outlaw, they shall be outlawed. . . .

If men bring out hither a man that was made an outlaw the summer before, they must do one of two things, either slay him or bring him to them that outlawed him in the half-month that they know that he was convicted. If they will do neither, then they shall be outlaws therefore . . .

Wolf-hedin said it was lawful for a man to bring a suit for maintainance of outlaws or life-ring-men that are called *wanderers.*

There shall be four Flitting Days here in this land. The first is when it is the fifth or sixth week of the summer. On this day a man has the choice of taking his domicile. The second is fast-day [Friday], the third is Saturday, the fourth is the Lord's-day.

Now if a gode wish to go away from the country, then it is right that he say at the spring-moot who shall manage his gode-hood.

§ 4. NIAL AND THE FIFTH COURT.

In Nial's Saga, as we have it now, there is much law matter, but the greater part thereof is of the nature of a legal romance. But the passage relating to the creation of the Fifth Court is of a different colour and weight. It once in its essence formed part of the older *Story of Nial* from which the present complex Niala is partly composed, compiled or edited by its late 13th-century editor. One proof of this occurred to the editor while transcribing (in 1884) the texts for this book. It occurs in the phrase where Hilde-gund answers Flose's announcement of Haus-coll's desire to marry her. 'She said, that she was a proud woman. "And I don't know how this match will do for me; first, there are *impediments*; and last, not least, the man has no chieftaincy."' Touches such as this, pathetic and human, are in the very spirit of Nial's Saga. Hilde-gund, who is to be not the least victim of this ill-timed and unnatural marriage, feels as it were a shudder as she is asked for her consent, for there is the stain of blood-guilt between her husband and Nial and the spirit of the feud that calls for more blood still. After the brief and hurried reference to this ill-omened matter, she passes on, woman-like, to a less objectionable point, with the kind of half hope that it may settle the matter for her and save her the cost of refusal. Altogether an admirable bit of character-painting, with a touch of pathos as befits the note of warning and the first knell of falling fate.

The text of all the MSS. extant, no small number (some eight vellums), instead of 'mein (*impediments*)' here read 'menn (*men*),' which is nonsense. It is evident that the archetype of our present form of Niala read 'menn;' but equally evident that the old Saga, from which that archetype was taken, must have read 'mein.' The confusion might easily occur in dictation: in MS. the two would read 'm̃' or 'mñ' and 'mein.' The oldest Story of Nial, therefore, preserved the tradition of Nial's connection with the creation of the Fifth Court.

The piece which we have placed at the end in small type is clearly the legal compiler's. He here gets an opportunity for exercising his peculiar delight in legal antiquarianisms, and he has dealt with the incident in a lengthy but rather crabbed paraphrase. The contrast in diction is manifest; the interpolation is pedantic, obscure, and ill at ease.

We can nearly date the compilation of the present Niala. None of the MSS. go back beyond say the last ten years of the 13th century. The genealogies speak of Sturlungs, Oddaverjar, and of Kolban the

Young (died 1245). The compiler of it may be put in the third quarter of the same century, at a time when the Commonwealth was dead. During the throes of the civil feuds perhaps no Fifth Court was ever held. At the end of that time of strife Norwegian laws were drifting in, when the older laws and customs were therefore beginning to be of antiquarian interest. He seems to have possessed not only an old book of genealogies, which he uses largely (what he gives being printed above, Bk. I. § 2), but also a scroll or scrolls on Procedure, which he has, so to speak, dramatized, filling up blanks from his own imagination or modern practice.

In 1884 the editor took five transcripts of this chapter, viz. AM. 468, 132, K, G, and AM. 162 fragm., consisting of twenty-four leaves [for the notation, see Introd. to Bk. I. § 2]. In this case K seems to be the best; hence we have followed it, only there is a blank down to the words 'goðorz lôsom manne;' that beginning is taken from AM. 132. K, or the Book of Calfbeck in the west of Iceland (Mýrar), was once a most beautiful vellum (soft parchment, broad margins, fine illuminations); in the 17th century it has been ruthlessly cut up, and maltreated by knife and damp and rot. A copy of John Halldorsson's—the later historian—was taken in 1697; he filled in the lacunas from a transcript of John Erlendsson's. This copy, in his neat handwriting, is now AM. 464.

NÚ es þar til máls at taka, at Niáll kom at mále við Hæscolld: 'Ráðs vilda ek þer leita, fóstre mínn, at afla þer kono.' Hæscolldr bað hann fyrer ráða, ok spurðe hvar hann munde hellzt á leita. 'Kona heiter Hildigunnr,' seger hann, 'ok es Starkaðar dótter, Þórðar sonar Freys-goða; veit-ek þann kost beztan,' seger hann. Hæscolldr mælte: 'Siá þú fyrer, fóstre; þat scal mítt ráð sem þú vill vera taka.' 'Her muno vit á leita,' seger Niáll.

Efter þat kveðr Niáll menn til ferðar með ser, fóro þeir Sigfúss syner, ok syner Niáls aller, ok Káre Solmundar son. Þeir ríða austr til Svína-fellz, ok fá þar góðar viðtækor. Ok um

How the Fifth Court was set up.

Now the tale is to be taken up where Nial was talking to Haus-coll. 'I would fain seek a match for thee, my foster-son, and get thee a wife.' Haus-coll bade him order the matter, and asked whither he meant first to seek. Nial said, 'There is a woman named Hilde-gund, and she is the daughter of Stark-ad the son of Thord, Frey's priest. That is the best match that I know.' Haus-coll said, 'Do thou see to it, foster-father. What thou wouldest have shall be my will.' 'We two will try her then,' says Nial.

After this Nial calls men to go a journey with him. There went the Sigfus's sons, and all Nial's sons, and Care Sol-mund's son. They rode

7. leita] líta, 132.

dagenn efter ganga þeir Niáll ok Flose á tal, ok þar koma niðr rǽðor Niáls, at hann mælte. 'Þat er eyrende mítt hingat, es ver fœrom bónorz fœr ok mælom til mægða við þik, Flose, en til eigin-orz við Hildigunne broðor-dóttor þína.' 'Fyrer hvers hœnd?' seger Flose. 'Fyrer hœnd Hœscollz Þráens sonar fóstra mins,' seger Niáll. 'Vel es slíkt stofnat,' seger Flose; 'en þó hafeð ér miket í hætto hvárer við aðra—eða hvat seger þú frá Hœscollde.' 'Gótt má segja frá hónom,' seger Niáll; 'ok skal ek svá fé til leggja, at yðr þycki sǿmilega, ef ér vilið þetta mál at á-litom gœra.'—'Kalla muno vit á hána,' seger Flose, 'ok vita hverso henne lítezk maðr.' Þá vas kallað á hána, ok hon kom þagat. Flose seger henne bónorðet. Hon kvez vesa kona skap-stór, 'ok veit-ek eige hverso mer er hent, við þat at þar ero mein svá fyrer: en þat þó eige síðr at siá maðr hefer ecke manna-forráð; en þú hefer þat mælt, at þú munder eige gifta mik goðorz-lausom manne.' 'Þat er ǿret eitt til,' seger Flose, 'ef þú vill eige giftaz Hœscollde at ek man œngan á gœra kostenn.'—'Þat mælta-(ek)eige,' seger hon, 'at ek vilja eige giftask Hœscollde, ef ér fáet hónom manna forráð, en ella mun-ek engan kost á gœra.'—Niáll mælte: 'Þá vil-ek láta bíða mín um þetta mál þriá vetr.' Flose seger svá vesa skolo. 'Þann hlut vil-ek til skilja,' seger Hildigunnr, 'ef þesse ráð takask, at vit sém austr her.' Niáll kvazk

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east to Swine-fell, and got a good welcome there. The next day Nial and Flose fell into talk, and the end of Nial's talk was this that he spake thus. 'This is my errand hither. We are come as suitors, and we want to wed into thy family, Flose, and sue for Hilde-gund thy niece.' 'On whose behalf?' says Flose. 'On behalf of Haus-coll Thrainson, my foster-son,' says Nial. 'Such a suit is very reasonable,' says Flose; 'but yet ye stand in no little jeopardy towards each other [*alluding to the blood-feud between Nial's sons and Haus-coll*]. But what sayest thou for Haus-coll?' 'I can speak well of him,' says Nial, 'and I will settle such a sum on his behalf as ye shall consider honourable, if ye will take thought over this case.' 'Let us call the lady,' says Flose, 'and find out how she likes the man.' Then Hilde-gund was called, and she came where they were. Flose told her of the offer of marriage. She said that she was a proud woman. 'And I do not know how it will suit me, seeing that there are such impediments in the way [the blood-guilt]; and there is this, too, not the least, that this man hath no chieftainship, and thou hast told me that thou wouldest not marry me to a man that had not a chieftainship.' 'That alone is enough,' says Flose, 'if thou dost not wish to be married to Haus-coll, then I will take no thought over it.' 'I do not say,' says she, 'that I do not wish to be married to Haus-coll, if ye can get him a chieftainship; but if not I will take no thought over it.' Nial spoke: 'Now I will ask you to let this suit stand over for three winters [years].' Flose said that it should be so. Hilde-gund said, 'I will lay this condition upon you, if this bargain is to stand, that we shall live here in the east.' Nial said that Haus-coll must settle that.

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7. hættc-mikit, 464. 13. mein] emend.; 'mn' or 'm̄m,' Cdd.

þat vilja skilja under Hæskolld. Hoskollor lézk mœrgom vel trua, en œngom betr an fóstra sínom.—Nú ríða þeir austan.

Ok leitar Niáll Hæskollde um manna-forráð, ok vilde einge selja sítt goðorð. Líðr nú sumaret til Alþingess. Þat sumar vóro þing-deilor miklar; gœra þá marger sem vaner vóro at fara til fundar við Niál; en hann lagðe þat til mála manna sem ecki þótte líkligt, at eyddesk sókner ok svá varner, ok varð af því þræta mikel, es málen mǿtto eige lúkask, ok riðo menn heim af þinge ó-sátter.

Líðr nú þar til es kœmr annat þing. Niáll reið til þings, ok vas fyrst kyrt þinget allt þar til es Niáll talaðe til at mœnnom være mál at lýsa sœkom sínom. Marger mælto, at til lítils þǿtte þat koma, ef einge maðr kǿme síno mále framm þótt til Alþingess være stefnt,—'ok viljo ver heldr,' segja þeir, 'heimta með odde ok eggjo.' 'Svá má eige vesa,' seger Niáll, 'ok hlýðer þat hverge, at hafa eige lœg í lande; en þó hafeð ér mikit til yðvars máls, ok kœmr þat til vár es lœgonom skolom stýra, at sætta mennena ok efla friðenn; þycke mer ráð at ver kallemk saman aller hœfðingjarner ok talem her til.' Þeir gengo þá til lœgretto, Niáll mælte: 'Þik kveð-ek at þesso, Skafte Þórodz son, ok aðra hœfðingja, at mer þicker sem mǿlom órom sé komet í ónýtt efne, ef var skolom sǿkja mǿl í fiórðungs-dómom, ok verðe svá vafet at eige

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But Haus-coll said that he trusted many men well, but none so well as his foster-father. Now they rode home from the east.

Nial sought for a chieftainship for Haus-coll, but no man was willing to sell his gode-hood. The year was on till the All-moot. That summer there were many matters at issue at the moot, and many men came to seek Nial as they were wont, but he gave such counsel on men's cases as was not thought the most promising, and the suits were quashed and the defences also, and there arose great murmuring *or* discord because men's cases were not finished, and men rode home with their quarrels open from the moot.

Now the year wears on till the next moot. Nial rode to the moot, and at first there was no stir at the moot, till Nial said that it was time for men to give notice of their suits. But many men said that they thought it of little use, for no man's suit could get forward though it were set for hearing at the All-moot, 'and we are rather minded,' said they, 'to seek our rights by point and edge!' 'That may not be,' says Nial, 'and it would never do not to have law in the land; nevertheless ye have much matter of complaint in this, but *to find a remedy* this touches us that must steer the law and set men at peace. It seemeth best to me that we, the chieftains, should come together.'

Then they went to the Court of Laws, and Nial spake: 'I call on thee on this head, Shafto Thoroddsson and other chieftains, for methinketh that our cases are in a poor way, if we are to carry our suits to the Quarter-courts and there be such quibbling then that none can end

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7. eyddesk] thus also fragm. 162. ok svá varner] om. Cd. 12. þ'te, Cd.; þótti, fragm. 17. skolldim, Cd.

mege lúkask né framm ganga. Þycke mer þat ráðligra, at ver ættem enn fimta dóm, ok sœktem þar þau mǿl í fimtar-dóme er eige mego lúkask í fiórðungs dómom.' [*a*. . . .] Efter þat leidde Skafte Þóroddz son í lœg fimtar-dóm. [*b*. . . .] Síðan gengo menn til Lœgbergs: tóko menn þá upp ný́ goðorð. [*c*. . . .]

Þá kvadde Niáll ser hlióðs, ok mælte: 'Þat er mœnnom kunnegt hverso fór með sonom mínom ok Griótár-mœnnom, at þeir drǿpo Þráen Sigfús son. En síðan sættomk ver á málet, ok hefe-ek teket nú við Hœscollde, ok ráðet hónom kván-fang, ef hann fær goðorð nockot: en einge vill selja sítt goðorð. Vil-ek nú biðja yðr, at ér lofet mer at taka upp ný́tt goðorð á Hvíta-nese til handa Hœscollde.' Hann feck þat af œllom. Tók Niáll þá upp goðorð til handa Hœscollde; ok var hann kallaðr síðan Hœscolldr Hvítaness-goðe. Efter þat riðo menn heim af þinge.

Niáll dvalðesk skamma stund heima, áðr hann ríðr austr til Svína-fellz, ok syner hans, ok vekr til um bónorð við Flosa; en hann lézk efna munda við þá œll mǿl. Vas þá Hildigunn fœstnoð Hœscollde, ok á kveðen brullaups-stefna, ok lý́kr svá með þeim. Ríða þeir þá heim; en í annat sinne ríða þeir til brúðhlaups: leyste Flose þá út fé hennar efter boðet, ok greidde vel af hende. Fara þau þá til Bergþórs-hváls ok vóro þar þau missere: ok fór allt vel með þeim Hildigunne ok Bergþóro.

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or get on. I think this would be the best, that we should set up a Fifth Court, and follow up those suits in the Fifth Court that cannot be brought to an end in the Quarter-courts.' [*Passage made up and interpolated by latest editor follows.*] After that Shafto brought forward and carried the Fifth Court. . . . Then men went to the hill of laws, then men took up new gode-hoods. . . . Then Nial called for silence, and spake: 'It is known now to many men how matters went between my sons and the men of Grit-water; how they slew Thrain Sigfus's son; nevertheless we are set at peace over that suit, and I have now fostered Haus-coll, and got him a wife if only he can get a gode-hood, but no man will sell him his gode-hood, wherefore I will pray you now to give me leave to take up a new gode-hood at White-ness on Haus-coll's behalf.' And he got leave of all so to do. Then Nial took up the chieftainship on Haus-coll's behalf, and he was called ever after Haus-coll the White-ness priest. After that men rode home from the moot.

Nial dwelt a short while at home before he rode eastward to Swine-fell, he and his sons, and mooted the suit to Flose. Flose said he would fulfil all his engagements, and Hilde-gund was then betrothed to Haus-coll, and the bridal was fixed, and so they parted. Then they rode home; and they went thither a second time to the bridal. At the close of the feast Flose gave up her portion *or* endowed her out of his own possessions, paying all liberally. Hilde-gund and Haus-coll came home to Berg-thor's knoll, and were there a season, and all went well between Hilde-gund and Berg-thora.

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2. enn fimtar dóm, fragm.; fimtar dóm, Cd. 3. See note *a*. 4. See note *b*. 5. See note *c*. 11. á Hvíta-nese] om. Cd.

The Interpolation.

a. 'Skaltú,' seger Skapte, 'nefna fimtar-dómenn er fyrer forn goðorð er nefndr fiórðungs-dómr, þrennar tylfter í fiórðunge hverjum?' 'Siá mun ek ráð till þess,' seger Niáll, 'at taka upp ný goðorð, þeir er bezt ero til fallner or fiórðunge hverjom, ok segez í þing með þeim er þat vilja sam-þyckja.' 'Þenna kost viljom ver,' seger Skapte: 'eða hverso vandar sókner skulo her í koma?' 'Þau mál skulu her í koma,' seger Niáll, 'um alla þings-afglöpun, ef menn bera liúg-vitne eða liúg-kviðu; her skolu ok í koma véfangs mál oll þau er menn véfengja í fiórðungs-dóme, ok skal þeim stefna til fimtar-dóms: svá ok, ef menn bióða eða taka fé til liðs ser; ok inni-hafner þræla eða skyldar-manna. Í þessum dóme skulo vera aller ener sterkosto eiðar, ok fylgja ij hverjum eiði, er þat skolo leggja under þegn-skap sínn er hiner sverja: Svá skal ok, ef annarr ferr með rétt mál en annarr með rangt, þá skal efter þeim dœma et rétt ferr at sókn. Her (skal) ok sœkja hvert mál sem í fiórðungs-dóme, útan þat þá er nefndar ero fernar tylfter í Fimtar-dóm, þá skal sækjande nefna sex menn or dóme, en verjande aðra sex; en ef hann vill eige or nefna þá skal sækjande þá or nefna sem hina. En ef sækjande nefner eige or, þá er ónýtt málet, þvi at þrennar tylfter skolu um dœma.

Ver skolom ok hafa þá lœgrétto-skipan, at þeir skolo rétter at ráða fyrer lofom ok logom er sitja á mið-pollom, ok skal þá velja til þess er vitrazter ero ok bezt at ser, ok þar skal ok vera fimtar-dómr. En ef þeir verða eige á-sátter er í logréttu sitja, hvat þeir vitja lofa eðr í log leiða, þá skolo þeir ryðja logréttu til, ok skal ráða afl með þeim. En ef nockurr er sá fyr útan logréttu, er eige nái inn at ganga, eða þykiz borenn vera mále, þá skal hann verja lýriti svá at heyre í logréttu, ok hefer hann þá ónýtt fyrer þeim oll log þeirra, ok allt þat er þeir mæla til log-skila; ok varðe lýriti.

b. Ok allt þat er nú var talat.

c. Tóko menn þá upp ný goðorð. Í Norðlendinga-fiórðunge vóro þesse ný goðorð: Melmanna-goðorð í Miðfirðe,—þat tók upp Oddr Úfeigs son.—Laufæsinga goðorð í Eyjafirðe. [See p. 329.]

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1. Fragm. here reads—Scalltu Scapte | s. N. (sic) nefna fimtar dóminn er f' forn goð | orð er nefndr fiórðungs dómr, fsrnar | fsrnar [thus bis] tylfter í fiórðunge hverjum. Sia mon | ek ok rað til þess s. N. at taka upp ný | etc. fyrer] f' for', Cd. 2. þrennar] ok þrennar, fragm. 3. at t. upp] taka upp, fragm. 9. ok inni-h. . . . sk.-manna] om. Cd. 10. ij] ok skal fylgja hverjum eiði, er þat skal á leggja . . . , Cd. 14. nefnder (sic), Cd. 18. lovom, Cd. 23. log] lof, fragm.

BOOK III.

CONVERSION AND EARLY CHURCH OF ICELAND.

THE nucleus of facts on this head lies in Landnama-book and Libellus, the former supplying many notices of Christian settlers, both Irish and Scandinavian, before the various missions and the legal conversion of the island at the All-moot in 1000 or 1001. But for a completer account of the foundation of the Church of Iceland the authorities must be sought in the following sections.

SECTION 1 includes *Christne Saga*, or the History of Christendom in Iceland, a counterpart to Are's account, which is, in its present 13th-century form, a complex mass of materials of various age and style. It is followed here by a work which, from parts of it being mixed up with Christne Saga, and from its connection with Gunlaug, cannot be separated from it, viz. the *History of Thorwald the Traveller*.

In SECTION 2 are *Early Church Legends in Iceland* before the missions, Latinized and afterwards rendered into the vernacular.

SECTION 3 contains the *Biographies of the first seven Bishops of Scalholt* (fl. 1056–1211), in three works, *Hunger-waker* or *Hunger-whet* (the first five Bishops' Lives) (1056–1176); the *Life of Bishop Thorlac*, the national Saint (1178–1193); the *Life of Bishop Paul* (1195–1211). Hunger-waker and Paul's Life being at least by the same author.

SECTION 4. The *Life of S. John, Bishop of Holar* (1106–1121), by a contemporary of the author of Hunger-waker.

SECTION 5. The *Second Life of S. Thorlac*, written c. 1250, much concerned with the glebe question, which was too delicate a subject for the Hunger-waker author to dwell upon.

SECTION 6. A fragment of a translation of a lost Latin *Life of S. John of Holar*, by Gunlaug, d. 1219.

SECTION 7. *Biographica Minora*, or sundry supplementary pieces of Saga-type touching Gizor, Islaf, Magnus, and Cetil, together with the drastic narrative of the election of Bishop Godmund.

SECTION 8. Early Ecclesiastical legislation from the *Tithe Law* of Bishop Gizor and the *Christian Law* of Bishops Thorlac and Cetil.

SECTION 9. The earlier and more typical Icelandic Charters of Church Endowment.

§ 1. CHRISTNE SAGA.

THE STORY OF THE CONVERSION OF ICELAND.

THIS work is, upon the very face of it, a composite work of divers parts and origins. The main and most noteworthy constituent (*a*) is a history of the eventful years 999–1001, in which the conversion of the land was effected. The history of these notable years has come down to us in a *double* form,—(1) that of Libellus, ch. 7, and (2) the narrative in our Saga, the respective heroes of which are Gizor and Healte *or* Sholto. Of the first, that of Gizor, we can easily account for the preservation—it is derived from his son bishop Islaf and his grandson and namesake bishop Gizor, the law-maker and statesman, whose brother Tait was the foster-father of Are the historian. This version we may call the *Arean*, *Official*, *Scalholtine* one. It is *political* in tone, though it reaches us through such ecclesiastical sources, and is valuable as preserving for us the *legal* aspect of the change of faith. The other or *local Southern* account would naturally come to us from Sholto's own family. This version is wholly different in style from the other. There is something of Bæda in its tone—cheerful, pious, gentle, and firm. Sholto was a native of the Steer-water county in the South, of mixed Norse and Celtic (Un-Norse) descent, lineally descended, like bishop S. Thorlac, from a Cetil (here representing Gael. Cathal) the One-handed; descended also from a settler Lunan (Irish): Sholto's very name is expressive of this descent, meaning Shetlander or *Shelty*, and (if we be right) the *Caledonian*. His only daughter became the great-grandmother to Magnus, the fourth bishop of Scalholt (d. 1148). Sholto was Gizor's son-in-law by Gizor's first wife.

The life and character of this type of Norse-Celts, such as Sholto, Nial, S. Thorlac, S. John of Holar, Stephen, and Ceartan, are worth studying. Sholto himself was witty, full of resource, kindly, and upright of life, unspotted from the world in which he moved, loving and beloved—a beautiful individual character, and unlike any of the numerous and varied heroic types Icelandic literature has drawn for us. Sholto's bright and ready speech at the Moot, his three epigrammatic verses, his declaration that Christian sacrifice means devotion to a holy life, his pardoning and serving his would-be assassin, the skill in the management of a great cause so well shown by his whole policy, and the fact that he was chosen by S. Olaf to assist the king in mending the church laws of Iceland (O. H. 1853, ch. 46) and again for an embassage on which no slight import was attached, are among the instances that illustrate his personalty and qualities.

The somewhat cold and legal aspect in which Are presents the conversion has led writers to think the change of faith in Iceland a

mere political expedient; but the warm and sympathetic narrative that centres about Sholto speaks loudly and conclusively against this view (which indeed is, *à priori*, untenable). It is a pity that we have but this headless, tailless piece of a lost Sholto's Saga. Sholto enters and makes his exit with a ditty on his lips; the mocking chaunt on the Law-hill ushers him in, as it were, and with the laughing taunt at his old enemy as he fills his mouth with the baptismal salt he vanishes from us. The whole must have been a delightful story. As it is, the fragment gives colour and fragrance to the heterogeneous medley now known as Christne Saga. As to its author or authors, its date, or original MSS., we know but little.

It is curious to place side by side the account in Libell. ch. vii. and Christne S. chs. 6–8. In the former, as in those who draw on Are (e.g. Hunger-waker, Olaf Tryggvason's Saga, Eyrbyggia, ch. 49), Gizor is the chief man; 'þeir Gizorr' is Are's recurring phrase. In the other Sholto is the leader, Gizor the second; and 'þeir Healte' is the standing phrase; sometimes 'þeir H. *and* G.,' where Gizor is superabundant, and a gloss is apparent. That here, and not in Are's record, we have the true statement of the case, is proven by the two crosses, one of which marked the king's height, one (note this!) Sholto's, *not* Gizor's. It is Sholto who speaks at the Law-hill, and so it is in conformance with this, that some sixteen years later, S. Olave summons Sholto and the Speaker Shafto as being the two foremost, wisest, and best men of Iceland[1].

As it stands now in Christne Saga, this Southern version is larded with a few stray glosses and morsels out of Libellus (Libell. ch. vii). We have not eliminated them, as it would make the narrative rather broken and clumsy. The last chapter (**10.** 2–7, 9) is drawn almost entirely from the two last chapters of Libellus. This section is headed by the words, 'This is the record of Are the Old,' which we now see refers to what *follows*, not to the preceding or to the whole work. It looks as if our editor had had before him a copy (or part of a copy) of Libellus of the end of the 12th century, when Are the Young (the historian's grandson) was still alive. Are's also would be the *Lists of Chiefs*, and a long quotation which now closes the Saga (chs. **1.** 2 and **10.** 8, 10).

The third constituent of Christne Saga (β) is the *Thangbrand and Hall* piece, which, though it breathes something of the spirit of the Sholto piece, is yet of separate origin. That it is no part or parcel of the Sholto piece is proved by the fact that the compiler of the story in Niala, though he largely uses the Thangbrand section, yet shows no marks of cognizance of the Sholto section. Yet the story is, we believe, of Southern origin also.

The fourth constituent (γ) is the account of the Christianity of the North-West country, especially about the Neck. Who is the author?

[1] I mark that this has been noticed once, and only once, before, viz. by M. Jörgensen, of Copenhagen, in his History of the Ancient Church of Denmark, p. 378, a work full of sagacity and genuine first-hand learning.

The Christne Saga editor, though his work is chequered enough, gives but two names, *Are* and *Brand the Far-traveller*, citing a verse of his on Thorwald Wide-traveller. On the other hand, Landnama-book (II. **13**. 1) names a Brand *Frode*, a *prior*, as having written the Genealogies of the Borg-frithers [1]. We think both refer to the *same* person: the Brand of the Genealogies was the sixth lineal descendant of the chief settler in Upper Borg-frith (as was Are in Broad-frith his county), hence his life would fall in the early 12th century. The name Frode marks Brand as a compeer of Are, Sæmund, Colsceg. Again, the verse in our Saga points to a writer of the early 12th century; both names agree; both write on the same subject, for the verse treats of a sainted Borg-frith man whose grave on the Dnieper the poet had visited. Hence we infer that the two Brands are identical. The genealogical work (and poem), we take it, treated of Borg-frith worthies, and was a history of Borg-frith families in a wider sense (Ld. I. **7** sqq. and beginning of Bk. II. Ld. II. **2**, treats of Brand's own ancestors). Here were related the records of old Christianity in Borg-frith, of Ans-wolf, of the Bishops in By; and, lastly, the story of Thorwald, which, in the first instance, is due, we hold, to Brand.

Another name of a writer treading the same field,—*Gunlaug*, the Benedictine, of Thing-eyre,—is not mentioned in our Saga, but thrice cited in the Thorwald Appendix to it, and in the Church Legends of the North (p. 411 twice, 414 once): he was a noted ecclesiastic and Latinist, died in 1219 at a high age, for he mentions a man who died in 1148 as dying 'within his life-time' (see § 6). His birth and Brand's death (year unknown) would thus well-nigh coincide. He, we take it, endited in Latin some of Brand's records, adding local and personal notices of his own. His Latin work is lost, but what remains has come down to us in a 14th-century translation or paraphrase. It is to these two we owe our knowledge of bishop Frederick and Thorwald.

By way of summing up—

α. The Sholto Section = Chs. **6**–**8**.
β. The Thangbrand Section = Chs. **3**–**5**.
γ. The Brand Section = Chs. **1**. 1, 3–5; **2** and **9** and **3**. 5.
δ. The Libellus Section = Ch. **10**. 2–7, 9, etc.
ε. Other works of Are = Chs. **1**. 2; **10**. 8, 10.

Who could have put this four *or* fivefold compound together? On this head we have but scant means of judgment. It is a mechanical piece of work which the unknown editor has performed. He has skilfully managed to make out from his sundry authorities a consecutive narrative, but he has luckily not taken much pains to alter or unify the pieces of his patch-work. Hence, though the whole impression of the work is spoilt by its piebald appearance, yet we can easily make out the

[1] The passage (from Styrme's book?) is only found in Hawk's-book, 'breið' miswritten for 'borg.' There is no space for a Broad-frith writer, where all is uniform, and points to Are as the sole chronicler; while Borg-frith contains chequered details, and Brand was, as we see, a native of that county.

different styles of the originals upon which he drew. Ancient editors, like architects of old, had no sense of incongruity, and were content, so the whole edifice fulfilled its purpose, to let each different part of the building stand in individuality, without endeavouring to secure factitious unity by elaborate falsification.

Was it Hawk (from whose MS. the fullest and the unique text is taken) that compiled this work? It is not impossible; but on the whole we think not. He would most likely have told us something of his own share in the book (as he does in Landnama-book), like the conscientious scribe he was. We should expect to find some such statement as 'I have put this book together out of the writings of Brand, Are,' etc. etc. Again, the remark (ch. **2.** 3 at the end) as to the church of Ridge, still existing when bishop Botolf was at Holar (which, however, may be a gloss on Gunlaug's scroll), looks like the words of the editor, writing between 1238–1246. The mechanical execution, at any rate, is late. The strange mention of Hugbert as archbishop of Canterbury in 993 (instead of 1193–1206), just two centuries wrong, would point to a later date than 1206.

The text rests upon one vellum—the *Hawk's-book* (of c. 1310)—wherein it follows next after Landnama-book. Four leaves are still left of Christne Saga, whereof one has been clipped and pared at margin and top. A copy of Hawk's-book by John Erlendsson, c. 1650, is preserved in AM. 105 (see Introd. to Landnama). It supplies the portions now missing, though even in John's day Hawk's-book was imperfect, a leaf of *Mantissa*, which follows Christne Saga, being gone. See the Introduction to *Mantissa* (p. 266). We have marked the codex A and Cod.

There are, however, other means of helping out the A-text, which is not quite perfect, the scribe having hurried over some lines and phrases. Besides, the editor has at times compressed, and even left out whole episodes, which we are able to recover in what we call the B*-text. Thus, either a fuller and better text is preserved in B*, ch. **2.** 5, 6; ch. **5.** 4; ch. **6.** 4; ch. **8.** 2; or a double text is presented in ch. **4.** 2, final clause; and so on, see the foot-notes.

It will be seen, that it is always the separate components we find cited, never the whole complex Saga as we find it in Hawk's-book.

The great Olaf Tryggvason's Saga (as in AM. 61 and Flatey-book) includes an episode of the Conversion, the compiler knows the Thangbrand, Sholto, and Gunlaug sections, but does not exactly coincide with Hawk's texts, making much poorer use of the Sholto section;—great part, if not the whole, must have been first amplified and endited in a Latin-Eccl. paraphrase (dict), and hence re-rendered into 14th-century Norse. We mark it B*(O). That part of B*(O) which centres about Ceartan and Tryggvason has also been through the hands of the compiler of Laxdæla Saga, who was probably one of the Sturlung school.

Further: in Niala, chs. 101–104, the Thangbrand section is used, indeed is the main stock-in-trade the editor had to draw upon; here the good Thangbrand bit—the dialogue with Stan-wor or Stan-wen the

poetess—is preserved. The Niala compiler knows Are's Libellus, but does not use Gunlaug or Brand; indeed, the southern Thangbrand section is, next to a few incidents from Libellus, his *sole* authority; in general the style of his text is poor and thin. When using this text we mark it B* (N).

Next after our text we have printed what part of Thorwald Codransson's life, found in Flatey-book, AM. 61, and Berg-book, is not represented in Christne Saga. It supplies a few details.

In further notice of monk Gunlaug, a word may be added here. The compilers of Flatey-book have mixed him up with Odd the monk as one of the authors of King Olaf Tryggvason's Saga; but it can be proved that Odd, not Gunlaug, is to be credited with this work. The name of Gunlaug, in this connection, is due, we believe, solely to a misapprehension by John Thordsson the scribe (see Flatey-book, vol. i. pp. 511-519). Wherever Gunlaug is mentioned elsewhere, it is always in connection with early Christianity of his native county. The account of earlier missions of Thorwald and Frederick seems to rest partly on his authority and information, as do other local notices of early Christianity near Thing-eyre. It is not a bold hypothesis to conclude that Gunlaug endited in Latin some work from which most that is preserved relating to the noble and charming personality of Thorwald Codransson was taken by those who later edited Olaf Tryggvason's Saga.

Borgar-frith and the N.W. district about the Neck of Iceland would seem to have been a kind of centre of old Christian associations in Iceland. Many of the most prominent names of the early heroes and historians of the new faith occur in connection with it. No wonder that Brand and Gunlaug should be stirred to describe the conversion of this district, which was largely colonized with men of Irish blood, and distinguished by the presence of Answolf, Thorwald, and Frederick in early days, and later by the foundations of By and Thing-eyre. The little sketch-map marking the Church history of Iceland will show the importance of the district. Bishop Frederick's mission was probably a local mission to this very district, as the most hopeful and most open to the new influences it brought.

The last chapter is in Hawk's-book all chequered and disorderly. A large patch of Libellus has been slipped into it (here printed in small type, pp. 404-6). Between §§ 9 and 10 there is a piece we have eliminated and rejoined with *Mantissa*, ch. 1. 1.

The end of the work in the old editions is undoubtedly wrongly given, owing to the loss of the last vellum leaf when John Erlendsson made his copy. We have, by restoring to *Mantissa* its rightful chapter, now made clear the original ending, which was one of those summaries with which Are concludes his other works—a classified list of chiefs, just such as that in the end chapter of Landnama, another running series of chiefs at the different periods of the commonwealth.

Several emendations have suggested themselves in the course of study and transcription. Amongst them are the insertion of the words 'en

sudr' (p. 377, l. 7) before and not after the name of Illuge the Red, clearing up a difficulty which has caused much trouble.

It has not been noticed before that the remark of Sholto (p. 403) to the old chief whose baptism he was witnessing, and also the address to his would-be assassin (p. 393), are *verses*.

The ditty for which Sholto was outlawed is, as it stands in the text of the MS., unintelligible, for it runs 'munec eigi goð geyja,' i. e. 'I will *not* the gods blaspheme,' which forced the compiler of Niala to change the line to 'spare ec eigi,' i. e. 'I will not spare the gods to blaspheme.' The build of the verse and the parallelism show that we have only to mend 'eigi' into some epithet of Woden, and the whole makes sense—e. g. read 'hauga-goð' ('hauga' resembling 'eigi' in sound), 'the grave-mound god,' an epithet not actually found, but implied by phrases of Are's and Snorre's,—and the text runs 'mun-ec hauga-goð geyja,' 'I will the grave-god blaspheme.' 'Freya' seems to be used in an early sense as 'lady;' Woden and his Lady.

It would seem from Sholto's three notable ditties that, like Sighwat, he could more easily speak in verse than prose when he was moved to wrath or mockery.

Another emendation solves a riddle which long perplexed us. In the verse by Brand the Far-traveller, which bears all the marks of genuine early 12th-century poetry, the account of Thorwald's resting-place was puzzling, 'on a high cliff or hill in Drafn *or* Drapn in Russia,' but by reading 'Dnapre' for 'Drapne,' by means of an easy metathesis of the consonants, a good explanation is afforded. The hill is the rocky Lavra of Kieff, the 'Dnapre' is our 'Dnieper,' which flows beneath the Hill of Holy Sepulchres and Shrines, which has been an immemorial place of pilgrimage, the one place in the East indeed, apart from Constantinople and Jerusalem, which a Scandinavian Christian of those days would care to visit. See Grimm Centenary Papers, Oxford, 1886.

Stefne, the missionary, was, like Sholto, of Celto-Norse descent, being a great-grandson of the settler Beolan of Keelness. The name, we think, means *Stephen*, for the Icel. Annals call King Stephen 'Stefne.' It would follow that Stefne had been in England and there been baptized. He, like Sholto, is remembered for his ditty, one on Earl Sigvald, which Odd, the monk, has rendered into Latin, thus—

> Nec nominabo,—pene monstrabo
> Curuus est deorsum nasus in apostata—
> Qui Svein regem de terrâ seduxit,
> Et filium Trygva traxit in dolo.

The Stefne piece would belong to the Brand section.

The pedigree at the beginning agrees with the Niala generations (p. 244), but not with those given in Ld. III. 6. 6.

The title Christne Saga is probably, like the heads of chapters in Landnama, of Hawk's coinage. We keep it, as it is convenient in use.

Her hefr Cristne Sœgo.

Nú hefr þat Hverso Cristne kom á Ísland, at—

1. I. MAÐR hét Þórvaldr, Coðrans son, bróðor-son Atla ens Ramma. Þeir vóro syner Eilífs Arnar, Bárðar sonar or Ál, Ketils sonar Refs, Skíða sonar ens Gamla—Coðran bió at Gilj-áó í Vatzdal, ok vas ágætr maðr. Þórvaldr son hans fór útan, ok vas fyrst í hernaðe: en hlut-skifte þat es hann feck, lagðe hann til útlausnar her-teknom mœnnom, allt þat es hann þurfte eige at hafa til kostar sér. Af slíko varð hann ágætr ok vinsæll.

Þórvaldr fór víða um Suðrlœnd. Hann fann í Saxlande suðr byscop þann es Friðrekr hét, ok tók af hónom skírn ok trú rétta, ok vas með hónom um hríð. Þórvaldr bað byscop fara til Íslannz með ser at skíra fœðor sínn, ok móðor, ok aðra frændr sína, þá es hans ráðe vildo fylgja. Byscop veitte hónom þat.

2. Þeir Friðrekr byscop ok Þórvaldr kómo til Íslannz sumar þat es landet hafðe bygt veret c vetra ok vii vetr.

Þá hafðe Þórkell Máne Lœg-sœgo.

En þesser vóro stœrster hœfðingjar á landeno—

Eyjolfr Valgerðar son *norðr*; ok Víga-Glúmr; Arnórr Ker-

Here beginneth the Story of the Christianising [*of Iceland*].

Now beginneth how Christendom came to Iceland—

1. I. THERE was a man named Thor-wald, son of Codran, brother's son of Atle the Strong. They [Codran and Atle] were sons of Eilif Erne, the son of Bard o' Al, the son of Cetil the Fox, the son of Skide the Old. Cod-ran dwelt at Gil-water in Water-dale, and was a man of birth. Thor-wald his son went abroad, and was first a-warring; but the share of the booty that he won he laid out in ransoming men taken captive in war, all that he did not need to keep for his own maintenance; and for such doings he became renowned and well-beloved.

Thor-wald travelled far in the Southern lands. South in Sax-land he met a bishop called Frederick, and took baptism and the true faith at his hands, and was with him for a while. Thor-wald asked the bishop to journey with him to Iceland, to baptize his father and mother and those of the rest of his kindred who would follow his counsel, and the bishop granted it to him.

2. Bishop Frederick and Thor-wald came to Iceland in the summer when the land had been settled one-hundred-and-seven winters. Thor-kell Moon held the speakership at that time.

And the mightiest chiefs in the land at that time were Ey-wolf Wal-gerd's son, in the NORTH, and Wiga-Glum, Arnor Carline-neb, Thor-ward son of Bead-war the Sage, Starre and his brothers in God-dales,

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16. c] om. Cd.

lingar-nef; Þórvarðr Spak-Bæðvars son; ok þeir Starre brœðr í Goð-dœlom; Þórkell Crafla í Vatzdale.

En *vestr* vóro þá—Are Márs son; Ásgeirr Cnattar son; Eyjolfr Gráe; Gestr enn Spake; Óláfr Páe; Víga-Styrr; Snorre Goðe vas þá xviij vetra, ok hafðe tekeð við búe at Helga-felle; Þórsteinn Egils son.

En *suðr*—Illoge enn Rauðe; ok Þórkell Máne; ok Þóroddr Goðe; Gizorr enn Hvíte; Ásgrímr Elliða-Gríms son; Hialte Skeggja son; Valgarðr at Hofe; Rúnolfr Ulfs son; ok syner Ornolfs í Skógom.

En *austr*—Syner Þórðar Freys-goða; Síðo-Hallr; Helge Ásbiarnar son; Víga-Biarne; ok Geiter.

3. Svá er sagt er þeir byscop ok Þórvaldr fóro um Norðlendinga-fiórðung; ok talaðe Þórvaldr trú fyrer mœnnom—þvi at byscop undir-stóð þá eige Norrœno; en Þórvaldr flutte diarflega Guðs œrende; en flester menn vikoz lítt under af orðom þeirra—tók við trú Onundr enn Cristne, son Þórgils ór Reykjar-dal, Grenjaðar son*ar*; ok Hlenne enn Gamle, son Orms Tosco-baks; ok Þórvarðr Spak-Bæðvars son í Áse í Hialtadal; en Eyjolfr Valgerðarson lét primsignaz.

4. Byscop ok Þórvaldr vóro at Gilj-á með Coðrane enn fyrsta vetr, með xiii^{da} mann. Þórvaldr bað fœðor sínn skíraz, en hann tók því seinlega.

At Gilj-á stóð steinn sá er þeir frændr hœfðo blótað, ok kœlloðo

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Thor-kell Crafla in Water-dale; and in the WEST were these: Are Mar's son, As-gar Cnatt's son, Ey-wolf the Gray, Guest the Sage, An-laf Peacock, Slaughter Styr, Snorre gode who was then 18 years old, and had taken up his abode at Holy-fell, Thor-stan Egil's son. And in the SOUTH, Illuge the Red, Thor-kell Moon and Thor-ord the priest, Gizor the White, As-grim the son of Ellida-grim, Sholto Scegge's son, Wal-gard o' Temple, Run-wolf Wolf's son, and the sons of Ern-ulf o' Shaw. And in the EAST, the sons of Thord the gode *or* priest of Frey, Hall o' Side, Helge As-beorn's son, Wiga-Bearne, and Geite.

3. It is told that when the bishop and Thor-wald journeyed into the North-land-men's Quarter, and Thor-wald preached the faith to men,—for the bishop did not understand the Northern tongue at that time, but Thor-wald set forth God's message boldly, but most men were little moved by their words,—that Ean-wend the Christian, the son of Thorgils of Reek-dale, the son of Grenjad, received the faith, and Hlenne the Old, the son of Orm Mail-back, and Thor-ward at Ridge in Shelty-dale, the son of Bead-war the Sage, and Ey-wolf Wal-gerd's son, had himself prime-signed.

4. The bishop and Thor-wald, with thirteen men, passed the first winter with Codran at Gil-water. Thor-wald asked his father to be baptized, but he was in no haste to do so. There stood a stone at Gil-water, which he and his kindred had been wont to worship, saying that

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1. þórvarðr] om. Cd. 5. Hœlga-fialle, Cd. 7. En suðr] om. Cd. 22. xiii m̊, Cd.

þar búa í ár-mann sínn. Coðran lézt eige mundo fyrre skíraz láta, en hann visse hvárr meirr mætte, byscop eða ár-maðr í steinenom. Efter þat fór byscop til steinsens, ok sœng yfer þar til er steinnenn brast í sundr. Þá þóttez Coðran skilja at ármaðr var sigraðr. Lét Coðran þá skíraz, ok hiú hans œll; nema Ormr, son hans, vilde eige við trú taka; fór hann þá suðr í Borgar-fiœrð ok kauper land at Hvann-eyre.

5. Ormr átte Þórvœro, dóttor Ozorar ok Bero Egils dóttor; þeirra dótter var Yngvildr, es átte Hermundr Illuga son. Síðan átte Ormr Geirlaugo, dóttor Steinmóðs ur Diúpa-dal: þeirra dótter vas Bera, es átte Skúle Þórsteins son.

2. 1. ÞEIR byscop ok Þórvaldr gerðo bú at Lœkja-móte í Víðe-dal, ok bioggo þar iiij vetr. Þeir fóro víða um Ísland at boða trú. Þeir byscop ok Þórvaldr vóro at haust-boðe í Vatzdal at Hauka-gile með Óláfe. Þar var þá komenn Þórkell Crafla, ok mart annarra manna. Þar kómo berserker tveir, er Haukr hét hvárr-tvegge; þeir buðo mœnnom kúgan, ok gengo grenjande ok óðo elda. Þá báðo menn byscop, at hann skylde fyrer-koma þeim. Efter þat vígðe byscop eldenn áðr þeir œ́ðe; ok brunno þeir þá miok. Efter þat gengo menn at þeim, ok drápo þá; ok vóro þeir fœ́rðer á fiall upp hiá gileno—því heiter þar

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their Steward *or* Ancestor dwelt therein. Codran said that he would not let himself be baptized till he knew which was the mightier, the bishop or the ancestor in the stone. Whereupon the bishop went to the stone and sang over it till it burst asunder, and then Codran thought he could perceive that the ancestor was overcome. Then he let himself be baptized and all his household with him, save Orm, his son, who would not receive the faith, and went away southward into Borg-frith and bought him land in Hwan-eyre.

5. Orm had to wife Thor-ware, the daughter of Ozor and of Bera, the daughter of Egil, the son of Scald-Grim. Their daughter was Yng-wild, whom Her-mund Illuge's son had to wife. Afterwards Orm had to wife Geir-laug daughter of Stan-mood o' Deep-dale. Their daughter was Bera, whom Scule Thor-stan's son had to wife.

2. 1. THE bishop and Thor-wald took up their abode at Beck-moot in Withe-dale, and dwelt there four winters. They journeyed far and wide in Iceland preaching the faith. The bishop and Thor-wald were harvest-guests with An-laf at Hawk-gill in Water-dale. Thor-kell Crafla was there at the time, and many other men; and there came thither two bear-sarks, both named Hawk; they would be always cowing people, and went about howling, and walked *or* waded through fires. Then men asked the bishop to overcome them. Whereupon the bishop hallowed the fire before they walked through, and then they got much burnt, and thereupon men set upon them and slew them, and their bodies were borne up to the fell hard by the gill that was after-

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5. skíraz] skíra sik, Cd. 15. Hauka-gile] Gilja, Cd.

Hauka-gil síðan. Efter þat lét Þórkell Crafla primsignaz; en marger vóro skírðer, þeir er við þenna atburð vóro.

2. Þeir Þórvaldr ok byscop fóro í Vestfirðinga-fiórðung at boða trú. Þeir kómo í Hvamm um Alþinge til Þórarens Fyls-ennis; ok var hann þá á þinge; en Friðgerðr, kona hans, dótter Þórðar frá Hæfða, var heima, ok son þeirra Skegge. Þórvaldr talaðe þar trú fyrer mænnom, en Friðgerðr var meðan í hofeno ok blótaðe, ok heyrðe hvárt þeirra orð annars; en sveinnenn Skegge hló at þeim. Þá kvað Þórvaldr þetta:

> Fór-ek með dóm enn dýra, drengr hl. m. enge . . .

Ecke léto menn skíraz af þeirra orðom í Vestfirðinga-fiórðunge, svá at menn vite þat. En í Norðlendinga-fiórðunge hæfnoðo marger menn blótom, ok bruto skurð-goð sín; en sumer vildo eige gialda hof-tolla.

3. Þórvarðr Spak-Bæðvars son lét gera kirkjo á bœ́ sínom í Áse; þat líkaðe mænnom stór-ílla þeim er heiðner vóro.—Maðr hét Claufe, son Þórvallz, Refs sonar frá Barðe; hann var hæfðinge; hónom líkar þetta stór-ílla við Þórvarð; ok fór hann at finna Arngeir bróðor Þórvarðz, ok bauð hónom kost á, hvárt hann vilde heldr brenna kirkjona, eða drepa prest þann er byscop hafðe þar

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wards called Hawk-gill. Thereupon Thor-kell Crafla had himself prime-signed, but many men who heard these tidings were baptized.

2. Thor-wald and the bishop journeyed into the West-frith-men's Quarter to preach the faith. About the time of the All-thing they came to the house of Thor-arin Fylsenni at Hwam *or* Combe, and he was at the All-moot at the time, but his wife Frid-gerd, the daughter of Thord o' Head, and their son Scegge were at home. Thor-wald preached the faith there before men; but Frid-gerd was in the temple sacrificing all the while, and each of them could hear what the other said, and the boy Scegge was laughing at them. Then Thor-wald recited these verses:—

> I walked with the halidom, no man listened to me,
> I got mockery from the priest's son, the sprinkler of the divining-rod,
> The old house-wife shrieked against me . . .
> The priestess, God lame her . . .

[See Corpus Poet. Bor. ii. 79.]

Men would not let them be baptized by reason of their words in the West-frith-men's Quarter as far as is known, but in the North-land-men's Quarter many men abandoned their sacrifices and broke their idols, and some would not pay temple-toll.

3. Thor-ward, son of Bod-war *or* Bead-were the Sage, let build a church at his dwelling in Ridge, which greatly displeased them that were heathen. There was a man called Clauve, the son of Thor-wald, son of Ref of Bard. He was a chief. He was much displeased with Thor-wald for what he had done; and he went to see Arn-grim, Thor-ward's brother, and gave him his choice either to burn the church or slay the priest whom the bishop had set there. Then Arn-grim answered, 'I

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5. dótter Þórðar frá Hæfða] add. B* (O).

til fenget. Þá svarar Arngeirr: 'Let-ek hvern mínna vina at gera prestenom mein; þvi at bróðer mínn hefer grimmlega hefnt smærre mót-gerða; en gótt ráð ætla-ek þat at brenna kirkjona; en þó vil-ek mer engo af skifta.' Lítlo síðarr fór Claufe til um nótt, ok vilde brenna kirkjona. Þeir vóro saman tio. En er þeir kómo í kirkjo-garðenn, sýndez þeim sem elldr fyke út um alla gluggana á kirkjonne, ok fóro því brott, at þeim sýndez ǫll kirkjan elldz-full. Ok er hann spurðe, at kirkjan var eige brunnen, fór hann til aðra nótt, ok Arngeirr, ok ætlaðe at brenna kirkjona. En er þeir hǫfðo broteð kirkjona, þá kveykðe hann elldenn með fiall-rapa þurrom. Elldr(*enn*) kviknaðe seint; þá lagðez hann niðr, ok blés at inn-yfer þreskelldenn; þá kom ǫr í golfet hiá yfer hǫfðe hónom, en ǫnnor miðlim skyrtonnar ok síðo hans. Þá hlióp hann upp ok kallaðez eige mundo bíða ennar þriðjo. Fór Arngeirr þá heim—en kirkja sú var ger xvj vetrom áðr Cristne var í lǫg teken á Íslande; en hún stóð þá er Bótolfr var byscop at Hólom, svá at ecke var at gert útan at torfom.

4. Þeir Friðrekr byscop ok Þórvaldr fóro til þings, ok bað byscop Þórvald telja trú fyrer mǫnnom at Lǫgberge, svá at hann være hiá; en Þórvaldr talaðe. Þá svarar hónom mǫrgom orðom ok íllom gǫfogr maðr, Heðenn frá Svalbarðe ór Eyja-firðe.—Heðenn var son Þórbiarnar, Skaga sonar, Skofta sonar; hann átte Ragneiðe stiúp-

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will not let any of my friends do the priest any harm, for my brother has cruelly avenged smaller wrongs; but I reckon it a good plan to burn the church; nevertheless I will not meddle with it myself.' A little after this Clauve came over by night, and nine men in his company, to try and burn the church; but when they came to the churchyard they beheld as it were fire blowing out of the church at every window, and they went off, for they beheld the whole church as it were full of fire. But when they heard that the church was not burnt, they came over a second night and Arn-grim with them, meaning to burn the church. And when they had broken into the church, he kindled a fire there with dry mountain beech, but the fire was slow to kindle. Then he lay down, and blew into the church over the threshold. Then there came an arrow in the floor close past his head, and another between his shirt and his sides. Then he sprang up, saying that he would not wait for the third, and with that he went home. Now this church was built sixteen winters before Christendom was made law in Iceland, and it was standing when bishop Botolf was at Holar [1238–1246], although it had only been repaired with a thatching of turves.

4. Bishop Frederick and Thor-wald journeyed to the Moot, and the bishop asked Thor-wald to preach the faith before men at the Hill of Laws, he standing by while Thor-wald spoke. And a certain gentleman answered him with many and ill words, Hedin of Swal-bard in Ey-frith. This Hedin was the son of Thor-biorn, Scage's son, the son of Shafto. He had to wife Ragn-heid, the step-daughter and brother's daughter of

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21. frá] sva, Cd. 22. Skofta s.] add. B* (O).

dóttor ok bróðor-dóttor Eyjolfs Valgerðar sonar.—Þá báðo þeir skáld níða þá Þórvald ok byscop. Þetta vas þá kveðet:

Hefer bœrn boret byscop nio,
Þeirra es allra Þórvaldr faðer.

Fyrir níð þat vá Þórvaldr tvá menn, þá er ort hœfðo kvæðet.

5. En er þeir Þórvaldr hœfðo drepet skálden, fór hann til byscops at segja hónom hvat hann hafðe gert. Byscop sat inne ok sá á bók; ok áðr Þórvaldr geck inn, kómo tveir blóð-dropar á bókena fyrer byscope, skilðe byscop þegar, at þat var nockor fyrer-bending. En er Þórvaldr kom inn til hans, mælte byscop. 'Annat-hvárt hefer þú frameð mann-dráp, ella hefer þú þat í hug þer.' Þórvaldr seger þá hvat hann hafðe gert. Byscop mælte: 'Hví fórt þú svá með.' Þórvaldr svarar: 'Ek þolða eige er þeir kœlloðo ockr raga.' Byscop mælte: 'Þat var lítel þol-raun, þó at þeir lyge þat, at þú ætter bœrn, en þú hefer fœ́rt orð þeirra á verra veg, þvi at vel mætta-ek bera bœrn þín, ef þú ætter nockor. Eige skylde Cristenn maðr sialfr leita at hefna sín, þó at hann være hatrlega smáðr, heldr þola fyrir Goðs saker bríxle ok mein-gerðer.'

6. En er þeir Þórvaldr ok byscop vildo ríða á Hegra-nes-þing, en heiðner menn fóro í móte þeim, ok bœrðo þá grióte, svá at þeir

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Ey-wolf, Walgerd's son. They asked poets to lampoon Thor-wald and the bishop. And this was what was composed:—

The bishop has borne nine bairns ava',
Thor-wald's the father of them a'.

For this lampoon Thor-wald slew two men which had made the lampoon.

5. And when Thor-wald had slain the poets, he went to the bishop to tell him what he had done. The bishop was sitting indoors looking at his book, and before Thor-wald walked in, there came two drops of blood on the book before the bishop. The bishop knew at once that this was some omen. And when Thor-wald came to him he said, 'Either thou hast committed manslaughter or hast it in thy mind to do so.' Thor-wald told him what he had done. The bishop said, 'Why didst thou do so?' Thor-wald answered, 'I could not bear them to call us *raga*.' Said the bishop, 'That was but a little trial to bear, though they tell this lie, that thou hast children; but thou hast taken their words in the worst way, for I might well bear thy children if thou had any: a Christian man should not seek to avenge himself, though he were hatefully reviled, but rather endure contumely and insult for God's sake.'

6. And when Thor-wald and the bishop wished to ride to Heron's-ness Moot, then certain of the heathen went to meet them, and fought

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5. þá er ort hœfðo kvæðet] add. B* (O).

6. § 5 is taken from B* (O), which is here fuller and better. Biscop spurðe hví hann væge þá. 'Þvi at þeir sogðo ockr eiga born saman.' Byscop svarar: 'Þeir lugo á ockr, en þú fœrðer ó-orð þeirra afleiðis, þvi at ek mátta vel bera born þín efter mer.' Cd.: The bishop asked him why he slew them. 'Because they said we have children together.' The bishop answered: 'They lied about us, but thou hast turned their wickedness in a wrong way, for I might well bear thy children after me.'

nœðo eige framm at fara. Þar efter gerðo menn þá sek*ja*, at heiðnom lœgom. Þá mælte byscop: 'Nú kœmr þat framm, er móðor mína dreymðe forðom daga, at hon þóttez finna vargs-hár í hœfðe mér, þvi at nú ero ver gœrver ræker ok rekner sem skœ́ðer vargar.'

En þat sumar eftir Alþinge, sœmnoðo hœfðingjar liðe, ok riðo með cc manna, ok ætloðo at brenna þá byscop inne. Þeir ǽðo hrossom sínom áðr þeir riðo heim á bœ́enn at Lœ́kja-móte. En er þeir skyldo á bak hlaupa, flugo fuglar upp hiá þeim; við þat fældoz hestar þeirra, ok fello menn af bake; sumer bruto hendr sínar, en sumer fœ́tr; eða skeindoz á vǽpnom sínom. Frá sumom hliópo hrossen, ok fóro þeir við þat heim aftr. Við þetta her-hlaup urðo þeir byscop ecke varer fyrr en efter—þá hœfðo þeir þriá vetr búet at Lœ́kja-móte. Þeir bioggo þar vetr síðan.

7. Efter þat fóro þeir útan: en er þeir kómo til Noregs, lǽgo þeir í einne hœfn: þá kom þar Heðenn af Íslande í þá sœmo hœfn; ok fór þegar upp í skóg at hœggva við. En er Þórvaldr varð varr við þat, fór hann með þræl sínn, ok lét vega hann þar. En er byscop visse þat, þá sagðe byscop, at þá munde skilja félag þeirra þat er hann var heipt-rækr. Byscop fór þá suðr í Saxland,

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against them with stones, so that they could not go on their way [to the Moot]. And after this they were outlawed according to the heathen laws. Then the bishop spake: 'Now is fulfilled what my mother dreamed long ago, that she thought she had found wolf's hair on my head, for now we are hunted and chased like devouring wolves.'

And the same summer after the All-thing, the chiefs gathered a company and rode forth with 200 men, meaning to burn the bishop in the house. They baited their horses before they rode up to the homestead at Leck-moot, but when they were about to mount a flock of birds got up close to them, and with that their steeds got frightened, and they fell off their backs. Some broke their legs and some their arms, or were hurt by their own weapons, and some men's horses ran away, and so they went back home again. The bishop and his friends were not aware of this rising upon them before it was over. At that time they had been three winters at Leck-moot, and they abode there one winter later.

7. After this they went abroad. And when they came to Norway they put into a certain haven, and it came to pass that while they were there Hedin came from Iceland and put into the same haven, and straightway landed and went up to the shaw to hew wood. And when Thor-wald knew of it, he went up with his thrall and had him slain there. But when the bishop came to know of it he said that they must break up their partnership because he was so revengeful. And the bishop journeyed southward into Saxony, and there he died, and he is

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2. þá m. byscop . . . vargar] add. B* (O). 6. eftir Alþ.] B* (O); epter á Alþ., Cd. 14. Emend.; bioggo þeir þ. þann enn fiórða vetr at Lœkjam., B* (O); þeir b. þar v vetr síðan, Cd.

ok andaðez þar; ok er hann maðr sann-heilagr. En Þórvaldr var þá fyrst í kaup-ferðum um hríð.

3. 1. Á DOGOM Haralz konungs Gorms sonar kom Albertus af Brimom á Iótland til Ár-óss, ok settez þar á stóla. Þangbrandr hét clerkr hans, son Vilbaldus greifa af Brimom. En þá er Þangbrandr var vaxenn, bad Hugbertus byscop af Cantaraborg Albertus bróðor sínom til sín. At þeirre veizlo gaf Hugbertus Alberto giafer, ok ǫllom fǫro-nautom hans. Þá mælte byscop við Þangbrand: 'Þú ert háttaðr sem riddarar; því gef-ek þer skiǫld; ok er á markaðr cross með líkneske Dróttens várs—þat merker lærdóm þínn.'

2. Lítlu síðarr fann Þangbrandr Óláf Tryggva son í Vindlande. Óláfr spurðe: 'Hvern dýrkeð-ér Cristner menn á crosse píndan?' Þangbrandr svarar: 'Dróttenn Várn Jesum Christum.' Konungr spyrr: 'Fyrer hvat var hann píndr; eða hvat sǫk gerðe hann?' Þá sagðe Þangbrandr Óláfe konunge innvirðilega frá píning Dróttins Várs ok táknom Crossens. Konungr falaðe þá skiǫldenn; en Þangbrandr gaf hónom skiǫldenn, en konungr gaf hónom iamvirðe skialdarens í brendo silfre ok mælte. 'Ef þú þarft nockors traustz eða hallz, kom þá til mín, ok mun-ek þá launa þer skiǫldenn.'

3. Nockoro síðarr lét Óláfr konungr skíraz í Syllingom á Írlande. Þangbrandr kauper mey eina Írska ok fagra með silfreno. En er

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a man of true saintliness. But Thor-wald was then first *engaged* in merchant voyages for a while.

3. 1. In the days of king Harold Gormsson, Albertus bishop of Bremen came to Ar-oyce in Jutland, and set himself in the bishop's see there. The name of his clerk was Thang-brand, the son of Willi-bald the gerefa of Bremen. And when Thang-brand was grown up, Hugbert, bishop of Canterbury, asked his brother Albertus to come and see him. At the banquet Hugbert gave gifts to Albertus and all his company. And the bishop said to Thang-brand, 'Thou art in manners as a knight, wherefore I give thee a shield, and there is a cross with the image of our Lord marked on it, that marks thy clerkship.'

2. A little while after this Thang-brand met An-laf Tryggvason in Wend-land. An-laf asked him, 'Whom do ye Christian men worship suffering on the cross?' Thang-brand answered, 'Our Lord Jesus Christ.' The king asks, 'Why suffered he, and what evil had he done?' Then Thang-brand told king An-laf carefully at length of the passion of our Lord and the tokens of the cross. Then the king wished to get the shield, and Thang-brand gave him the shield, and the king gave him the worth of the shield in burnt silver, and said, 'If thou need any help or maintenance, then come to me, and I will repay thee for the shield.'

3. Somewhat later king An-laf had himself baptized in the Scillies off Ireland.

Thang-brand bought a fair Irish maid with his silver, and when he

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21. Nockoro] here come in four continuous vellum leaves, see Landn., p. 227, n. 10.

hann kom heim með hána, þá vilde sá maðr, er Otto enn Unge keisare hafðe gíslat þangat, taka af hónom meyna; en hann vilde eige lausa láta. Gíslenn var kappe mikell, ok bauð Þangbrande á pataldr, en Þangbrandr hafðe sigr, ok drap hann—því mátte Þangbrandr eige vera í Danmœrk, ok fór hann þá til Óláfs konungs Tryggva-sonar, ok tók hann vel við hónom; ok var hann vígðr þar til prestz, ok var hann hirð-prestr hans um hríð.

4. Óláfr konungr fór af Írlande ok austr í Holm-garð, en ór Holm-garðe til Noregs, sem ritað er í sœgo hans; ok bauð þar Cristne allre alþýðo. Hann let gera fyrsto kirkjo í ey þeirre er Mostr heiter. Þar lét hann Þangbrand syngja í eynne, ok feck hónom bú ok iarðer. Hann var eyzlo-maðr mikell ok œrr, ok geck brátt upp fé hans. Þá feck hann ser lang-skip, ok herjaðe á heiðna menn, ok ræнte víða, ok lagðe þat fé fyrer lið sítt.

5. Óláfr konungr kom í Noreg á andverðre Gœ́: með hónom vóro marger Íslenzker menn. Sá var einn er Stefner hét; hann var son Þórgils, Eilífs sonar, Helga sonar Biolu af Kialar-nese. Óláfr konungr sende Stefne til Íslannz et fyrsta sumar, er hann kom í Noreg, at boða þar Goðs erende. En er hann kom til Íslannz, þá tóko menn ílla við hónom, þvi at allr lýðr var þá heiðenn á lande her. En hann fór diarflega, bœ́ðe norðr ok suðr ok kende mœnnom rétta trú; en menn skipoðoz lítt við hans kenningar. Ok er hann sá, at þat hafðe engan fram-gang, þá tók

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came home with her a certain man whom the emperor Otto the Young [Otho II] had given as hostage *or* put as steward there, wished to take her from him, but he would not let her go. The hostage *or* steward was a great champion, and he challenged Thang-brand to wager of battle, but Thang-brand got the victory and slew him; wherefore Thang-brand could not abide in Denmark, so he went to king An-laf Tryggvason, and he received him well, and he was consecrated priest there, and was the king's court-priest [chaplain] for a little while.

4. King An-laf journeyed from Ireland eastward into Holm-garth [Russia], and out of Holm-garth to Norway, as it is written in the History of him, and he preached Christendom to the whole people. He had a church first built in a certain island called Moster, and set Thangbrand there to sing service in the island, and gave him house, and lands. He was a great spendthrift and prodigal, and his money soon gave out. Then he gat him a ship of war, and harried the heathen, and plundered far and wide, and kept up his company thereby.

5. King An-laf came into Norway at the beginning of Goe [February]. There were many Icelanders with him. One of them was named Stephen. He was the son of Thor-gils son of Eilif, son of Helge Beolan of Keel-ness. King An-laf sent Stephen to Iceland the first summer he came to Norway to carry God's message there. But when he came to Iceland he was ill received, and worst by his kinsmen, for all the people here in this land were then heathen. Howbeit he journeyed boldly north and south, making known the right faith, but men paid little heed to his teaching. And when he saw that it got no furtherance, he betook

hann at meiða hof ok hœrga, en brióta skurð-goð. Þá sœmnoðo heiðner menn liðe, ok komz hann þá á Kialar-nes nauðolega, ok var þar með frændom sínom. Skip hans stóð uppe í Gufár-óse; þat tók út um vetrenn í vatna-vœxtom ok of-viðre. Þar um kvǽðo heiðner menn þetta:

Nú hefer stafn-vali*nn* Stefnes . . .

Skip kom á land, ok lítt broteð, ok lét Stefner gera at því um váret.

6. Þat sumar á Alþinge vas þat í lœg teket, at frændr enna Cristno manna skylldo sœ́kja um þá goð-lœston, nánare an þriðja brœ́ðra, ok firnare an næsta brœ́ðra. Þat sumar vas Stefner sóttr um Cristne; þá sœk sótto þeir frændr hans,—þvi at Cristnen vas þá kœlloð frænda-skœmm: syner Usvifrs ens Spaka, Þórolfr ok Áskell, Vandráðr ok Torráðr, sótto hann; en Úspakr vilde œngan hlut at eiga; en Stefner mælte: 'Ecke mein mun mer verða at sekð mínne, en fyrer þessa sœk mun yðr henda mikel ógifta á fárra vetra freste.' Stefner fór út um sumaret, ok tók Óláfr konungr vel við hónom.

7. Þá er Óláfr konungr spurðe óspekðer þær er Þangbrandr gerðe, stefnde hann hónom til sín ok bar saker á hann, ok kvað hann ecke skyldo vera í sínne þiónasto, er hann var ráns-maðr.

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himself to defacing temples and high places and breaking the idols. Then the heathen gathered together a company, and hardly was he able to betake himself to Keel-ness, and there he lived with his kinsmen. His ship lay in at Gowe-water-oyce. She was carried out to sea in the winter by the river floods and strong gales. Whereon the heathen made this verse:—

Now hath the mountain-wind wrecked Stephen's ship:
The mighty Anse hath caused it, I ween.
The Gods must be wroth . . .
[See Corpus Poet. Bor. ii. 80 (corrected here).]

The ship was driven ashore somewhat broken, and Stephen had her repaired in the spring.

6. That summer it was made law at the All-moot that Christian men's kinsmen should take action against them as blasphemers, *that is those kinsmen* that were nearer than fifth cousins and farther than second cousins. And the same summer Stephen was sued for being a Christian. His kinsmen set the suit afoot because Christendom was then called a kin-shame *or* family disgrace. Thor-wolf and Ans-kell, Wand-rad and Tor-rad, the sons of Oswif the Sage, brought the suit against him, but Ospac would take no part in it. And Stephen said, 'There shall no harm come to me of my outlawry, but because of it great misfortune will overtake you within a few winters.' Stephen went abroad in the summer, and king An-laf received him well.

7. When king An-laf heard of the breach of the peace that Thangbrand was committing, he summoned him to him, and told him that he

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7. bratiz, Cd. 10. um þá] thus Cd. 20. Small hole in vell.

Þangbrandr bað konung leggja á hendr ser nockora torvelda sende-ferð. Konungr mælte: 'Sátter skolo vit, ef þú ferr til Íslannz, ok fær Cristnað landet.' Þangbrandr mælte: 'Til þess mun-ek hætta.'

4. 1. ÞAT sumar fór Þangbrandr til Íslannz. Hann kom í Alfta-fiærð enn nerðra í Sel-vága fyr norðan Melracka-nes. En er menn visso at Þangbrandr var Cristenn ok hans menn, þá vildo þeir ecke við þá mæla lannz-mennener, ok eige vísa þeim til hafnar.

2. Þá bió Síðo-Hallr at Á; hann fór til Fliótz-dals; en er hann kom þar, þá fór Þangbrandr at finna hann, ok sagðe hónom at Óláfr konungr hafðe sendan hann til Hallz, ef hann kvæme í Aust-fiærðo, ok bað hann vísa þeim til hafnar, ok veita þeim annan dugnað þann er þeir þurfto. Hallr lét flytja þá til Alfta-fiarðar ens Syðra í Leiro-vág; ok sette upp skip þeirra þar er nú heiter Þangbranz-hróf; en Hallr fœrðe skip-farmenn heim á tún-væll sínn, ok gerðe þar tiald þat er þeir Þangbrandr vóro í: þar sœng Þangbrandr messo. Enn næsta dag fyrer Michials messo þá léto þeir Þangbrandr heilagt at nóne; þá var Hallr þar í tialdeno. Hann spurðe: 'Hví létte þér nú verke?' Þangbrandr seger: 'Á morgin er hátíð Michials hæfoð-engils.' Hallr spurðe: 'Hverso er hann háttaðr?' Þangbrandr svarar: 'Hann er settr til þess, at fara mót sǿlom Cristinna manna.' Síðan sagðe Þangbrandr mart frá dýrð Goðs Engla. Hallr mælte: 'Voldogr mun sá er þesser Englar þióna.' Þangbrandr seger: 'Goð gefr þer þessa skilning.'

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could not be in his service since he was a robber. Then Thang-brand asked the king to send him on some hard errand. And the king said, 'We will be reconciled if thou go to Iceland and make the land Christian.' And Thang-brand said, 'I will venture upon it.'

4. 1. THE same summer Thang-brand journeyed to Iceland he made Seal-voes in North Alfet-frith, north of Fox-ness. But when it was known that Thang-brand and his men were Christians, the country folk would not speak to them nor show them to the haven *or* pilot them.

2. At that time Hall o' Side was living at A [River]. He was on a journey to Fleet-dale, but when he came home, Thang-brand went to meet him, and told him that king An-laf had sent him to Hall, if he made land in the East-friths: and he asked him to show them to a haven, and give them such other help as they needed. Hall had the vessel brought over to the southern Alfet-frith to Lear-voe, and they berthed up their ship at a place that is now called Thang-brand's-dock; but the crew Hall took home to his house-field, and they set up a tent there in which Thang-brand and his men dwelt. Thang-brand used to sing his mass there. The day before Michael's-mass Thang-brand made a holiday at the ninth hour. And Hall was in the tent at the time. He asked, 'Why dost thou stop work now?' Says Thang-brand, 'To-morrow is the feast of Michael the Archangel.' Hall asked, 'What manner of being is he?' Thang-brand answers, 'He is appointed to receive the souls of Christian men;' and he went on to talk a great deal about the glory of God's angels. Said Hall, 'Mighty man is he whom these angels

Hallr sagðe um kveldet hiúnom sínom: 'Á morgin halda þeir Þangbrandr heilagt Goðe sínom; ok nú vil-ek, at ér nióteð þess; ok skoloð ér ecke vinna á morgin; ok skolo ver nú ganga at siá athæfi Cristinna manna.' Um morginenn veitte Þangbrandr tíðer í tialde síno, en Hallr geck ok hiún hans at siá athæfe þeirra; ok heyrðe clocna-hlióð, ok kendo ilm af reykelse; ok sá menn skrýdda goðvef ok purpora. Hallr spurðe hiún sín, hverso þeim þockaðez athæfe Cristinna manna; en þau léto vel yfer. Hallr var skírðr Laugardagenn fyrir Pasca, oc hiún hans ǫll þar í ánne.—Hon er síðan kǫlloð Þvátt-á.

[B* (O): Var Hallr skírðr Þvátt-dagenn fyr Pasca í brunn-lœ́k sínom, ok allt hans heima-folk. Gaf Þangbrandr prestr þá nafn lœ́k þeim ok kallaðe Þvátt-á, sem síðan er bœ́renn við kendr.]

3. Um sumaret reið Þangbrandr til Alþinges með Halle. En er þeir kómo í Skóga-hverfe, þá kaupa heiðner menn at þeim manne er Galdra-Heðenn hét, at hann felde iǫrð under Þangbrande. Þann dag er þeir riðo or Kirkjo-bœ́ frá Surtz, Ásbiarnar sonar, Þórsteins

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serve!' Said Thang-brand, 'God gives thee this knowledge!' In the evening Hall said to his household, 'Thang-brand and his men hold the day to-morrow holy to their God, and I will have you profit thereby, wherefore ye shall do no work to-morrow, and we will now go and see the rites of the Christian men.' On the morrow Thang-brand kept the hours [sang the services] in his tent, and Hall and his household went to see their rites, and they listened to the sound of the bells, and smelt the savour of the incense, and beheld the vestments, fine linen and purple. Hall asked his household what they thought of the rites of the Christians, and they said that they liked it well. And on the Saturday before Easter, Hall and all his household were baptized there in the River. The river was called Thwatt-a [Dip-water] ever afterwards.

[Double text.] Hall was baptized the Saturday before Easter in his brook *or* beck, and all his household. Priest Thang-brand gave the brook a name, and called it Thwatt-water, and the homestead has ever since been called after it.

3. That summer Thang-brand rode with Hall to the All-moot, and when they reached Shaw-wharf behold the heathen hired a certain man who was called Charm-Hedin, to make the earth give under Thang-brand. And that very day as they were riding out of Kirkby from Swart As-beorn's son, the son of Thorstan-Ketil the Fool's son,—men that

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3. skolo þer, Cd. 7. þokknadiz, Cd. 14. B* (N):—Um váret efter fór þangbrandr at boða Cristne ok Hallr með hónom: en es þeir kómo vestr um Lóns-heiðe, til Stafa-fellz—þar bió þórkell; hann mælte mest í móte trúnne, ok scoraðe þangbrand á holm; þá bar þangbrandr róðo-cross fyrer skiöldenn, ok lauk svá með þeim at þangbrandr hafðe sigr ok drap þórkel:—In the spring after Thangbrand went forth to preach Christendom, and Hall with him; but when they came west over Lon's-heath to Staff-fell, there dwelt Thorkell. He spake most against the faith, and challenged Thangbrand to wager of battle. Thangbrand bore a red cross on his shield there, and it ended so with them that Thangbrand had the victory and slew Thorkell. (*Apocryphal probably and of the Niala Editor's making.*) 17. þórsteins s.] add. B* (O), Landn.; om. Cd.

sonar, Ketils sonar ens Fíflska.—Þeir vóro aller skírðir lang-feðgar.

[B* (O). Þeir lang-feðgar bioggo í Kirkju-bœ hverr efter annan, ok vóru aller Cristner, þvi at þar mátti aldri heiðinn maðr búa.] Þá fell hestr Þangbranz í iærð niðr; en hann hlióp af bake ok stóð á backanom heill. Þangbrandr skírðe marga menn í fær þeirre, Gizor enn Hvíta ok Hall í Hauka-dale—hann var þá þré-vetr—ok Hialta Skeggja son. Þangbrandr flutte skoroliga Goðs œrende á þinge, ok tóko þá marger menn við trú í Sunnlendinga-fiórðunge, ok Norðlendinga-fiórðunge. Hann fór efter þinget, ok ætlaðe et eystra til Eyja-fiarðar. Kom hann norðr í Œxar-fiærð um sumaret, ok skírðe marga menn í lœ́k þeim hiá Skinna-stæðom, er Brannz-lœkr heiter síðan; ok at Mý-vatne í Þangbranz polle; en eige náðe hann lengra framm at fara an til Skialfanda-fliótz fyrir ríke Eyfirðinga. Hvarf hann þá aftr í Aust-fiærðo, ok kende þar trú. Þangbrandr fór et syðra þaðan vestr.

4. En þá er Þangbrandr kende trú fyrer mænnom á Íslande; tóko marger menn þat til at níða hann. Þat gerðe Þórvaldr enn Veile, er bió í Vík í Gríms-nese. Hann orte um Þangbrand; ok hann kvað þessa víso til Ulfs skaldz:

Uskelfom skal-ek Ulfe einhendis . . .

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were all baptized generations back *or* these forbears dwelt at Kirkby one after another, and were all Christians, because no heathen man might dwell there,—Thang-brand's steed fell into the earth, but he sprang off its back and stood safe upon the bank. On this journey of theirs Thang-brand baptized many men—Gizor the White and Hall o' Hawk-dale, who was then three years old, and Sholto, Scegge's son. Thang-brand did God's errand at the Moot bravely, and many men out of the South-land-men's Quarter and the North-land-men's Quarter received the faith. He went away after the Moot, meaning to go by the eastern road to Ey-frith. He came north into Axe-frith during the summer, and baptized many men in the brook hard by Skin-stead that is called Brand's-beck ever since, and at Thang-brand's pool in Midge-water, but he was not able to get further on his journey than Shelving-fleet, because of the force of the Ey-frith-men; so he turned back into East-frith and taught the faith there. Thang-brand went west by the southern road.

4. Now when Thang-brand began to teach the faith in Iceland many men set themselves to make lampoons on him. Thor-wald Weile, who dwelt at Wick in Grim's-ness, did so. He made verses upon Thang-brand, and this verse he told to Wolf the poet:—

To Wolf the dauntless Ugge's son I will send a message
To bid him drive away the foul blasphemer of the gods.
[See Corpus Poet. Bor. ii. 80 (corrected here).]

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10. ok í norðr-sveitom Eyfirðinga-fiórdungs, B* (O). 11. Kom hann . . . heiter síðan] B* (O); hann skírðe marga menn í þangbranz-lœ́k í Axarfirðe, Cd. 19. Vík] Eyvík, B* (O).

Þetta kvað Ulfr í móte:

Teckat-ek syndz þó at sendi sannreynis . . .

Vetrliðe skáld orte ok níð um Þangbrand, ok marger aðrer. En þá er (þeir) kómo vestr í Fliótz-hlíð,—en Goðleifr Ara son af Reykja-hólom var með hónom—spurðu þeir at Vetrliðe skáld var at torf-skurðe með húskærlom sínom. Þeir Þangbrandr fóro til ok vǫ́go hann þar. Þetta var kveðet um Goðleif:

Ryðfiónar geck reynir randa . . .

Þaðan fóro þeir vestr í Gríms-nes, ok fundo Þórvald enn Veila við Hest-lœ́k, ok vǫ́go hann þar. Þaðan hurfo þeir aftr, ok vóro með Halle annan vetr; en um váret bió Þangbrandr skip sítt.

5. 1. ÞAT sumar var Þangbrandr sóttr til sektar um víg þesse. Hann lét út, ok varð aftr-reka í Borgar-fiærð í Hitar-á—þar heiter nú Þangbranz-hróf niðr frá Skipa-hyl; ok þar stendr enn festar-steinn hans á berge eino.—En er þeir vóro þar komner, hæfðo heraðs-menn fund at því, at banna þeim kaup æll. Þangbrandr kom á Crossa-holt, ok sœng þar messo, ok reiste þar crossa.

2. Kolr hét maðr er bió í Lœ́kjar-bug; hann átte mat svá mikenn, at hann visse varla hvat hann skylde af gera. Þangbrandr

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And Wolf answered him:—

I will not take the bait in my mouth though Thorwald send it.
It is not mine to bolt the fly, much evil will come of it.
[See Corpus Poet. Bor. ii. 80 (corrected here).]

Winter-lide the poet also made a lampoon upon Thang-brand, and many others beside did so. But when Thang-brand and his friends were come west into Fleet's-lithe—now God-laf Arason of Reek-hills was with him—they found that Winter-lide the poet was out cutting turf with his house-carles. And Thang-brand and his men went after him and slew him. And this verse was made upon God-laf:—

The Rood-bearer [Thangbrand] slew the Poet with a sword.
The Soma-keeper [Godlaf] smote Winter-lide the poet.

Thence they journeyed westward into Grim's-ness, and came upon Thorwald by Hengist-beck, and slew him there. Then they turned back and stayed with Hall a second winter, and in the spring Thang-brand made ready his ship.

5. 1. THAT summer Thang-brand was sued to outlawry for these manslaughters.

He put to sea, but was driven back into Borg-frith up the Hot-river, at the place that is now called Thang-brand's-dock, down from Ship-deep, and there still stands on a rock his mooring-stone. But when they were come there, the men of the hundred held a meeting to forbid all dealing with them. Thang-brand came to Cross-holt and sung mass there, and set up a cross.

2. There was a man named Col, that dwelt at Beck-bent. He had so much meat that he hardly knew what he should do with it. Thang-

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5. þeir spurðu, Cd. 7. Guðleigi, Cd.

fór þangat, ok falaðe mat at hónom; en hann vilde engan selja. Þeir tóko matenn, ok lœgðo verð efter. Kolr fór ofan á Hitar-nes, ok kærðe fyr Skegg-Birne er þar bió. Hann fór með Kol at finna Þangbrand, ok bǽðo hann láta rakna ránet ok bœ́ta fyrer; en Þangbrandr neitaðe því þverlega. Þeir bœrðoz á fitenne ofan frá Steins-holte. Þar fell Skegg-Biœrn ok átta menn aðrer—þar er haugr Skegg-Biarnar á fitenne.—En aðrer vóro iarðaðer í Land-draugs-holte þar hiá fitenne; ok sér þar enn gœrla kumlen. Tveir menn fello af Þangbrande.

En er Gizorr enn Hvíte spurðe þesse tíðende, bauð hann Þangbrande til sín, ok var hann þar enn þriðja vetr.

3. Þann vetr tók út skip Þangbranz or Hitar-á, ok braut miok, ok rak á land fyr sunnan Kalfa-lœ́k.

4. [B* (N): Steinvœr kom í móte hónom móðer Scalld-Refs, hon boðaðe Þangbrande heiðne, ok talðe lenge fyr hónom. Þangbrandr þagðe meðan hon talaðe; en talaðe lenge efter ok snere því í villo es hon hafðe mælt: 'Hefer-þú heyrt þat,' sagðe hon, 'es Þórr bauð Criste á holm, ok þorðe hann eige at berjaz við Þór?' 'Heyrt hefe-ek,' seger Þangbrandr, 'at Þórr vas ecke nema mold ok aska, ef Goð vilde eige at hann lifðe.' 'Veiztú,' seger hon, 'hverr broteð hefer skip þítt?' 'Hvat seger þú til?' seger hann. 'Þat mon-ec segja her,' seger hon.]

Þór brá þvinnils dýre . . .

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brand went to his house and wanted to buy meat of him, but he would not sell any. Then they took some of the meat, and left the worth of it there. Col went down to Hot-river-ness and complained to Scegg-Beorn, who dwelt there. He went with Col to see Thang-brand, and they asked him to give back what he had robbed and pay boot for it, but Thang-brand denied this flatly. They fought on the water-meadow down by Stan's-holt, and Scegg-Beorn fell there and eight men with him. Scegg-Beorn's barrow stands there on the water-mead, but the others were buried at Land-drow's-holt hard by the water-meadow, and there is still to be clearly seen the cairns. Two of Thang-brand's men fell.

But when Gizor the White knew of these tidings he asked Thang-brand to his house, and he stayed there with him the third winter.

3. That winter Thang-brand's ship was driven out of Hot-river and badly wrecked, and driven ashore north of Calf-beck.

4. Stan-wor, the mother of poet Ref, came to meet him. She preached heathendom to Thang-brand and spoke at length to him. Thang-brand was silent while she spake, but afterwards he talked long, and confounded all that she had said. 'Hast thou heard this,' said she, 'that Thor challenged Christ to a wager of battle, and he dared not to fight against Thor?' 'I have heard,' saith Thang-brand, 'that Thor was nothing more than dust and ashes if God had not wished him to live.' 'Knowest thou,' saith she, 'who hath wrecked thy ship?' 'What sayest thou thereon?' saith he. 'I will tell thee,' saith she—

Thor drove Thangbrand's ship from her moorings,

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3. Hit^{r}-ness, vell. 22. þar um orte St. m. Skald-Refs þetta, *and the verse*, Cd.

Braut fyr biollo gæti . . .

5. Þangbrandr fór um váret vestr á Barða-strænd, at finna Gest enn Spaka. Þar skoraðe Norœnn berserkr á hann til holm-gængo. Þangbrandr iátte því. Berserkrenn mælte: 'Eige muntú þora at berjaz við mik, ef þú sér íþrótter mínar. Ek geng berom fótom um eld brennanda; ok ek læt fallaz berr á sax-odd mínn; ok sakar mik hvárke.' Þangbrandr svarar: 'Goð mun því ráða.' Þangbrandr vígðe eldenn, en gerðe cross-mark yfer saxeno. Berserkrenn brann á fótom er hann óð eldenn. En er hann fell á saxet, stóð þat í gegnom hann; ok feck hann af því bana. Þesso fægnoðo marger góðer menn þó at heiðner være. Þá lét Gestr prim-signaz; ok nockorer viner hans.

6. Þangbrandr fór vestan ok lét bœta skip sítt. Þat kallaðe hann Iárn-meis. Hann siglðe suðr um fiærð til Hafnar, ok lagðe inn í vágenn, ok lá þar til hafs—þat heiter síðan Iárn-meis-hæfðe millim Hafnar ok Belgs-holtz.—Hann fór útan um sumaret til Óláfs konungs í Þróndheime.

The Powers broke the sea-bird of the bell-ward,
Christ did not guard the vessel,
God did not watch over the boat.
[See Corpus Poet. Bor. ii. 80 (corrected here).]

5. In the spring Thang-brand journeyed west into Bard-strand to see Guest the Sage, and there a Norwegian bear-sark challenged him to wager of battle, and Thang-brand consented thereto. The bear-sark said, 'Thou wilt not dare to fight with me, if thou see my feats; I can go barefoot over a burning fire, and I can let myself fall naked on my knife-edge, and neither does me any harm.' Thang-brand answered, 'Nevertheless God shall rule in this.' Thang-brand hallowed the fire, and made the sign of the cross over the knife. The bear-sark burnt his feet when he walked through the fire, and when he fell upon his knife it went through him, and he got his death thereby. At which thing many good men rejoiced, albeit they were heathen. Then Guest and certain of his friends had themselves prime-signed.

6. Thang-brand went eastward and had his ship repaired. He called her Iron-basket. He sailed south along the frith to Haven, and put into the bay, and lay there ready for sea, and that place was called Iron-basket's-head ever after. It lieth between Haven and Belly-holt. He went abroad that summer to meet king An-laf at Throndham.

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2. B* (O) omits all chapter 5, and has instead of it—En er þangbrandr var skamt í haf kominn, þá logðoz á mót-viðri með stormom, ok varð hann aftr-reka til Íslanz. Tók hann land í Höfn í Borgar-firðe skamt frá Hvítá. þá bió í Skálholte Gizorr Hvíte, Teitz son, Ketilbiarnar sonar, en er hann spurðe at þangbrandr var orðinn aptr-reka, þá bauð hann hónom til sín ok var þangbrandr í Skálholte um vetrinn. Á þeim vetre tók stormr skip þangbranz ok braut nockot. Um þat orte Steinunn m. Skald-Refs. þórr brá . . . Ok enn kvað hon—Braut fyrir . . . þat skip lét þangbrandr bæta ok kallaðe Iárn-meis—þar er við kendr Iárn-meis-hofðe.—*Follows the journey to Bard-strand.* Efter þat fór þangbrandr til skips síns, ok fór útan um sumaret á Iárn-meisnom; ok tókz sú ferð vel; kom af hafe útan at þróndheime ok lagðe skipe síno inn til Níðar-óss. 3. noren, vell.

6. 1. UM sumaret á þinge vas mikel umbrœ́ða um trúna, es Þangbrandr boðaðe, ok goðlæstoðo þá sumer menn miok. En þeir es skírðer vóro ámælto goðonom; ok vas at því sveitar-dróttr mikell. Þá kvað Hialte Skeggja son kviðling þenna at Lœgberge:

Vil ek *hauga* Goð geyja: grey þicke mer Freyja:
Æ man annat-tveggja Óðinn grey eða Freyja.

Under þann kviðling tók Rún-ólfr Goðe, son Ulfs, Iorundar sonar Goða, ok sótte Hialta um goð-gó́. Hann lýste meirr í því ríke sítt ok þrá-lynde an réttlæte, þvi at hann gat eige haldet dómenom fyrer vin-sæld Hialta, fyrr an hann sette á Œxar-ár-brú, ok lét verja brúar-sporðana báða með vǿpnum. Þá varð einge til at reifa málet fyrr an Þórbiœrn, son Þórkels or Goðdœlom, settesc í dómenn ok reifðe málet. Í þeim dóme vas Hialte dœ́mðr sekr fiorbaugs-maðr um goð-gó́.

2. Þat sumar fór hann útan á því skipe es hann hafðe gœra láteð heima þar í Þiórs-ár-dale, ok fœ́rðe efter Rang-ó́ enne vestre til sióvar skipet. Ok es þeir fóro efter ó́nne ofan, þá rann maðr efter landeno, ok hafðe í hende spiót ok skiœld. Hialte mælte til hans:

Þer liggr halms-visk þar es hiartað skylde.

Sá skaut spióteno til Hialta; en Hialte greip skiœlld, ok kom þar í spióteð. Menn Hialta hliópo á land ok tóko hann, ok spurðo hverr hann være. Hann kvazc Narfe heita, ok kvað Rúnólf hafa

6. 1. IN the summer at the Moot there was great talk about the faith which Thang-brand preached, for some men blasphemed it much, but they that were baptized mocked the gods, and so there arose great parties *or* factions. It was then that Sholto, Scegge's son, recited this lampoon at the Rock of Laws. [See Libellus 7. 3.]

And for this lampoon Run-wolf the priest *or* gode, the son of Wolf, the son of Eor-wend the gode, took action and sued Sholto for blasphemy, and showed therein more of his might and obstinacy than right. Albeit he could not get the court sat—so beloved was Sholto—before he set it at Axe-water-bridge, and had both bridge-tails kept with arms. There was no one who would sum up the case till Thor-beorn, the son of Thor-kell o' God-dales, took his seat in the court and summed up the case, and by his doom was Sholto condemned to outlawry for his blasphemy.

2. That summer he went abroad in the ship that he had built at home in Thiors-water-dale, and he brought her down along West Rang-water to the sea. And as he and his men were journeying down below along the river, a man came running along the land above with a spear and shield in his hands. Sholto called to him,

'There lies a wisp of straw where thine heart should be.'

He cast the spear at Sholto, but Sholto caught up his shield and the spear lit upon it. Sholto's men sprang ashore and took the man, and asked *him* who he was. He said his name was Narve, and

7. Æ man . . .] (2nd line) add. B* (O and N); om. Cd. 10. dómenom] thus vell. and B* (O). 11. lét verja víge brúar-sporðana, B* (O). 12. -sporðana] B* (O); -skorðana, vell. 22. lupu, vell.

sendan sik til hæfoðs Hialta, ok skylde hann svá leysa sik undan sekðom. Hialte mælte: 'Kann ek þer betra ráð; far þú útan með mer, ok mon-ek gœra þik syknan.' Hialte fór útan, ok kom um hausteð norðr í Þróndheim á fund Óláfs konungs. Þá kom ok útan af Íslande Gizorr Hvíte mágr hans.

3. Óláfr konungr hafðe cristnað Hálogaland, ok kom hann til Níðar-óss um hausteð. Þar vóro þá marger Íslenzker menn þeir-es fyr skipom réðo. Þeir stýrðo eino skipe, Ceartan Óláfs son Pá, ok Kalfr Ásgeirs son, ok Bolle Þórleiks son: þar stýrðe ok Halldórr síno skipe son Goðmundar ens Ríka: ok Kolbeinn son Þórðar Freys-goða: ok Svertingr son Rúnolfs Goða; Hallfrœðr Óttars son; ok Þórarenn Nefjúlfs son—þesser vóro aller heiðner. Þeir lǽgo fyre bœ́nom, ok ætloðo suðr fyr land; en þeim gaf eige áðr konungr kœ́me norðan.

4. Þat vas einn góðan veðr-dag, at menn fóro á sund ór bœ́nom; ok sǽ þeir es á skiponom vóro, at einn maðr vas myklo betr sund-fœ́rr an aðrer. Bolle Þórleiks son mælte við Ceartan frænda sínn, 'Hví reyner þú eige sund við þann enn fœ́ra mann?' Ceartan mælte: 'Ecke vil ek við hann þreyta.' 'Hvar kom kapp þítt þá?' seger Bolle, ok kastaðe klæðonom. Þá hlióp Ceartan upp ok af klæddesc, ok bað Bolla vesa kvirran. Ceartan hlióp á sund, ok lagðesc at mann-enom, ok fœ́rðe hann niðr, ok hellt niðre um hríð.

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that Run-wolf had sent him to get the head of Sholto, and thereby he should free himself from his outlawry. But Sholto said, 'I know a better thing for thee; do thou come aboard with me, and I will make thee a free man.' Sholto went aboard and made land about harvest north in Throndham, for he wished to meet king An-laf. And at the same time Gizor the White, his father-in-law, came abroad from Iceland.

3. King An-laf had christened Haloga-land, and he reached Niths oyce about harvest-tide. Now there were there at that time many Icelanders captains of ships. Ceartan son of Olaf Peacock, and Calf As-gar's son, and Bolle Thor-lac's son commanded one ship. Hall-dor the son of God-mund the Mighty was also there in command of his own ship, and Col-ban son of Thord the priest *or* gode of Frey, and Swert-ing the son of Run-wolf the priest *or* gode, Hall-fred Ot-here's son, and Thor-arin Neb-wolf's son. All these were heathen men. They lay off the town, meaning to sail to the south of the country, but they did not get a wind till the king was come from the north.

4. It happened one fine day that there came men from the town to swim in the sea, and they that were on board the ships perceived that one of the men was a far better swimmer than the rest. Said Bolle Thor-lac's son to Ceartan his kinsman, 'Why dost thou not try a swim with that clever man?' Said Ceartan, 'I do not want to vie with him.' 'Where is thy courage gone?' says Bolle, and began to cast off his clothes. Then Ceartan sprang up and cast off his clothes, and bade Bolle be still. Ceartan then leapt into the sea to swim, and struck out towards the man and pulled him down, and held him under for

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1. sent, Cd. 3. syknan] B* (O); þignan, vell. (=þig syk'nan). 14. kom, Cd.
21. kviRan, thus vell., a Norwayism.

Efter þat kómo þeir upp, ok fœ́rðe Ceartan hann niðr annat sinn. Ok es Ceartan vilde upp, tók sá Ceartan, ok hélt hónom niðre um hríð. Et þriðja sinn fœ́rðe sá Ceartan niðr, ok hélt hónom svá lenge niðre, at hónom hélt við kafnan. Þá lægðosc þeir til lannz, ok spurðe þesse maðr Ceartan, ef hann visse við hvern hann hafðe þreytt sundet. Hann kvazc þat eige vita. Hann gaf Ceartan*e* skallaz-skickjo, ok kvað hann þá vita mundo, við hvern hann hafðe þreytt sundet. Ceartan varð víss at þesse maðr vas Óláfr konungr. Hann þackaðe hónom sœmelega giæfna. Heiðner menn léto ílla yfer því es Ceartan hafðe giafar þeget af kononge.

Michials-messo dag þá gengo marger Íslenzker menn at heyra tíðer, ok siá sið Cristenna manna. Ok es þeir kómo aftr, rœ́ddo þeir um með ser, hvern veg þeim hefðe virzc þeirra athæve, Ceartan lét vel yfer; en fáer aðrer. Konongr varð þess skiótt víss, ok sende efter Ceartan*e*, ok spurðe ef hann vilde taka við Cristne. Ceartan kvað hann gœra mega svá, at hann munde því eige nítta. Konungr spyrr hvat hann mæler til. 'At ér fáet mer eige minna sóma her an ek á vón á Íslande, þó at ek koma þar eige.' Konungr iátte því. Ceartan vas þá skírðr, ok vas í boðe konungs meðan hann vas í hvíta-váðom.

[B* (O) *om. the whole extraneous Ceartan episode, but treats* § 3 *at greater length*:—

Nú verðr fyrst at segja frá þeim Íslenzkom mænnom, es þetta

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a time. After that they came up, and Ceartan pulled him down a second time; but when Ceartan wanted to come up, he caught hold of him and kept him down for a while. And the third time he pulled Ceartan down, and kept him down so long that he was well-nigh drowned. Then they swam ashore, and the man asked Ceartan if he knew with whom he had vied in swimming. He said he did not know. Then he gave Ceartan a scarlet cloak, and told him that now he must know with whom he had vied in swimming, and Ceartan knew then that this man was king An-laf. He thanked him courteously for his gift. The heathens were not at all pleased that Ceartan had taken a gift from the king.

On Michaelmas-day men (Icelanders) went to hear the services and see the ways of the Christians, and when they came aboard again they talked over among themselves what they thought of their rites. Ceartan spoke well of them, but only few of the others. The king soon heard of this, and sent for Ceartan and asked him if he would become a Christian. Ceartan said that it was in the king's power to bring him to consent. Then the king asked him what he meant by that. 'That thou should not give me less honour here than I may look for in Iceland if I do not go back there.' And the king agreed to this. Then Ceartan was baptized, and he stayed with the king as his guest while he was in his chrisom-clothes.

[B* (O). Double text.] Now first it must be told of the Icelanders that the same summer there came men out of Iceland to Nith's

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18. þer, vell. minni, vell.

sama sumar kómo útan af Íslande til Níðar-óss, lítlo áðr an Óláfr konungr kom norðan af Hálogalande. Þar vas einn maðr Halldórr, son Goðmundar ens Ríka af Mæðro-vællom; annarr Kolbeinn son Þórðar Freys-goða, bróðer Brenno-Flosa; þriðe Svertingr son Rúnolfs Goða; þar réð ok fyre skipe Þórarenn Nefjulfs-son—þésser vóro aller heiðner; ok marger aðrer, bæðe ríker ok óríker. Þesser menn sem nú vóro nefnder, hverr með sína skip-verja, leitaðu til braut-siglingar, þegar (es) Óláfr konungr vas komenn norðan af Hálogalande; þvi at þeim vas sagt, at konungr nauðgaðe alla menn til Cristne. Lægðo heiðingjar þegar út or ǽnne, es konungr vas komenn til bœ́jarens; siglðo þeir út efter firðe. Því næst geck þeim veðr í þrá, ok rak þá inn aftr under Níðar-holm. Þetta vas sagt Óláfe konunge, at Íslendingar lǽgo út under Holme nockorom skipom, ok vóro aller heiðner, ok vildo flýja fund hans. Konungr sende þegar menn út til þeirra, ok bannaðe þeim braut-ferð, ok bað þá leggja inn til bœ́jar. Þeir gærðo svá; en bǽro ecke af skipom sínom.—Í þann tíma kómo af Íslande gæfger menn ok mikels-verðer, þeir es við Cristne hæfðo teket af Þangbrande preste, Gizorr Hvíte ok Hialte Skeggja son or Þiórsár-dale (*here follows the episode of Hialte*).]

7. 1. Í ÞVÍ bile kom Þangbrandr prestr af Íslande til konungs, ok sagðe hvern fiánd-skap menn hæfðo þar við hann lýst; ok kallaðe œnga vǽn at Cristne mœnde þar við gangasc. Þá varð konungr svá reiðr, at hann lét taka marga Íslenzka menn ok

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oyce, a little before king An-laf came from the north out of Haloga-land. There was one man named Hall-dor son of God-mund the Mighty of Madder-field, another Col-ban the son of Thord Frey's priest *or* gode, the brother of Flose o' the Burning, a third Swerting, the son of Run-wolf the priest *or* gode; and the master of the ship was Thor-arin Neb-wolf's son. These were all heathens, and many others both rich and poor. Those men that were named above, each with his crew, sought to sail away as soon as king An-laf was come from the north out of Haloga-land, because it was told them that the king compelled all men to Christendom. The heathens stood out of the river as soon as the king came to the town. They were sailing out along the frith, when there met them a contrary wind, and drove them back again up the frith to Nith-holm. It was told king An-laf that there were Icelanders lying out under Holm in certain ships, and they were all heathen, and wished to fly from his presence. The king straightway sent men out to them and forbad them to leave the country, and bade them put back to the town. They did so, but did not unload their ships. At that time there came out of Iceland men of note and great worth *or* worship that had taken Christendom at the hands of Thang-brand the priest, Gizor the White, and Sholto, Scegge's son, of Steer's-water-dale.

7. 1. AT that very time Thang-brand the priest came to the king from Iceland, and told him what enmity men had shown him there, and said that there was no hope of Christendom being received there. Then the king was so angry that he had many of the Icelanders taken prisoners

setja í iárn; hét sumom drápe, en sumom meizlom; en sumer vóro rænter; sagðe konungr at hann skylde þá gialda þeim þat *h*verso úvirðilega feðr þeirra tóko á Íslande hans œrendom. Þeir Hialte ok Gizorr bǽðo þá fyrer mœnnom, sagðo at konungr hafðe þat mællt, at menn skyldo ecki þat hafa til saka gœrt áðr, ef þeir vilde skírasc láta, at eige skylde frið hafa. Gizorr talðe frændseme við konung—Álof, móðer hans, vas dótter Bœðvars hersess, Víkinga-Kára sonar; en Ástríðr, móðer Óláfs konungs, vas dótter Eiriks, bróðor Bœðvars—Gizorr sagðe at hónom þótte vǽn at Cristne mœnde við gangasc á Íslande, ef rǽðom være at faret. 'En Þangbrandr fór þar sem her heldr úspaklega; drap hann þar menn nockora; ok þótte mœnnom hart at taka þat af útlendom manne.' Óláfr konungr seger: 'Aller menn skolo frið hafa, ef it Hialte bindezc fyrer, at Cristnen gangesc við á Íslande; en taka mon-ek í gísling þá menn es mer þickja bazt menter af Íslendingom, þar til es reynt es hverso þetta mál ferr.'—Til þessa nefnde konungr Ceartan Óláfs son; Halldór son Goðmundar Ríka; Kolbein son Þórðar Freys-Goða, bróðor Brenno-Flosa; Sverting son Rúnolfs Goða. Þá mælte maðr, es Svertings vas geteð: 'Úverðogr es Svertingr þess, at Hialte veite hónom í orðom, þvi at faðer hans sótte Hialta um sakleyse.' Þangbrandr svarar: 'Oft mun þat lýsasc, at Hialte mon betr hafa, an þeir es til mótz ero; ok takeð ér, herra,

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and set in irons. Some he ordered to be slain, and some maimed, and some were plundered, for he said that he would pay them for the unworthy way their fathers had received his message in Iceland. But Sholto and Gizor spoke for them, saying that the king had promised that no man should have done such ill but that he would give them his peace if they would be baptized. Gizor reckoned up his kinship to the king: Alof, his mother, was the daughter of Bead-were the Herse *or* Lord, son of Wicking-Care, and Ast-rid, king An-laf's mother, was the daughter of Eirik Bead-were's brother. Moreover Gizor said that he thought there was hope that Christendom would succeed in Iceland if it were wisely forwarded. 'But Thang-brand hath carried himself there as he did here, rather lawlessly in slaying certain men there, and men thought it hard to brook such behaviour in a stranger.' And king An-laf said, 'All these men shall have quarter if Sholto and thyself will bind yourselves that Christendom shall succeed in Iceland; but I will take as hostages those among them whom I think to be of the best families of the Icelandmen, until it be tried how the business goes.' And to this end the king named Ceartan Olaf's son, Hall-dor, the son of God-mund the Mighty, Col-ban, the son of Thord the priest *or* gode of Frey, the brother of Flose o' the Burning, and Swerting, the son of Run-wolf the priest *or* gode. Then a man said when Swerting was spoken of, 'Swerting is not worthy of Sholto being bound for him, for his father sued Sholto sackless *or* for no guilt.' But Thang-brand answered and said, 'It will often be proven that Sholto takes a better part than those who are against

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1. iann, vell. 2. þverso, Cd. 4. sagðe, vell. 13. it] þit, vell.
20. þvi] om. vell. 22. moðz, vell.

vel þá Hialta ok Gizor þvi at þeir launa oft góðo flla hlute.' Þesso iátto þeir Hialte ok Gizorr, at flytja konungs œrende á Íslande. En efter þat vóro aller Íslenzker menn leyster ok skírðer, þeir sem þar vóro.

2. Óláfr konungr veitte Hallfrœðe goð-sifjar, þvi at hann vilde eige láta skírasc ella—þá kallaðe konungr hann Vandræða-skálld, ok gaf hónom sverð at nafn-feste. Gizorr ok Hialte vóro með konunge um vetrenn, ok sat Gizorr fyr á-dryckjo konungs, innarr an lender menn. Með konunge vóro ok gíslar ener Íslenzko í góðo yferlæte.

8. 1. UM váret bioggo þeir Hialte ok Gizorr skip sítt til Íslannz; marger menn lætto þess Hialta; en hann gaf ser ecki um þat.

Þat sumar fór Óláfr konungr or lande suðr til Vindlannz. Þá sende hann ok Leif Eiriks son til Grœ́na-lannz at boða þar trú. Þá fann Leifr Vínland et Góða. Hann fann ok menn á skip-flake í hafe—því vas hann kallaðr Leifr enn Heppne.

2. Hialte ok Gizorr kómo þann dag fyr Durholma-ós es Brenno-Flose reið um Arnar-stacks-heiðe til Alþingess: þá spurðe hann af þeim mænnom es til þeirra hæfðo roet, at Kolbeinn, bróðer hans, vas tekenn í gísling; ok allt um œrende þeirra Hialta; ok sagðe

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him; and do thou, lord, treat Sholto and Gizor well, for they often repay evil with good.' Sholto and Gizor agreed to do the king's errand to Iceland, and then all the Icelanders that were there were set free and baptized.

2. King An-laf stood god-father to Hall-fred, for he would not let himself be baptized unless he did; and therefore the king called him the Hard-poet, and gave him a sword to bind the name.

Gizor and Sholto stayed that winter with the king, and Gizor sat as the king's drink-mate nearer the king above his thanes. And the Icelanders that were hostages were with the king also, and were well entreated.

8. 1. In the spring Sholto and Gizor fitted out their ship to go to Iceland. Many would have dissuaded Sholto from going, but he paid no heed to what they said.

That summer king An-laf went out of the country to Wend-land in the south, and he sent Leif Eiric's son to Green-land to preach the faith there. It was then that Leif discovered Wine-land the Good. He also discovered a crew on the wreck of a ship out in the deep sea, and so he got the name of Leif the Lucky.

2. Sholto and Gizor made land off Door-holm-oyce the day that Flose o' the Burning was riding over Arn-stack-heath to the All-moot. And he heard from them that had rowed off to them that Col-ban his brother had been taken and kept as a hostage, and all about the errand Sholto and Gizor were doing, and he told these tidings at the All-moot.

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7. G. ok H.] thus here, Cd. 13. um þat] B* (O) here inserts episode on Sverting, from Laxdæla or some other extraneous relation: Svertingr bió þá skip sítt . . . fór Svertingr hverge at sinne. 18. Giz. ok H., Cd.

hann þau tíðende til Alþingess. Þeir tóko þann sama dag Vestmanna-eyjar, ok lægðo skip sítt við Hœrga-eyre: þar bǽro þeir fæt sín á land, ok kirkjo-við þann es Óláfr konungr hafðe láteð hœggva; ok mælte svá fyrer, at kirkjona skylde þar reisa sem þeir skyte bryggjom á land. Áðr kirkjan vas reist, vas hlutað um hvǽrom-megen vágsens standa skylde; ok hlautzc fyr norðan—þar vóro áðr blót ok hœrgar. En er þeir hæfðo dvalzc tvá daga í eyjonom, ok reistan laup kirkjonnar, þá fóro þeir þaðan, ok tóko Eyja-sand þann sama dag. Þat vas þann dag es menn riðo á þing. Þeir fengo œngan farar-greiða né reið-skióta fyr austan Rang-ǽ; þvi at þar sǽto þing-menn Rúnolfs í hverjo húse. Þeir gengo þar til es þeir kómo í Háf til Skeggja Ásgautz sonar; hann feck þeim hesta til þings; en Þórvaldr, son hans, vas áðr heiman riðenn, es átte Col-torfo systor Hialta. En es þeir kómo í Laugar-dal, fengo þeir þat af Hialta, at hann vas efter með tolfta mann, þvi at hann vas sekr fiorbaugs-maðr.

3. Þeir Gizorr riðo þar til es þeir kómo til Vellan-kotlo við Olfus-vatn: þá gœrðo þeir orð til Alþingess, at viner þeirra ok venzla-menn skyldo ríða í mót þeim. Þeir hæfðo þá spurt at óviner þeirra ætloðo at verja þeim þing-vællenn. En áðr þeir riðe frá Vellan-kætlo, kómo þeir Hialte þar; ok vóro þá frændr þeirra ok viner komner í móte þeim; riðo þeir þá á þing með miklom

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Sholto and Gizor made the West-man-eys the same day, and berthed their ship off Harrow-eyre. There they carried their butts ashore and the church timber that king An-laf had had hewn; he had told them withal that they should raise a church where they first shot their landing-stages ashore. Before the church was raised they cast lots to find on which side of the bay it should stand, and the lot fell for the north side, where there were sacrifices and harrows before. But when Gizor and his men had abode in the island two days, and had already set up the frame-timbers, then they went thence and made Ey-sand. It was the very day when men were riding to the Moot. They could get no furtherance or horses east of Wrang-water, because the moot-men of Run-wolf held every house. They walked till they came to Have to Scegge Ansgaut's son [Iodur's son]. He gave them horses for the Moot; but Thor-wald his son had already ridden from home. He had to wife Col-torf, Sholto's sister. And when they came to Bath-dale they persuaded Sholto that he should stay behind with eleven other men, because he was under the lesser outlawry.

3. Gizor and his men rode on until they came to Welling-kettle by Aulfus-mere. Then they sent word to the All-moot that their friends and kinsfolk by marriage should ride to meet them. They had heard then that their foes meant to keep them off the moot-field. But before they rode from Welling-kettle Sholto and his men came up. And their kinsmen and friends came to meet them, and then they rode

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4. hœggva] öxa, B* (O). 7. Thus (en er þeir Gizor . . . sand) B* (O); þeir vóro tvær nætr í Eyjonom áðr þeir fóro inn á land: They were two nights in the isles before they went into the mainland.—Cd. 12. Ásgautz] B*; Iokurs, Cd. (John Erlendsson).

flocke, ok til búðar Ásgríms Elliða-Gríms sonar, systor-sonar Gizorar. Þá hliópo ener heiðno menn saman með al-væpne; ok hafðe stór(um) ner at þeir mundo berjasc; en þó vóro þeir es skirra vildo vandræðom, þó at eige være Cristner. Þórmóðr hét prestr, sá es Óláfr konungr hafðe fenget þeim Hialta ok Gizore. Hann sœng messo um dagenn efter á Giá-backa upp frá búð Vestfirðinga. Þaðan gengo þeir til Lægbergs: þar vóro siau menn skrýdder. Þeir hæfðo crossa tvá, þá es nú ero í Skarðe eno Eystra: merker annarr hæð Óláfs konungs; en annarr hæð Hialta Skeggja sonar.

4. At Lægberge vas allr þing-heimr. Þeir Hialte hæfðo reykelse á glóð, ok kende svá í gegn vinde sem forvindis ilmenn: þá bǿro þeir Hialte ok Gizorr upp œrende sín vel ok skorolega; en þat undraðo menn hverso snialler þeir vóro, ok hverso vel þeim mæltesc. En svá mikel ógn fylgðe orðom þeirra, at enger óviner þeirra þorðo at tala móte þeim. En þat gœrðesc þar, at annarr maðr at æðrom nefnde ser vátta, ok sægðosc hvárer or lægom við aðra, ener Cristno menn ok ener heiðno.

5. Þá kom maðr hlaupande á þinget ok sagðe, at iarð-elldr vas upp komenn í Olfuse, ok munde hann hlaupa á bǿ Þóroz Goða. Þá tóko heiðner menn til orðz: 'Eige es undr í, at goðen reiðesc

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to the Moot with a great company to the booth of As-grim Ellida-Grim's son, the sister's son of Gizor. Then the heathen men ran together under all arms, and it was mighty nigh coming to a battle between them, but that there were some that wished to hinder the peace being broken, albeit they were not Christians. There was a priest whose name was Thor-mod, whom king An-laf had given to Sholto and Gizor. He sung mass the day after at Geow-bank, up over the West-frith-men's booth. Thence they walked to the Rock of Laws. There were seven men in vestments. They had two crosses [carried before them] that are now in East Scard [Outer Scard]; one marks the height of king An-laf, and the other the height of Sholto Scegge's son.

4. At the Rock of Laws the whole assembly of the Moot was. Sholto and his company had incense burning, and the savour was smelt as well against the wind as before it. Then Sholto and Gizor set forth their errand well and bravely, and men wondered how quick and how well they spoke, and such great awe followed their words that their enemies dared not speak in answer to them. And then began this, that one man after another named him witnesses, and each man declared the other outlaw, the Christian men and the heathen men [against one another].

5. Then came a man running and saying that *earth-fire* was come up in Aulfus, and that it would overrun the homestead of Thor-ord the gode. Then the heathen men began to say, 'It is no wonder that the gods are wroth at such speeches.' Then Snorre the gode spoke:

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3. storn', vell. 6. upp frá] hiá, B* (O). 8. Skarðenu, vell.; ok báro fyrer ser tvá crossa mikla þá ena somo sem nú ero í Skarðe eno ytra, B* (O). 9. Eystra] ýtra, B* (O). 19. á þinget] add. B* (O).

tœlom slíkom.' Þá mælte Snorre Goðe: 'Um hvat reiddosc goðen þá es her brann hraunet es nú stœndo ver á?'

Efter þat gengo menn frá til Lœgberge.

6. Þá bœðo ener Cristno menn at Síðo-Hallr skylde segja lœg þeirra upp, þau es Cristnenne skyldo fylgja. Hallr keypte hœlfo hundraðe silfrs at Þórgeire Goða, es þá hafðe Lœgsœgo, at hann segðe upp lœg hvár-tvegge, Cristen ok heiðen; ok vas hann þá enn eige skírðr.

[B* (O) *here adds*—(Ok segiz svá at Hallr gaf hónom til halft c silfrs) með þeim skildaga, at hann skylde hafa þau þriú orð í fram-burðe laganna, sem þeir Hialte, Gizorr, ok Hallr sœgðo hónom fyrer, hverso sem hann skipaðe œðrom lœgom. Þat vas et fyrsta orð, at aller menn skyldo Cristner vesa á Íslande ok skírn taka þeir es áðr vóru ó-skírðer: þat var annat, at óheilog skyldu vesa hof œll ok skurðgoð: þat vas et þriðja, at fiorbaugs-garð skylde varða blót œll, ef vátt-næmd yrðe.]

En þá es menn kómo í búðer lagðesc Þórgeirr niðr ok breidde feld á hœfoð ser, ok lá allan dag ok um nóttena, ok annan dagenn til iam*n*-lengðar.

7. Ener heiðno menn hœfðo þá stefno fiolmenna, ok tóko þat ráð, at blóta tveimr mœnnom or hverjom fiórðunge; ok héto á heiðen goð til þess, at þau léte eige Cristne ganga yfer landet.

Þeir Hialte ok Gizorr œtto aðra stefno við Cristna menn; ok létosc þeir vilja hafa ok mann-blót iam-fiolmennt sem ener heiðno. Þeir

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'What were the gods wroth over them, when the lava on which we are now standing was burning here?'

After that men left the Rock of the Laws.

6. Then the Christian men prayed Hall o' Side to speak the law for them which should follow Christendom. Hall fee'd Thor-gar the gode, who was then Law-speaker, with half a hundred of silver [60] to speak the Law for both the Christian and the heathen, and at this time he [Thor-gar] was not yet baptized, [on this condition that he should keep three clauses in the framing of the laws according to what Sholto, Gizor, and Hall laid down, no matter how he framed the other laws. The first clause was that all men in Iceland should be Christian, and they take baptism that were unbaptized before. The second was that all temples and false gods should be unholy, i.e. unlawful. The third was that the lesser outlawry should be the penalty of all witchcraft *or* sacrifice if there were any witness thereof.]

And when men came to the booths Thor-gar laid him down and spread a rug over his head, and lay all the day and all the night and the next day till the same hour.

7. The heathen men had then summoned a great gathering, and there they agreed to sacrifice two men out of each Quarter, and call upon the heathen gods withal that they would not let Christendom spread over the country.

But Sholto and Gizor had another gathering of Christian men, and agreed that they too would have human sacrifices as many as the

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1. Um hvat . . . ver á] Hverjo voro goðin reið þá her brann iorðin er nú stondum ver, B* (O) (less good). 11. Hallr, G. oc Hialte, B* (O).

mælto svá: 'Heiðingjar blóta enom verstom mœnnom, ok hrinda þeim fyrer biœrg eða hamra; en ver skolom velja at mann-kostom menn, ok kalla sigr-giœf við Drótten várn Jesum Christum; skolo ver lifa því betr ok synðvarr-ligar an áðr: ok mono vit Gizorr ganga til fyrer várn fiórðung sigr-giafarennar.' En fyrer Austfirðinga-fiórðung gengo þeir til, Hallr af Síðo, ok Þórleifr or Crossavík fyr norðan Reyðar-fiœrð, hann vas stiúp-son Ásbiarnar Loðinhœfða, bróðer Þórarens or Seyðar-firðe: Ingileif vas móðer þeirra. —Hónom hafðe Digr-Ketill stefnt um Cristne at ráðe Brodd-Helga: þá gœrðe veðr svá íllt, at Ketill varð því feginn at hann kom til Þórleifs um kveldet, ok hafðe þar góðan beina; af því féll stefnan. —En or Norðlendinga-fiórðunge gengo þeir til sigr-giafarennar, Hlenne enn Gamle, ok Þórvarðr son Spak-Bœðvars. En or Vestfirðinga-fiórðunge, Gestr Oddleifs son. Þar vas enge annarr til. Þat líkaðe þeim Hialta ok Gizore ílla. Þá tók til orða Ormr Coðrans son—hann vas vistom á Gils-backa, þvi at Hermundr Illoga son átte Gunnhilde dóttor hans: 'Verða munde maðr til þessa, ef Þórvaldr bróðer mínn enn Víðfœrle være samlendr við mik. En nú mun ek til ganga ef ér vilet við mer taka.' Þeir iœtto því; ok vas hann þá skírðr þegar.

8. En um dagenn efter settesc Þórgeirr upp, ok gœrðe orð í búðer at menn genge til Lœgbergs. Ok es menn kómo til Lœgbergs, mælte hann—at hónom þótte þá komet í ú-vent efne á landeno, es menn skolo eige hafa ein lœg á lande her; ok bað at

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heathen. They spake thus: 'The heathen sacrifice the worst men, and cast them over rocks or cliffs, but we will choose the best of men, and call it a gift of victory to our Lord Jesus Christ, and we will bind ourselves to live better and more sinlessly than before, and Gizor and I will offer ourselves as the gift of victory for our Quarter.' And for the East-frith-men's Quarter there came forth Hall o' Side and Thor-laf o' Cross-wick, north of Reyd-frith, a step-son of Asbeorn Shag-head, *and* brother of Thor-arin of Seyd-frith. Ingi-laf was the mother of both. Fat-Cetil had summoned Thor-laf at the counsel of Brord-Helge, and the weather grew so bad that Cetil was glad to come to Thor-laf for the night, and there he got a good welcome, and thereby the suit fell. But out of the North-land-men's Quarter there came forth as the gift of victory, Hlenne the Old and Thor-ward the son of Spac-Beadwere. And out of the West-frith-men's Quarter Guest Ordlaf's son. There was no other with him, and Sholto and Gizor were ill pleased with this. Then up spoke Orm Codran's son. He was a guest at Gils-bank at that time, for Her-mund Illuge's son had to wife Gund-hild, his daughter. 'There would be a man for this place if my brother Thor-wald the Far-farer were here in the country, but I am willing now to stand if ye will receive me.' They consented thereto, and he was baptized at once.

8. And on the next day Thor-gar sat up and sent word round the booths that men should go to the Rock of the Laws. And when men came to the Rock of the Laws he said that he thought it was come to a sorry pass in the land if men did not keep one law here in

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7. hann vas . . . bróðer] emend. according to Vápnfird. Saga and Ld. IV. 5. 3; Reyðar f. brodi þórarens s. or seyðar f., vell. 14. Olleifs, Cd.

menn skyldo þat eige gœra; sagðe at þar af mundo gœrasc bardagar ok ófriðr; ok munde þat ryðja til land-auðnar. Hann sagðe ok frá því, at konungar þeir, es annarr hét Dagr—sá vas í Danmærko—en sá hét Tryggve es var í Norege: þeir hæfðo lenge haldet stríð miðlim sín; ok þar til es lannz-menn nǽmo þá rǽðom or hvǽro-tveggja ríkeno; ok gœrðo frið miðlim þeirra, svá at þeir vildo eige. En þat ráð gafsc svá, at þeir sendosc giafar á miðlim á fára vetra freste; ok hélsc þeirra vingan meðan þeir lifðo báðer. 'Ok þicke mer þat ráð, at láta þá eige ráða, es her gangasc með mesto kappe í móte; ok miðlom svá mǽl miðlim þeirra, at hvárer-tveggja hafe nockot til síns máls. En ver hæfom aller ein læg ok einn sið; þvi at þat mon satt vesa, ef ver slítom lægen, þá slíto ver friðenn.'

Þórgeirr lauk svá tælonne, at hvárer-tveggjo iǽtto því, at þau læg skylde halda es hann réðe upp at segja.

9. Þá vas þat upp-saga Þórgeirs, at aller menn skyldo vera skírðer á Íslande, ok trua á einn Goð: en um barna út-burð ok hrossa-át skolo haldasc en forno læg. Menn skyldo blóta á laun, ef vilde; en varða fiorbaugs-garð ef vǽttom kœ́me við.—Sú heiðne vas af teken nockorom vetrom síðarr.

[B* (N).]—'Hann sagðe þá upp um Dróttins-daga-halld, ok fæsto-daga, Ióla-daga, ok Pasca-daga, ok allra enna stœ́rsto hátíða.'

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the land, and begged that men would not do so, saying that therefrom would come battles and war, and that it would sweep away everything to the point of laying waste of the land. He also told them this [story], that there were two kings, the one named Day, who was in Denmark, the other named Tryggwe, who was in Norway. They had long kept up strife between them, till at last the people of both countries took the matter into their own hands and made peace between them, although they themselves did not wish it; but this plan was so successful that they [the kings], after a few winters' space, were sending gifts to each other, and their friendship endured as long as they both did live. 'And this seems to me the best, not to let them have their will that are most out and out on each side, but let us so umpire the matter between them that each side may gain somewhat of his case, but let us all have one law and one faith. For this saying shall be proved true, IF THE CONSTITUTION BE BROKEN THE PEACE WILL BE BROKEN.'

Thor-gar ended his speech in such a way that each side agreed to hold those laws which he should think best to declare.

9. This was the declaration of Thor-gar, that all men in Iceland should be baptized and believe in one God, but as to the exposure of children, and the eating of horse-flesh, the old law should hold; men might sacrifice in secret if they would, but should fall under the lesser outlawry if witnesses came forward against them. This heathendom was taken away some years later.

B* (N). Then he put forth the rules as to the keeping of the Lord's-day and the fast-days, the days of Yule, and the days of Pasch *or* Easter, and the greatest holidays.

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19. á fárra vetra freste vas þesse heiðne af numen með allra hofðingja ráðe, ok alþyðo samþycke, B* (O).

10. Aller Norðlendingar ok Sunnlendingar vóro skírðer í Reykja-laugo í Laugar-dale, es þeir riðo af þinge; þvi at þeir vildo eige fara í kalt vatn. Hialte mælte, es Rúnolfr vas skírðr:

'Gæmlom kenno ver nú goða at geifla á salte.'

Þat sumar vas skírðr allr þing-heimr es menn riðo heim. Flester Vestan-menn vóro skírðer í Reykja-laugo í Syðra-Reykjar-dale. Snorre Goðe kom mesto á leið við Vestfirðinga.

11. Sumar þetta es Cristne vas í læg teken á Íslande, vas liðet frá Hollgan várs Herra Jesu Christi M vetra.

12. Þat sumar hvarf Óláfr konungr af Orme'nom Langa suðr (við) Svolðr, iiij *Idus* Septembris. Þá hafðe hann vereð konungr at Norege v vetr. Efter hann tók ríke Eirikr iarl Hákonar son.

9. 1. ÞEIR Þórvaldr Coðrans son ok Stefner Þórgils son fundosc efter hvarf Óláfs konungs. Þeir fóro báðer saman víða um heimenn, ok allt út í Iorsala-heim; ok þaðan til Mikla-garz, ok svá til Cœnu-garðz et eystra efter Dnepr. Þórvaldr andaðesc í Ruzia skamt frá Palltesciu. Þar es hann grafenn í fialle eino at kirkjo Johans Baptiste; ok kalla þeir hann helgan. Svá seger Brandr enn Víðfærle:

Hefi-ek þar . . . komeð es Þórvalde
Coðrans syne Christr hvílðar lér:

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10. All the North-land-men's Quarter were baptized in Reek-bath in Bath-dale as they rode from the Moot, for they would not go into cold water. Sholto spake *this verse* when Run-wolf was baptized,

'We are teaching the old priest now how to mumble the salt.'

That summer the whole assembly of the Moot was baptized as men were riding home. Most of the Western-men were baptized in Reek-bath in South Reek-dale. Snorre gode had the greatest weight among the West-frith-men.

11. The summer when Christendom was taken into the laws of Iceland there were gone from the incarnation of our Lord Jesus Christ one thousand winters.

12. That summer king An-laf vanished off the Long Serpent south off Swold, iiii id. Septembris. He had then been king of Norway five winters. After him Earl Eiric Hacon's son took the rule.

9. 1. THOR-WALD Codran's son and Stephen Thor-gil's son met after the vanishing of king An-laf. They travelled both together far and wide over the world, and all the way out to Jerusalem, and thence to Mickle-garth [Byzantium], and so to Coenu-garth [Kovno *or* in Lettic Kaune] the Eastern along the Dnieper. Thor-wald died in Russia a short way from Palteskia [Polotsk]. There he is buried in a certain rock *or* hill at the church of John the Baptist, and they call him a saint. So saith Brand the Far-farer:—

I have been where to Thorwald
Codran's son Christ giveth rest:

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4. goðanom . . . salteno, Cd. 7. Here ends the narrative in B* (O). 16. Dnepr] emend.; Nepr, vell. 17. skampt, vell. 18. Ioh's, vell.

þar es hann grafenn í há-fialle
upp at Dnapre í Iohans kirkju.

2. Stefner fór þá norðr í Danmǫrk. En es hann kom í Danmǫrk, kvað hann víso þessa:

Monkað-ek nefna—nær man-ek stefna;
Niðr-biúgt es nef á níðinge—
Þann es Svein konung sveik or lande,
Ok Tryggvason á tálar dró.

Á þeirre víso þóttesc Sigvalde iarl kenna mark sítt; ok fyrer þá sǫk lét hann drepa Stefne.

Svá hefer Are enn Gamle sagt:—

10. 1. GIZORR enn Hvíte bió í Hǫfða áðr hann gœrðe bœ́ í Scála-holte, ok fœ́rðe þangat bú sítt. Hann lagðe allan hug á at styrkja Cristnena. Hann sende Ísleif son sínn suðr í Saxland, ok geck þar í scóla í borg þeirre er Herfurða heiter. En es hann kom til Íslannz, feck hann Dollo Þórvallz dóttor, ok vas þeirra son Gizorr, ok Teitr enn Margláte í Hauka-dal*e*, ok Þórvaldr.

2. Her vóro fyrst útlender byscopar, ok kendo kenningar. En es lannz-menn visso hverso ágætr clerkr Ísleifr vas, báðo landz-menn hann, at hann fœre útan ok léte vígjasc til byscops; ok þat veitte hann þeim. Þá vas hann L. at aldre es hann vas til byscops vígðr. Þá vas Leo *nonus pp.* Þá

He is buried in a high mount
Up on the Dnieper at John's Church.
[See Corpus Poet. Bor. i. 363.]

2. Stephen then went north to Denmark, and when he came to Denmark he quoth this verse:—

I will not name him, but I will mark him nearly—
Down-bent is the niddering's nose:
He who got king Swain abroad by treason,
And drew Tryggvason into his toils.
[See Corpus Poet. Bor. i. 368.]

In this verse earl Sig-wald thought he could see his own marks, and for this reason he let slay Stephen.

This is the relation of Are the Old [Elder]:—

10. 1. GIZOR THE WHITE dwelt at Head ere he built the homestead at Scal-holt and flitted his household over there. He set all his mind to the strengthening of Christendom. He sent his son Is-laf south into Sax-land, and he went to school in a town then called Herforth [Her-fort], and when he came to Iceland he took to wife Dalla Thor-wald's daughter, and their sons were Gizor, and Tait All-crafts in Hawk-dale, and Thor-wald.

2. Here were first foreign bishops, who taught teachings. [Lib. **8.** 1.]
See Libellus **9.** 1. 8 . . . . There over his grave stood Are the historian, being twelve winters old, he who has told most of the things that are here written.

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2. at Dnapre í] emend.; í drafni at, vell. (i. e. drapne), by way of metathesis. See p. 412 n. 15. Blank left for the name in the vellum. 20. L., vell.

vas hann enn næsta vetr eftr í Norege, ok fór síðan til Íslannz, ok vas iiij vettr ok xx byscop. Hann lærðe marga ágæta menn ok lét vígja til presta; en af þeim urðo síðan ij byscopar, Joan Ogmundar son enn Helge, ok Kolr Víkverja byscop. Ísleifr byscop andaðesc í Scálaholte iij nonas Iulij. Þat vas á Dróttens dege. Þá hafðe hann iiij vetr ok xx byscop veret. Þá vóro lxxx vetra liðner frá hvarfe Óláfs konungs Tryggva sonar. *Are enn Fróðe stóð yfer grefte hans xij vetra gamall, es flest hefer sagt frá þessom tíðendom es her ero ritoð.*

3. Efter andlát Ísleifs byscops, báðo landz-menn Gizor son hans, at hann skylde vígjasc til byscops. Hann fór útan, ok vas vígðr til byscops ij vetrom efter andlát Ísleifs byscops, á dogom Óláfs konungs Kyrra Noregs konungs. Þá vas Gregorius septimus pp. í Roma. Gizorr vas enn nesta vetr efter víxlo sína í Danmork; en fór til Íslannz it nesta sumar efter. En es hann hafðe einn vetr á Íslande veret tók Márkus Skeggja son Logsogo.—*Hann hefer vitrastr veret Log*(*sogo*) *manna á Íslande annarr an Skafte.*

4. Gizorr byscop vas svá ást-sæll af landz-monnom, at hverr maðr vilde hans boðe ok banne hlýða. En af ást-sælð Gizorar byscops ok um-tolom Sæmundar prestz *ens Fróða—es baztr clerkr hefer veret á Íslande*—ok um*b*ráðom Márkus Logsogo-mannz, ok fleire hofðingja vas þat í log teket, at aller menn tolðo ok virðo fé sítt, ok svorðo eið at rétt være, hvárt sem vas í londom eða lausom aurom, ok gœrðo tiund af. Þat es miket mark til þess hverso lannz-menn vóro hlýðner þeim manne es því kom til leiðar, at allt landet vas virt, ok allt fé þat es á því vas, ok log-teket at svá skylde vesa meðan landet være bygt.

5. Gizorr byscop lagðe ok log á þat, at stóll byscops þess es á Íslande være, skylde vesa í Scála-holte; ok lagðe þar til stólsens landet heima þar, ok morg onnor auðæve, bæðe í lande ok lausom eyre. En þá es hónom þótte sá staðr orðenn svá ríkr sem hann vilde, þá gaf hann meirr an fiórðung byscops-dóms síns til þess at heldr være ij byscops stólar á Íslande an einn; svá sem Norðlendingar báðo hann.

6. En hann hafðe áðr láteð telja bœndr alla á Íslande; ok vóro þá: Í Austfirðinga fiórðunge dcc heil; en í Sunnlendinga fiórðunge dd; en í Vestfirðinga fiórðunge ix c; en í Norðlendinga fiórðunge xii (c)—ok vóro þeir einer talðer es þingfarar-kaupe átto at gegna.

7. Þá es Gizorr byscop hafðe xxv vetr veret byscop, þá tók Gunnarr Ulfheðins son logsogo; en Márkus vas þá andaðr. Ok et fyrsta sumar es hann sagðe log upp, vas nýmæle þat gœrt, at um vetrenn efter skylde rita logen at Hafliða Márs sonar, ok um*b*ráðe Bergþórs ok annarra vitra manna; ok skyldo þeir gœra nýmæle þau oll, es þeim þœtte þau betre an en forno log; ok skylde þau segja upp et næsta sumar efter; ok þau oll haldasc, es meire hlutr manna mælte eige móte. Þá vas ritaðr Víg-slóðe ok mart annat í logom, ok leset upp um sumaret efter í Logrétto; ok líkaðe þat ollom vel.—Þá vas byscop fertœgr es hann vas til byscops vígðr. En þá es hann hafðe iiij vetr ok xx byscop veret, vas Joan vígðr til byscops son Ogmundar ok Þórgerðar, Egils dóttor, Hallz sonar af Síðo. Þá hafðe Ioan iiij vetr ens setta tigar. Hann vas fyrstr byscop at Hólom í Hialta-dale.

8. Gizorr byscop friðaðe svá vel landet, at þá urðo engar stórdeilor með hæfðingjom; en vápna-burðr lagðesc miok niðr. Þá

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3. See Libellus 10. 1, 2 . . . . . He has been the wisest of the law-speakers of Iceland next to Skafte. . . . . [Mark.]

4–7. See Libellus 10. 3–9, 11.

8. Bishop Gizor kept such peace in the land that there were no great feuds between the chiefs, and the carrying of arms was almost laid aside. Most of the men of worship were clerks and hallowed priests, albeit

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3. Ion Om̄undar, vell. 11. seftimus, vell. 18. Logsogo-mannz, ok] here ends the last vell. leaf. vas þat] at þat var, Cd. 33. Gunnarr] Markus, Cd. 34. Cd. here omits: þá tók logsogo Bergþórr Hrafn son. 41. Ion, Cd.

vóro flester virðinga-menn lærðer, ok vígðer til presta, þó at hæfðingjar være. Svá sem vas:

Hallr, *suðr*, Teitz son í Hauka-dale; ok Sæmundr enn Fróðe; Magnús Þórðar son í Reykja-holte; Simon Iorundar son í Bœe; Goðmundr son Brannz í Hiarðar-holte; Are enn Fróðe; Ingemundr Einars son á Hólom.

Ketill, *norðr*, Þórsteins son á Mæðro-vællom; ok Ketill Goðmundar son; Jóan prestr Þórvarz son.—Ok marger aðrer, þó at eige sé ritaðer.

9. Gizorr byscop lét vígja Þórlák, son Rúnolfs Þórláks sonar, til byscops at ser lifanda — þá vas Þórlákr ii vetrom meirr an þrítœgr—Gizorr byscop andaðesc í Scála-holte þá es hann hafðe veret byscop xxx ára ok vi ár. Þat vas xxx nátta síðarr an Þórlákr byscop vas vígðr. Þat vas enn þriðja dag í viko, v kal. Junij. Á því áre andaðesc Paskalis Papa. ok Kirjalax Girkja konungr; ok Balldvin Iorsala konungr; ok Arnaldus Patriarki í Jerusalem; ok Philippus Svia konungr. *Þá hafðe Ísland bygt veret cc vetra tólf-ræð, annat í heiðne, en annat í Cristne.* Þá vas liðet frá Holldgan Dróttens várs Herra Jesu Christi m c xviij ár.

10. Þá es Gizorr byscop andaðesc vóro þesser mester hæfðingjar á Íslande:

Hafliðe Márs son, *norðr;* ok syner Ásbiarnar, Arnórs sonar, í Skaga-firðe; Þórgeirr Halla son; ok Ketill prestr Þórsteins son.

En *austr*, Gizorr Einars son; Sigmundr Þórgils son;—hann andaðesc á því Áre í Rúm-fær.

En *suðr*, Hallr Teitz son; Skúle Egils son

En *vestr*, Styrmer *H*reins son; Halldórr Egils son; Þórgils Odda son; Þórðr Gils son; Þórðr Þórvallz son í Vatz-firðe.

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they were chiefs. Such were (in the SOUTH), Hall Tait's son in Hawkdale, and Sæ-mund the historian, Magnus Thord's son in Reek-holt, Simon Ior-und's son in By; and in the WEST God-mund the son of Brand in Herd-holt, Are the historian, Ingi-mund Einar's son o' Holar; in the NORTH, Cetil Thor-stan's son o' Madderfield, and Cetil God-mund's son; and in the EAST, priest John Thor-ward's son, and many others, though they be not written here.

9. See Libellus **10.** 10–12 . . . . .

Iceland had then been settled two hundred winters twelve told [240], one hundred in heathendom, one hundred in Christendom.

There had then passed from the incarnation of our Lord Jesus Christ eleven hundred and eighteen years.

10. When bishop Gizor died, these were the greatest chiefs in Iceland: in the NORTH, Haf-lide Mar's son, and the sons of As-beorn Arnor's son in Shaw-frith, Thor-gar Hall's son, and priest Cetil Thorstan's son; and in the EAST, Gizor Einar's son, Sig-mund Thor-gil's son: he died that year on pilgrimage to Rome; and in the SOUTH, Hall Tait's son, Scule Egil's son; and in the WEST, Styrme Rein's son, Hall-dor Egil's son, Thor-gils Orde's son, Thord Egil's son, Thord Thor-wald's son in Water-frith.

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3. suðr (i. e. in Scalholt diocese) added. 7. norðr (i. e. Holar diocese). 12. xxx, vi, and xxx, Cd. 14. Grikja, Cd. 16. Emend.; tí-rœð, Cd. 26. Odda] Oddz, Cd. Gils son] thus Biorn o' Skarðsa; Egils s., Cd.

APPENDIX TO § 1 (Bk. III).

THE TALE OF THORWALD THE FAR-FARER.

This story is part and parcel of the Gunlaug section of Christne Saga; both taken together make up the complete story such as it has been handed down. In the Christne Saga text we used up the smaller and handier bits: the lengthy ones that could not find place there we give here. It has gone through the crucible of being endited in Latin and amplified, by Gunlaug one thinks, for he is quoted. The Latin is lost, but a Norse version, late 13th or early 14th century, has been inserted in the big Olaf Tryggvason's Saga, as found in Flatey-book, AM. 61, and Berg-book. Hence it reads better in translation than in original Icelandic.

The text has been over and over again issued, in the Scalh. 1689; Copen. 1778; Fornm. Sogor, vol. i. 1825, from AM. 61; in Flatey-book, vol. i. 1860; and in Biskopa Sogor, vol. i. p. 33 ff. As we have no fresh emendations to make, and would save space, we give *no* text, but refer the curious reader to one of the editions named above.

1. There was a man named Eilif Erne, after whom the highest mountain in Reek-strand in Shaw-frith is named [Pedigrees as Ld. III. 6. 6]. The third son of Eilif was named Codran. He dwelt at Gill-water in Water-dale. He was a wealthy man. His wife was named Iarn-gerd. One of their sons was called Orm, and the other Thor-wald. Codran loved his son Orm much, but he loved Thor-wald little or not at all. He was kept to work as soon as he could do anything; he was poorly clad, and treated in everything as if he were but a bastard compared with his brother. He served his father in the house according as he was bidden with all good-will.

At that time Thor-dis the Wise-woman dwelt out at Shaw-strand, at the place that was afterwards called the Spae-quean's-fell. One summer she was the guest of Codran at Gill-water, for he was a friend of hers. But as Thor-dis was at the feast, and saw what difference there was made between the brothers, she said to Codran, 'I will give thee this advice, to show more kindliness henceforward to Thor-wald thy son than thou hast hitherto done; for I can see by true signs that he will become a more noble man than all the rest of thy kinsfolk; and if thou hast now but little love for him, then do thou give him money to trade with and let him go, if there be any one who will look after him while he is young.' Codran saw that she spake thus out of good-will, and said that he would certainly give him some money, so he pulled out a bag and showed it to her. Thor-dis looked at the silver and said, 'He shall not have this money, for this money thou hast gotten by might

and oppression of men in fines.' He brought out another bag and bade her look at it. She did so, and then said, 'I will not take this money on his behalf.' Codran asked, 'What fault dost thou find with this money?' Thor-dis answered, 'These pence thou hast drawn together out of thy greed to thy tenants, and out of profit on stock [usury] greater than is right, wherefore such moneys are not meet for the use of him who shall be both upright and bountiful.' Then Codran showed a fat money bag, and it was full of silver. Thor-dis took out of it three marks of silver on Thor-wald's behalf, and gave Codran back what was over. Then Codran said, 'Why art thou rather willing to take of these pence on my son's behalf than of those which I showed thee before?' She answered, 'Because thou hast come by them fairly, for thou hast taken them in the heritage of thy father.' After this Thor-dis went away from the feast with seemly gifts and the friendship of Codran. She took Thor-wald home with her to Spae-quean's-fell, and he was with her for a little while, well kept as to clothes and other things that he needed, and he began to thrive mightily.

2. But when he was fairly full grown he went abroad by the counsel of Thor-dis. He did not stop till he came to Denmark. There he met Swain, who was called Fork-beard. Swain was of mean race by his mother's side, but he said that he was the son of Harold the son of Gorm the king of the Danes. Swain was not in the country in Denmark at that time, because king Harold could not acknowledge his fatherhood to him. He was out long a-warring, and was called *King* by the liths-men [crews], as was the custom of wickings. But when Thor-wald came to see Swain he received him well, and Thor-wald became his man, and was with him some summers a-warring West of the Sea [i.e. in the British Isles]. Thor-wald had not been long with king Swain ere that the king began to prize him above other men, and above all his own friends, because Thor-wald was a man of good counsel, whom all could see to be a man of worth and wisdom, strong of body and stout-hearted, keen in fight and brisk in battle, bountiful and open-hearted with his money, and proved of the fullest faithfulness and humble service, heartily liked and dearly loved by all the *liths-men*, and not undeservedly, for though he was still a heathen he showed justice above the custom of other heathen men, so that all the booty he took in warring he bestowed upon the needy and in ransoming prisoners, and he helped many who were hard put to it. Now inasmuch as he was more valorous than the other liths-men, it was made a law that he should have some choice thing out of every capture. But he made use of this privilege they gave him by choosing out the son of some mighty man, or such other object as they who lost it would miss most, and as his fellows thought least about giving up to him, and these he would send back to them that had lost them. Wherefore they also loved him as much that had been plundered by Swain's men, and they spread abroad the praise of his goodness. And thus he was able easily to free his own men, even though they were taken prisoners by his enemies, and no less a person than king Swain himself.

3. It so happened that once upon a time as Swain was harrying in Bretland [Wales], and at the first he won the victory and took much plunder, but as he was foraging far away into the land away from his ships, there met him so great a troop of horsemen that he could not withstand them. Then king Swain was taken, bound, and cast into prison, and with him Thor-wald Codran's son and many other noble and worshipful men. The next day there came a rich duke to the

dungeon [lit.: dark-room] with a great company to take Thor-wald out of the dungeon [lit.: dark-room], because a little time before he had set free the son of that same duke when he was taken prisoner, and sent him home free to his father. The duke bade Thor-wald walk out and go away free, but Thor-wald swore that he would by no means go forth alive save king Swain were set loose and free with all his men. The duke did this at once for his sake, as king Swain witnessed afterwards as he sat at a noble feast with two other kings. And when the courses came in, a certain steward spake, saying that there could never again be a table so worthily set as this was where three such mighty kings were eating out of one dish. Then king Swain answered, smiling, 'I can find a stranger, a yeoman's son, who alone hath in himself, if a right valuation were taken thereof, in no way less nobility and honour than all we three kings together.' Now at these words there was great merriment in the hall, and they all asked laughingly, 'Where and who can this man be that he speaks so much praise of?' He answered, 'This man of whom I am speaking here, is as wise as befits a great king, as strong and bold as the sturdiest bear-sark, and as courteous and well-mannered as the most gentle sage.' Then he told that story of Thor-wald that was just now written, how he freed the king by his friendship and by reason of the many noble and praiseworthy deeds that he had done.

[*Here follows an enlarged paraphrase of the story of the stone worshipped by Codran, of which only the following passages that contain fresh traits of interest are worth giving in this place.*]

4. *Codran sees bishop Frederic doing his service.* And on the same day he came to his son Thor-wald and spake: 'Now I have seen and laid it somewhat to mind, what earnest service ye do your God; moreover, as far as I can perceive, our faiths are far apart, for it is clear to me that your God is to be pleased with the light which our gods dread. And if it be so as I think, then this man whom thou callest the bishop of you, is your diviner *or* soothsayer, for I can see that thou gettest from him all the things which thou art preaching to us on thy God's behalf. But I have another diviner who does me much good. He tells me beforehand many things before they happen. He takes care of my cattle, and reminds me of what I have to do, and what I am to beware of, wherefore I have a great refuge in him, and I have worshipped him all my life long; but he dislikes thee very much, and also thy diviner [the bishop], and your way of faith, and he dissuades me from paying any respect to you, and most of all against taking your faith.' Thor-wald spake: 'Where doth thy diviner dwell?' Codran answers, 'Here he lives a short way from my house in a great and comely stone.' Thor-wald asked how long he had lived there. Codran said that he had lived there a long time.

[*Thor-wald says he is a devil.*]

Codran answers, 'It is easy for me to see that your bishop's views and his are very far apart, and I perceive no less that each of you pleadeth his case with vigour; and all the things that ye say of him, the very same things he bringeth forward about you; but what needs it to speak more thereon? This covenant that thou hast proposed will prove the truth.' Thor-wald was glad of his father's words, and told the bishop all that they had agreed upon, and their talk together. On the next day after this the bishop hallowed water, and then went with prayer and psalm-singing, and sprinkled the water all about the stone, and he poured it also over the stone so that it was all wet. The night after Codran's

diviner came to him in a vision, and with downcast countenance and trembling as for fear, he spake to Codran: 'Thou hast done ill in asking here men that brew treason against thee, so that they seek to drive me out of my house, for they poured boiling water over my lodging, so that my children suffer no small torment from the burning drops that drip in through the thatch, and though it doth not hurt me myself much, all the same it is grievous to listen to the wail of small children as they cry with their burns.' [*The sprinkling is again repeated.*]

On the next night following the false diviner appeared again to Codran in very different guise to that in which he was wont to appear to him with bright and blithe countenance and nobly arrayed, but now he was in black and paltry raw-hide jacket, dark and evil of countenance, and spake thus to the franklin with a sorrowful and quaking voice: 'These men are firmly bent on robbing us both of our goods and profits, since they wish to drive me away from mine own heritage, and bereave thee of my loving care and provident divination. Now, play the man, and drive them away, so that we may not lack all good things by reason of their wickedness, for I shall never fly; nevertheless it is grievous to endure for long all their evil deeds, and . . . .' [*The sprinkling is repeated a third time.*] But the wicked spirit showed himself to the franklin the night after with pitiful countenance, and brought up this lamentation after the following fashion, with broken voice, saying thus: 'This wicked traitor, the bishop of the Christians, has bereft me of all my lands; he has spoilt my lodging; poured boiling water over me, soaked my clothes, torn and made them useless withal, and he has committed arson, such as cannot be atoned for, upon me and my household; moreover he hath perforce driven me now far away into waste places and outlawry. And now we must needs sever both our neighbourliness and our friendship, and all this hath been brought about by thy lack of good faith alone. Bethink thee now, who will hereafter care for thy goods so carefully as I have done up till now? Thou callest thyself an upright and faithful man, but thou hast repaid me evil for good!' Then answered Codran, 'I did worship thee as a profitable and strong god as long as I was not aware of the truth, but now that I have proved thee full of falsehood and very weak, therefore it is right and blameless for me to forsake thee, and flee to the shelter of that Godhead which is much better and stronger than thou.' With that they parted with enmity, and no cheer at all. [*Of course Codran is baptized.*]

Next spring the bishop and Thor-wald went west to Lithe-dale with their company, and set up housekeeping at Beck-moot, and dwelt there four winters, and went forth in these years far and wide over Iceland preaching God's word.

5. On the first season that they were at Beck-moot Thor-wald asked that there should be given him to wife a woman named Wig-dis. She was daughter of An-laf, who dwelt at Hawk-gill in Water-dale. But when the bishop and Thor-wald came to the feast, there was a great gathering of heathen men there. There was a great hall, as was then much the custom, and there ran a little brook across the hall, well cared for. But neither side, Christian or heathen, would eat with each other, and therefore this counsel was taken, to hang a curtain across the hall in the midst where the brook ran. The bishop was to be by the door of the hall with the Christian men, and the heathens inside within the curtain. [*The story of the two bear-sarks Hawk is put in here, how they and bishop Frederic test the truth of each faith by walking through fires.*

The bear-sarks perish.] They were carried up the gill and buried there, wherefore the place was called Hawk's-gill. . . .

This occurrence [the feast probably] Gunlaug the monk says that he heard a truthful man, Glum Thor-gils' son, tell, and Glum had got it from a man named Arn-or, who was the son of Arn-dis.

An-laf of Hawk's-gill afterwards made a church at his homestead, and Thor-wald gave him the wood for it.

[*After the story of Clamp's fire and Hedin's hate.*]

Now though they endured much wrong from wicked men, they did not any the more refrain from going round the country setting forth God's errand. They removed to Lax-water-dale, and sojourned there for a time under Eilif's-fell with Atle the Strong, Thor-wald's father's brother. Atle was then baptized with all his servants, and many other men that they came to, because the grace of the Holy Ghost touched *or* came upon them by reason of their words.

6. The report of the bishop flew, by God's gift, into the ears of a little boy five winters old, whose name was Ingi-mund, the son of Hafr o' God-dales. He was in fosterage at Reek-strand. Ingi-mund fell into talk one day with his foster-father's shepherd, and asked him to take him secretly to Eilif's-fell to see the bishop. The shepherd consented. They went over Ceartan's-geow, and went over the fell to Lax-water-dale. And as soon as they came to Atle's house at Eilif's-fell the boy began to pray to be baptized. Atle took the boy by the hand, and led him to the bishop, saying, 'This boy is the son of a nobleman, albeit a heathen, and the boy begs to be baptized, though it is without the consent or counsel of his father or foster-father. Now look to it what is to be done, for it is surely to be looked for that it will displease both of them greatly if he be baptized.' The bishop answered, laughing, 'Verily,' said he, 'such a holy office cannot be denied to a young boy, and the rather in that he hath a more wholesome understanding in his mind than his grown-up kinsfolk.' Then the bishop baptized Ingi-mund, and taught him before he went away what were the chief things it was needful for him to know as a Christian.

7. It is said that bishop Frederic had baptized a certain man whose name was Mane [Moon], and because he held the holy faith with many virtues and good living he was called Mane the Christian. He dwelt at Holt in Colge-mire. He built a church there. In this church he served God both day and night with holy prayers and alms-giving, which he bestowed in many ways upon poor folk. He had a fishing-stead in the river there not very far from his house, which even now-a-days is still called by his name, Mane's-force, for once upon a time when there was great famine and hunger, he had nought to feed the hungry withal, so he went to the river and there he had salmon enough in the deep water under the force. This salmon-fishing he endowed the church of Holt with, and Gunlaug the monk says that this fishery has ever since belonged to that church. Hard by the church there is a mark to be seen of his having lived like an anchorite, for just as he was far away from most people of that day in his mind, so he wished, with regard to bodily presence, to be far from the common crowd, for over against the churchyard it is to be seen that there had been a certain walled garth, where it is told that he worked at haymaking in the summer to get fodder enough for the one cow whereby he lived, for he wished to earn his livelihood by the work of his own hands rather than live in common with heathen men whom he hated, and this place is since called *Mane's-garth*.

Thor-wald lived many years afterwards, and inasmuch as he was a distinguished man, strong and stout of heart, and in all places a keeper of God's commandments with perfect love, he bethought him that if he were to go back to his foster-land that it was not certain whether he could endure in all places, as he ought to do for the love of God, the onslaught and insults of his countrymen. Wherefore he took this counsel not to visit Iceland again, and he set forth on his way out into the world as far as Jerusalem to see the Holy Places. He went over all the land of the Greeks and reached Mickle-garth. The Throne-king himself received him with much worship, and gave him many noble friendly gifts, for God's grace was so nigh unto him, and his report flew over all the nations wheresoever he came, that he was held worthy by all men, whether small or great, as a pillar and upholder of the true Faith, and so honoured as a glorious confessor of our Lord Jesus Christ by the Kayser of Mickle-garth himself and all his princes, and no less by all the bishops and abbots over all the land of Greece and Syria, but most of all was he honoured in the East-Way [Baltic lands], when he was sent there by the Kayser as a ruler or officer placed over all the kings in Russia and in all Garth-ric [N. Russia]. Thor-wald Codran's son raised there from the foundation a noble monastery by the head church [cathedral] that is hallowed to John the Baptist, and endowed it with certain lands. And it hath been called ever after by his name, Thor-wald's Cloister. In this minster he ended his life, and there also he is buried. This cloister stands under a high rock that is called Dropn [1].

When bishop Frederic and Thor-wald came to Iceland there were passed from the Incarnation of our Lord Jesus Christ nine hundred years and one year of the ninety [981], and a hundred, ten told, and six winters from the beginning of the Settlement of Iceland. Three winters later Thor-ward Spac-Beadwere's son set up a church in Áse.

There was a man named Stephen. He was the son of Thor-gils, the son of Eilif, the son of Helge, the son of Cetil Flat-neb, the son of Beorn Buna. Stephen was born at Keel-ness, and grew up there while he was a child. Stephen went abroad while he was young, and received the faith in Denmark, and became a man of mark.

Stephen went to meet Thor-wald Cod-ran's son and went with him far and wide over the world to see the Holy Places and the ways of mighty men. At last Stephen turned back to the North-lands, and met An-laf Tryggvason west of the Sea, and became his man, and went with An-laf Tryggvason from the west to Norway.

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[1] Dropn] thus AM. 54; dravfn, AM. 61; read 'rock on the banks of a river called Dropn (= metathesis for Dnopr, i. e. Dnieper).' The Flatey-book and AM. 61 abridge and omit the clause.

§ 2. EARLY CHURCH LEGENDS.

THERE are a few little tales in the style of the Islendinga Sogor, wholly akin to the story of Aswolf, as given in Landnama-book, Lib. I. 7, (which we might have taken thence and placed with them here, where in logical sequence they would belong,) that give the few traditions handed down to us of Christianity *before* the missions in Iceland. They are positively dated by reference to pedigrees and to the famine (975). They are of much use in giving an insight into the spirit of the new Christian life as it appeared against the heathen background.

There must have been more of these tales, which would almost have risen to the rank of *Legenda Sanctorum* to those who after 1001 looked back upon their heroes as, in the truest sense, confessors and martyrs. Names such as Thor-laf (p. 401), Groa (Ld. II. 21. 2), Orlyg (I. 6), Eor-wind (I. 7. 3), Cetil the Fool (IV. 16. 1), and others—even the names of places such as Cross-wick, Kirk-by, Patrick's-frith—speak to those memories.

The tales of *Swade* and *Thor-hall Knop* are of this character. The third tale, that of *Thidrande*, is of a weird, half-pagan character, and, like the lost Brian's Saga, is concerned with the pagan forebodings and threatenings of the Advent of the New Faith. Nial's Saga, in one of its genealogies, speaks of 'Thidrande, whom the díses *or* spirit-women slew,' confirming the age of the tradition upon which the story is founded.

The MSS. upon which our text rests are those of Tryggvason's Life, in which these pieces are inserted as episodes, viz. AM. 61, Flatey-book, Berg-book, and the fragmentary AM. 53, 54, 62.

To save space we have given no text, only translations. The stories have all been preserved through being inserted in the big Olaf Tryggvason's Saga, and are found published in Flatey-book, vol. i; Fornm. S. vol. ii. The story of Thidrande is besides given in the Icel. Reader, 1879. It is here we are able to make our only text emendation.

There is an emendation in the tale of Thidrande, where all the MSS. read 'uitgerdar mikit,' which makes no sense. We read 'úti gráð mikit,' the difference lying between 'uitg'ð' and 'útig'ð' (p. 418, l. 12 from bottom). The consensus of the MSS. shows that they all follow one archetype.

SWADE AND THE POOR.

SOME time after the journey out of bishop Frederic and Thor-wald Cod-ran's son, there came about such a great famine in Iceland that many men died of hunger. There dwelt then in Shaw-frith a certain man of rank, and a very cruel man, whose name was Swade, at the place afterwards called Swade-stead. It came to pass one morning that he

called together many poor men, and bade them make a great grave and deep, a short way from the highway; and the poor men were fain if they might by the wage of their toil somewhat slake their sore hunger; and in the evening, when they had finished the making of the grave, Swade led them all into a little house, then he fastened the house, and said to them that were within, 'Rejoice and be glad, for soon shall your misery be brought to an end. Ye shall abide here to-night, and in the morning ye shall be slain and buried here in this great grave that ye have yourselves made.' But when they heard this cruel doom that they were to get death for their toil, they began to weep with sore sorrow all through the night. It happened that Thor-ward the Christian, Spac-Beadwere's son, was going that very night up through the district on his errands, and his path lay very early in the morning by this same house wherein the poor men lay; and when he heard their lamentable cry he asked what grieved them. And when he was made aware of the truth by them he spake to them: 'Let us make a bargain together: if ye will do as I saith, if ye will believe in the true God whom I believe in, and do according to what I say, then I will free you hence. Then ye shall come to my house in Ridge, and I will feed you all.' They said they would gladly do so. Then Thor-ward took the bar from the door, and they went forth at once rejoicing with great haste to his house down at Ridge. But when Swade was aware of this he grew mighty wroth, started at once, armed himself and his men, and rode with all haste after the runaways, meaning to take and slay them; and in the second place he was minded to repay cruelly the dishonour he thought he had gotten from him that had loosed them; but his evil thoughts and wickedness fell upon his own head, for just as he was riding hard along by the grave he fell off horseback and was straightway dead as soon as he reached the ground. And in that same grave which he had prepared for innocent men was he himself, a guilty heathen, buried by his followers, and with him his hound and his horse, after the old way. But Thor-ward o' Ridge let the priest that he had with him baptize the poor men that he had set free from death, and teach them the holy doctrines [creeds and paternoster], and he fed them all there at his house as long as the famine lasted.

Most men say that Thor-ward, Spac-Beadwere's son, was baptized by bishop Frederic, but Gunlaug the monk tells this, that some men believe him to have been baptized in England, and that thence he had brought the wood for the church which he had made on his farm.

At the same time, as was spoken of just before, it was made law at a moot of the men of the hundred, that because of the hunger and so great famine, men were allowed to cast off the aged and even deny them shelter, and also others who were lamed, or stricken with diseases, and that none should harbour them. The bitterest gale and gnashing frost was then beating upon them. The greatest chief then on the country side was Arnor Carline-neb, who dwelt at Mickle-by on Os-land's-lithe. But when Arnor came home from this meeting his mother Thor-id, the daughter of Ref o' Bard, came up to him and rebuked him very grievously for having been consenting when such a cruel law was made. She pleaded before him with great clearness and many true words what unheard-of and unnatural inhumanity it was that a man should give over his father and mother or other kinsfolk to so cruel a death. 'Now know thou for a certain,' says she, 'that though thou do not such things thyself, thou art not at all without part and lot in such wicked manslaughters, for thou art a chief and a leader of others, if thou givest leave to the men under thee to put their fathers and mothers and next

of kin out of doors in the storm. Yea, and just the same is it, though thou give them no leave, if thou do not withstand such misdeeds with all thy might.' Arnor understood the good intent of his mother, and took her rebuke well, and became very thoughtful as to what he should do; wherefore he took this counsel to send his servants to the next homesteads to gather together all the aged and those that were driven out, 'and bring them to me, and let them be nurtured with all kindliness.' The next day he called a gathering of franklins. And when Arnor came to the meeting he spoke thus to them: 'It is known to you that we had a great gathering a short time ago, but I have since thought over our common necessity, and compared it with the inhuman course which we all agreed upon when we gave leave to put to death the aged and all those who cannot maintain themselves by earning their livelihood; and now, being overcome by these reasons, I repent me greatly of this so wicked and unexampled cruelty; and now, by taking thought, I have formed this plan which we shall all have and hold, that is, that each man show humanity and mercy to his fellow men, so that every one help his kindred as far as ever his means go in the first place, especially his father and mother, and in the next place that those who can shall fend off hunger and peril of life from their other near kinsfolk. And to this end we will lay out all our means and our live stock to defend the life of men, and slay for the succour of our kinsmen our horses rather than let our kin perish of hunger, so that no franklin shall hereafter keep at his house more than two horses. Moreover with regard to the evil habit which has found furtherance, of men keeping many dogs, so that many men might live by the meat which is given to them, now men shall slay the dogs so that few or none be left alive, and use, for food to save the life of man, that which aforetime was wont to be given to the dogs. And it is the quickest way to say at once that by no means will we give any of you leave, who by any means may give them any help whatever, to cast off his father or mother; but he who hath not the wherewithal to maintain his father and mother and his next of kin, let him bring them to my house in Mickle-by and I will feed them, but he that may and will not give succour to his next of kin, him I shall cruelly pay to the utmost of my power.' ['Now then, my dear friends and fellows, rather than lieges, let us uphold in all ways humanity and mercy towards our nearest of kin, and give no hold to our enemies to reproach us that we have with too great folly dealt so unrighteously with our neighbours as we were about to do. Now if he be a true God who hath made the sun that it may light and warm the world, and if saintly and righteous men please him as we have heard say, then let him show us his mercy so that we may prove indeed that he is the maker of men, and that he is mighty to steer and rule all the universe, and thereby we may believe in him, and worship no god save him only, true and blessed in his power.'

And when Arnor had spoken this, Thorward, Spac-Beadwere's son, who stood by, spoke and said as follows: 'This is now clear, Arnor, that the same God that thou didst speak of in thy speech hath sent his Holy Spirit into thy breast to put forth such blessed humanity as thou hast now set forth to men in thy speech. And I think this, that if king An-laf had heard thee say such words, he would have given thanks to God and thee for such fair furtherance; and therefore I think that when he shall get news of such doings that he will be wondrous fain, and indeed it is great pity for us that we cannot see him or hear his words, neither of which I am afraid we shall do.']

And when all they that were come together agreed that it was with a good will he had spoken, they broke up the moot.

There was then the sharpest cold and frost as there had been for a long time, and the cruellest north winds; and ice all over the ground, and the hardest coat of ice spread over all the earth, so that no grass came through it. But on the next night after this meeting, by divine providence, the mutability of the sky took so sudden a turn, that the morning after all the cruelty of the frost was away, and there were come instead the warm south wind and the best thaw. And from that day there came mild weather and bright melting sunshine. And the earth began to show itself day after day, so that within a little while all cattle got grass enough for its maintenance, and all men that had hearkened to the merciful counsel Arnor had given them were merry and very joyful, and received such ample return of divine gifts that therefore all Arnor's liegemen, men and women, quickly and joyfully followed their chief in taking upon them the holy conversation of the right faith, which was preached to them a little later. For within a few winters' delay Christianity became law over all Iceland.

Thorhall Knop.

There was a man named Thor-hall Knop. He dwelt at Knop-stead in Fleet. He was of noble family. His forebears had dwelt there before him. Thor-hall was a man of good life, though he was a heathen, as were then most folk in those parts. He was sorely taken and oppressed by leprosy. Thor-hall used to sacrifice to false gods, after the manner of his kinsfolk. There was a mighty temple not far from his homestead, where all the Fleet-men held a sacrifice once every year.

One night as Thor-hall slept in his bed he dreamed that he thought he was out of doors, and he saw a bright man riding to his house on a white horse, arrayed in royal raiment, and holding a gold-mounted spear in his hand. And when Thor-hall saw this man draw near the house, there fell upon him dread, and he tried to turn into the house, but the knight was quicker than he, and leapt off his horse and went in front of the door, saying, 'Thou shalt not be afraid, for there shall no harm come to thee from me or my coming here; rather thou shouldest receive by my coming hither healing and joy, if thou wilt hearken to my counsel. Dost thou grieve at thy sickness? But I need not ask thee this, for I know that thou art grieved thereby. Follow me now, for I shall show a sure cure.' The new-comer led him to a certain place out of the house-yard that lay round the house, and spake to him: 'In this place thou shalt build a house in honour of the true God, according as I shall show thee. But this God ye shall hear of this very year at the All-moot, for of a truth thou shalt ride thither this summer. Now, if thou worship with pure heart the God that shall be preached to thee there, thou shalt be whole, and with a whole body thou shalt enjoy peace and bliss in this world, and in the world to come everlasting honour and blessedness.' Then he plotted out the foundation walls in the house-yard before Thor-hall with the butt of his spear, and spake thus to him:—

'After this fashion shalt thou make the house, and take for it the wood that is now in thy temple that is here a short way from thy house, whither thou and the men of thy district are wont to seek and to hold there their sacrificial feasts every year. This temple thou shalt pull down straightway in the morning when thou shalt rise up, and the false gods whom thou hast adored till now, thou shalt never worship again. Now, if thou believe my words, and pay heed without any doubt to the

things that I have bidden thee, then thou shalt shortly begin to mend, and thou shalt grow stronger from day to day.' And with that the vision disappeared from before him.

But when Thor-hall awoke he believed the vision, and as soon as it was day he bade all his workmen go forthwith and break down the temple and bring all the wood home to his house. And though they murmured thereat, and said among themselves that he must be mad, nevertheless they dared not speak against his command, but carried out fully that which he had told them to do. Then Thor-hall began to build a house, according in all to that fashion and size which had been shown to him in his dream.

[But though historians have not full knowledge as to who it was that appeared to Thor-hall, it is thought likely that God himself had manifested his will through the bodily shape of king An-laf Tryggvason, who shortly after preached to him and many others help and healing by his own messenger on God's great errand. And from this also men conclude so respecting this vision that a worshipful man appeared to Thor-hall with royal array, and a little later he heard the royal message with which the messengers of king An-laf himself preached openly to all the people, the orthodox and true faith.]

At the same time there dwelt a little way off, at the next homestead, a woman whose name was Thor-hild. She was a strong woman and a great sorceress. On the same night as the aforesaid vision appeared before Thor-hall, Thor-hild woke her men up early in the morning, as soon as it was light, and said as followeth: 'Ye shall go as quickly as may be and drive together and home out of the pastures all thy live stock, both neat and sheep and horses, and shut them up in the byres or folds, for none of them shall keep alive that is out of doors here to-day. For Thor-hall, my neighbour at Knop-stead, is gone mad and out of his wits, so that he hath sent his men to break down that worshipful temple that standeth there, and therefore the worshipful gods that have long been adored there must needs flee away in angry mood withal, and I think that they will seek shelter and an abode all the way north in Mast-ness. Now therefore I wish my stock not to be in their way, for they are so wroth and in such bitter mood that they will spare nought that shall stand before them.' And now it was done as she had commanded, and all her live stock were driven home and shut up, save one pack-horse that had stayed behind in the hayes, and he was afterwards found dead.

But with Thor-hall o' Knop-stead all went according to the vision that had appeared to him. He began to mend of his ailment day by day, and his strength grew. He rode to moot in the summer, and met there the men that were setting forth Christian preaching, as shall shortly be told. Then Thor-hall took the true faith, and he was then first entirely whole of his body when he was baptized. After that he went home rejoicing, and worshipped Almighty God all the days of his life with [true] service in the church which he had hallowed and first built at Fleet, in the name of the Father, and of the Son, and of the Holy Ghost, to Whom be honour and glory, one God in Trinity, world without end. Amen.

The Tale of Thidrande.

1. There was a man of Norway whose name was Thor-hall. He came out to Iceland in the days of earl Harold Sigrodsson. He settled in Sour-beck-mouth and dwelt at Harrows-land. Thor-hall was a sage and much of a seer, and he was called Thor-hall the Spae-man *or*

Diviner. While he was dwelling at Harrows-land, Hall o' Side was dwelling at Temple in Elfet's-frith, and there was the greatest friendship between them. Hall used to come as guest to Harrows-land every summer as he rode to the moot; and Thor-hall often went to stay there [with Hall] in the east for a long time. The name of Hall's eldest son was Thidrande. He was the most fair and promising of men, and Hall loved him best of all his sons. Thidrande went a voyaging between lands [i.e. he became a merchant trader] as soon as he was old enough. He was much beloved everywhere he went, for he was the most accomplished of men, and gentle and blithe to every child.

2. It came to pass one summer that Hall, as he rode back from the moot, asked Thor-hall his friend to his house in the east. Thor-hall rode east [thither] somewhat later than Hall, and Hall received him with great kindness, as he was ever wont to do. Thor-hall abode there through the summer, and Hall said that he should not go home till the harvest feast was at an end. That summer Thidrande came out to Iceland into Bear-frith. He was then eighteen years old. He came home to his father's house, and men admired him greatly as they had often before, and praised his accomplishments; but Thor-hall the Diviner always held his peace when men were praising him most. And on a time Hall asked him why it was 'that thou dost not say aught about my son Thidrande, for I think that which thou sayest is to be remembered,' says he. Thor-hall answered, 'It is not that aught in him or thee mislike me, nor that I see less than others that he is a most notable man; but rather it is for this reason: there are many praising him, and he has great deserts though he sets little by himself, but it may well be that ye will not be able long to rejoice in him, and then the regret for thy son will be great enough, such a noble fellow as he is, although every one do not praise his gifts to thy face.' But as the summer wore on Thor-hall began to be very sorrowful. Hall asked him what it was. Thor-hall answered, 'I look for ill to come of this harvest feast that is to be here, for I have a foreboding that a diviner will be slain at this feast.' 'I can clear up that,' says the franklin; 'I have an ox ten years old whom I call Diviner, because he is wiser than any of the other neat, and he is to be slain at the harvest feast. Therefore let not this make thee sorrowful, for I mean that this feast, like the others, shall be an honour to thee and my other friends.' Answers Thor-hall, 'I did not make mention of this because I was afraid for my own life, and I have a foreboding of greater and more wondrous tidings than I am minded now to proclaim.' Said Hall, 'There is no reason why the feast should not be put off.' Answers Thor-hall, 'It will not do to speak so, for what is fated must happen.'

3. The feast was made ready at the winter nights [8–10 Oct.]. Few of them that were bidden came, for the weather was sharp and very foul weather out of doors. And when men sat down to table in the evening, Thor-hall spake: 'I am about to ask men to pay heed to my counsel on this head, that no man here go out of doors to-night, for great evil will ensue thereby if this be not strictly kept. And whatever portents may happen, let men pay no heed thereto, for ill will come of it if any answer be made thereto.' Hall commanded men to keep Thor-hall's commands, 'for they never fail, and it is better to bind up a whole limb [*than an ailing one*].'

Thidrande was serving the guests, for he was meek and lowly now as always. And as men were going to bed, Thidrande gave his own bed up to a guest, and cast himself down on a bench outside next the cross-

wainscot. And when almost all men were asleep, there was a call at the door, but no man made as if he heard it; and this happened thrice. Then Thidrande sprang up and said, 'It is a great shame that every one should feign to be asleep; surely these are guests come.' He took his sword in his hand and went out, but saw no man. Then it came into his mind that some of the guests must have ridden on first to the house, and then gone back to meet them that rode behind the rest. Then he went along under the wood-pile and heard the din of folks riding into the house-garth from the north. He saw that there were nine women all in black clothes and with drawn swords in their hands. He heard also folks riding from the south into the garth. There were also nine women all in bright raiment and on white horses. Then Thidrande was minded to go back to the house and tell men of the sight, but now the black-clad women came up first and set upon him, and he defended himself manfully.

But a long time later Thor-hall woke, and asked whether Thidrande was awake, and got no answer. Then he said that it must be too late. Then men went about the houses inside and then out of doors, and it was moonlight night and frosty weather, and they found Thidrande lying wounded, and he was carried indoors. And when men gat word of him, he told them all that had appeared to him. He died the same morning at daylight, and was laid in an howe after the old way.

4. Afterwards there were held enquiries of the movements of men, but there were none known likely to be Thidrande's enemies. Hall asked Thor-hall what he thought would come of this wonderful portent that had happened. Thor-hall answered, 'I do not know, but I can guess this, that these women can have been no others than the fetches of you and your kinsmen, and I think that there will come about a change of faith here, and that very shortly there will come a better faith hither to this land. And I believe that these fairies *or* spirits of yours, who follow the old faith, must have known of the change of faith beforehand, and therewithal that ye and your kindred would cast them off: and it must be that they could not bear to get no tribute of you before, and therefore they have taken Thidrande as their own share; but the brighter[1] spirits must have wished to help him, and not been able to come in time to do so. Albeit ye kinsmen that shall hold the unknown faith, which they forebode and follow, shall be blessed by them.' But Hall felt the death of his son Thidrande so much that he could not rest any longer at the homestead at Temple, and then he moved his dwelling to Thwart-water.

5. It came to pass once at Thwart-water, when Thor-hall the Diviner was there on a visit with Hall, that Hall lay in a berth and Thor-hall on another bed in the same room, and there was a window-hole in the berth, and one morning when they both awoke, Thor-hall fell a laughing. Said Hall, 'What art thou laughing at?' Thor-hall answered, 'I am laughing because I see every hillock opening and every living thing big or small trussing up his baggage, and making flitting-day of it.' And a little later these tidings [the Change of Faith] came about which shall now be told.

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[1] biartare, emend.; betre, Cd.

§ 3. THE LIVES OF THE FIRST SEVEN BISHOPS OF SCALHOLT.

THE author of *Hunger-waker*, as we dub him from his most important work, we know only from his own words as the contemporary of bishops Thorlac and Paul, as living in Scalholt, and as being in the household of bishop Paul. He must have been a friend or dependent of bishop Thorlac, and he was at his funeral, hearing Gizor's address, as it appears from his own words. Of all those whom he mentions in his works as present during the scenes he recounts there is none whom we could with certainty identify with him; it is easier, indeed, to show whom he is not than whom he is.

From the words of his Life of Bishop Paul (ch. xv) it would seem that he was of near kin to that bishop, who did not however leave him any particular legacy, but apparently recommended him to the bounty of his children, who were well enough off to provide for such persons. Very possibly therefore he was not of the bishop's own blood, but of his wife's; hence the bishop would not be bound in any way to do more than make some such provision for him as he would for any other of his friends and chaplains. Thorlac, Herdis' brother (d. 1240), who was comforted by the bishop after Herdis' death, is perhaps a little too young to have written these Lives, but he might be the man if he were not born later than 1170. (See *Sturlunga Pedigrees*, vol. ii. 485, *the Hitar-dale family.*) In Aron's Saga he is called 'gofug-menne mikit' and 'vitr maðr, heill vinom sínom, ok iamnan at ráðom sóttr.' The muffled way in which the terrible story of the death of bishop Magnus is told (the host was Thorlac's grandfather) would suit one of the Hitar-dale family. How it contrasts, indeed, with Sturla o' Hwam's banter, Sturl. i. pp. 68–69!

His work—the Lives of the First Seven Bishops of Scalholt—reaches us in three separate pieces, which we believe must have been composed at different dates, namely, Hunger-waker, Thorlac's Life, and Paul's Life, of which Thorlac's was possibly the first and Paul's certainly the last written. Thorlac's Life was written probably by order or desire of some great man, and it would seem that this task led the author on to set down the earlier bishops' lives, chiefly resting them upon the recollections of Gizor Hallsson, who died aged c. 82, July 6, 1206, and who in his long life had seen and known all the bishops save the first two that are mentioned in *Hunger-waker*. Thorlac the first had been his foster-father, and he had stood at the graves of him and all his successors till his own death.

St. Thorlac's Life we should put shortly before 1206, the date of Gizor's death, and after 1200, when the great event of his canonization by national desire in 1200 took place, though the bishop died in 1193. The frequent, though somewhat laboured, citations from the Bible and the pious remembrances it contains make it a charming work.

Hunger-waker would claim priority if we consider the words of the last paragraph as referring to the date of composition, rather than to the arrangement of the lives in order in the author's autograph. There is also a naïveté about the style of this which is distinct from the riper and fuller style of bishop Paul's Life, with its more realistic atmosphere. The language of the last paragraph seems conclusive as to the author of Hunger-waker being also the author of Thorlac's Life. Whether the Hunger-waker was composed in Gizor's lifetime or after his death depends upon the way one understands the Prologue, § 2. Gizor is not referred to as 'the *late*,' nor any precise form of words used such as are appropriate to the mention of the honoured dead. Gizor had left Scalholt before his death, and it may well be that this book was the result of Gizor's last conversations and reminiscences. If so the work should date from c. 1200–1206, about the same date as Thorlac's Life, and there cannot be much interval between them whichever be put first.

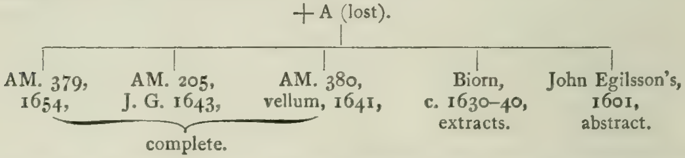
The date of bishop Paul's Life must be after Nov. 1211, the date of his death, but not very long one would say. The style is more natural and homely and of less effort. That the author formed one of the bishop's household, and that he writes from personal knowledge, his words show. That the author of this Life was the author of Hunger-waker none have doubted: even the Editor of 1778 saw that it was so. The very fact that the author slurs over the political life of Thorlac, and keeps to his saintly or religious life, is an additional proof of his identity, for, to a friend of bishop Paul, the contests which Thorlac waged would be such delicate ground as could hardly be stirred during Paul's life without his grave displeasure, for Ragneid was bishop Paul's mother, and John Loftson his father.

The chronology followed is that which, from its being followed by Abbot Carl in Sverri's Saga, we have before called the Thingore system, its peculiarity being that the birth of Christ is dated seven years earlier than in the commonly received system. Thus bishop Paul, according to this reckoning, died 1204, not, as we should count it, 1211. It is possible that the Hunger-waker author was the originator of this system, which was followed by several Icelandic writers. The Second Biographer of Thorlac does *not* use this system, but adjusts the dates of the earlier Life to the received chronology. The Hunger-waker author knew Are's works, uses Libellus and cites it, and has borrowed from Are the system of summing up an epoch in a curious annalistic way with synchronisms.

Of Hunger-waker and Paul's Life we find no mention by any author or in any catalogue till the Revival of Learning in Iceland, and as for the Life of Thorlac, which occurs in several inventories, it seems to be the 13th-century interpolated edition of this work, not the original A text.

When Hunger-waker came to be known it excited some attention, and John Egilsson was spurred on not only to abstract it, but to write on its pattern, or rather on its suggestion, the Lives of the Bishops of the Reformation—a curious instance of the influence a good book will exercise long years after all it dealt with has passed away, the form and spirit only remaining. John does not imitate his prototype in style, but runs on in his own babbling way in the simple, almost childish, style of a pioneer of letters.

The Hunger-waker text depends upon a single *lost* vellum, of which there is no mention or trace whatever till after 1600. If it had been lost before then we should have no suspicion that such a work had ever existed. In the year 1601 John Egilsson made an abstract of it (AM. 110, 8°, autograph), and in the next following years (1601 to 1606) composed, in imitation of it, his Continuation of it, as he calls his Lives of Bishops. Errors in common tend to show that the vellum he abstracted from was the same from which the complete copies were afterwards taken. Next it comes into Biorn o' Scardsa's hands: he made extracts from it of which we have made use in checking the later copies. The first full copy extant (AM. 380) dates from 1641, and is by one of bishop Thorlac Sculason's copyists. The next is by John Gizorarson, 1643, AM. 205, fol. But the one upon which our text rests is AM. 379, 4°, a fine vellum copy made for bishop Thorlac in 1654. Whether it was taken from the lost archetype or not we cannot tell, but most probably it was. No description of the lost archetype has reached us, but it must have been a good and old MS., though not wanting in copyist's mistakes and omissions.



From these three complete copies others were taken, and there are about fifteen paper copies of various dates, but of no authority, none being taken from A.

The vanishing of A is a mysterious phenomena, such as occurs more than once in the history of Icelandic MSS., e.g. Sturla's Landnama-book, Are's Libellus, Bishop Paul's Lives. One is tempted to think that some such general catastrophe as a fire or wreck or accident in landing goods must be accountable for it. If the vellums had suffered in an ordinary way by being cut up for binding some shred must have remained.

The case of bishop Thorlac's Life is somewhat different; the material is a little fuller, as we might have expected from the popularity of its subject. Our text rests for the earlier part on the Stockholm MS., *Holm.* 5, fol., a complete Icelandic vellum copy of the original Saga taken about 1359–60, as we can tell from a list of bishops and abbots it contains. The

last bishop mentioned is Gurth, 'who hath been bishop nine years.' Now Gurth was bishop 1349–60, hence this entry was made 1359. The last abbot recorded is abbot Eyiolf of Thyckwa-by, who ruled from 1352–77, which is confirmatory of the former date, for the years of his abbacy are not given.

The history of this MS. is as follows. It left Iceland in 1656 as a gift from bishop Bryniulf to Mr. Sefeld, a collector of books who lived in Zealand. On his famous campaign against Copenhagen in 1659, Carl Gustaf bought the fine library of Sefeld, and on his return home incorporated the whole collection into his own Royal Library, where the Thorlac MS. now stands bound in white vellum, a stately volume. It contains other bishops' Lives besides that of Thorlac, and is indeed a kind of Corpus of Icelandic Ecclesiastical History. Ere it left Iceland John Gizorarson had copied it, c. 1643, and his copy, which is of no value seeing that we have the original, is numbered AM. 205. In AM. 383 are small fragments of Thorlac's Life, which give us some help. One, of two leaves, (*a*) supplies the story of Macan not found in Cod. Holm.

The editor of the second Life (see Introduction to § 5) used a copy of A, into which he stuck his fresh 'thattr' or episode. This copy he used freely, abridging, loosely transcribing, but otherwise adding nothing. It is of great value in establishing the full text of A. We have used it, correcting by it casual errors or slips in our A, picking out whatever bears mark of being original. We mark it B.

For the first two-thirds of Thorlac's Life, Holm. 5 is our authority, but as we find towards the end of this MS., as so often happens in these big vellums, the scribe has flagged and betaken himself to abridging instead of faithfully copying in extenso the original before him. Hence we have to turn to B to get the complete original text.

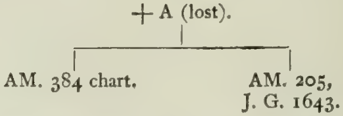
Of the Bishops' Lives there were many paper transcripts in correlation, but no printed edition till 1778, when at Copenhagen appeared the editio princeps of Hunger-waker and Paul, with the tale of Thorwald Codransson, and Latin translations.

The second edition is that by the editor in vol. i. of Biskopa Sögur, which also contains the editio princeps of Thorlac's Life. This volume came out in three fascicules—one in the spring of 1856, the second in the spring of 1857, and the last, with introduction to the whole, in 1858. In the first fascicule was comprised Hunger-waker, which was the editor's prentice-essay in the handling of texts. It was a tough job, and he made it harder by giving readings of more MSS. than was necessary or useful. This volume was printed under the plan and guidance of Mr. John Sigurdsson at the cost of the Icelandic Literary Society, Mr. Sigurdsson himself editing Christne Saga, the rest of the volume, with the introduction, being left to the editor.

It is no wonder, considering the foundation for the text of these Bishops' Lives, that there should be many places which must be corrected and emended to make sense. In this respect these biographies are in the same position as many of the Greek and Latin classics and unlike

most other Icelandic works. The present edition is the first in which these textual problems have been at least attempted.

The text of bishop *Paul's Life* rests, like Hunger-waker, upon a single early vellum of which no notice or record is given, and which mysteriously disappears without a trace. John Egilsson knew no Life of Paul, hence it cannot have stood on the same vellum as Hunger-waker. The first proof of its existence is the copy of 1643, made by John Gizorarson into the same book as Hunger-waker, AM. 205. It is not so trustworthy as might be wished for, John being rather free in his handling of MSS., the second independent copy being now and again closer to the original. It is in poor state and badly penned, 'a botch of a copy,' as Arne Magnusson somewhat unjustly calls it, now numbered AM. 384. Since 1778 one leaf of it has dropped out and been lost (probably in the hands of the editor of 1778; for it was missing in 1856), for we know that this MS. was used and the lost leaf cited in the editio princeps of Copenhagen of that year. The original MS. must have been a good vellum and an old one.



A couple of instances from the very preface to Hunger-waker will show the necessity of the present edition and the kind of difficulty which we have had to meet in making it. The 1858 edition reads in Prol. § 5 'tilgert,' which runs in the MS. 'tilg't,' but this makes no meaning, and is a mere copyist's error for 'telgt.' The rare verb 'telgja' was not known to the copyist who wrote down the common 'tilg't.' Again, Prol. § 9, the old editions read 'þaðan at um vesa,' following their MSS., but this makes no sense, and is merely the scribe's misreading for 'þar annt um uesa;' the archetype must have read 'ꝥannt,' which the scribe misread 'ꝥanat.' Ch. 3. 10, þat *for* jol, and so on.

Nor have the copyists been content to make this class of faults; they have done worse, omitted lines and words in several places. For example, in the account of Hall's travels (Hungrv. 5. 1) they have made a jumble of words by omitting a characteristic phrase of the original which luckily the context helps one to restore, but there are some places where we have no means of correcting their evident mistakes.

In the matter of spelling we have followed the analogy of the Miracle-book (AM. 645), written under bishop Paul's own eyes at Scalholt, in writing his own name 'Pol' and his father's 'Ioan,' Gizœrr for Gizorr—these spellings representing the pronunciations of Paul and his contemporary the author of Hunger-waker. Clœ́ngr, Ann. Reg. s. a. 1151; Clœíngr, s. a. 1176; Cloingus, the Lat. Legend, Bs. i. 294; but Clǫngr, Bs. i. 355, bottom.

[59: 1.]

HER BYRJAR HUNGRVOCO.

[*Prologus.*]

1. BŒKLING þenna kalla-ek HUNGR-VOCO: af þvi at svá mon mœrgom mœnnom ó-fróðom ok þó vitrom gefet vesa, þeim es hann hafa yfer faret, at miklo mundo gœrr vilja vita upp-rǽs ok æve þeirra merkis-manna, es her verðr fátt frá sagt í þesse skrǽ. En ek hefe þó nálega œllo við sleget, at ríta, þat sem ek hefe í minne fest.

2. Hefe-ek af því þenna bœ́kling saman settan, at eige falle mer með œllo or minne þat es ek heyrða af þesso mále segja enn fróða mann Gizœr Hallz son, ok enn nockora menn aðra merkelega, hafa í frásœgor fœ́rt.

Þat berr ok annat til þessa rits: at teygja til þess unga menn at kynnasc várt mál, at ráða þat es á Norrœ́no er ritið, lœg, eða sœgor, eðr mann-frœ́ðe.

3. Set-ek af því heldr þetta á skrǽ an annan fróðleik, þann es áðr es á skrár settr, at mer sýnesc mínom bœrnom eðr œðrom ung-mennom vesa í skyldasta lage at vita framazt, með hverjom hætte at her hefer magnasc Cristnen, eðr byscops-stólar setter vereð á Íslande; ok vita síðan hverer merkis-menn byscoparner hafa veret, es her hafa vereð, ok ek ætla nú frá at segja.

4. En þat skylder mik til at ríta, hverso staðrenn hefer eflsc ok

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Here beginneth Hunger-waker.

1. THIS LITTLE BOOK I call HUNGER-WAKER, inasmuch as it appears to many uninformed men, wise though they be, that have gone through it, that they would wish to know much more thoroughly the rise and the life of those notable men of whom little is told forth in this scroll, though I have cast together into my book well-nigh all that I have fast in my memory.

2. I have put together this little book in order that there might not altogether fall out of my memory what I heard that man of knowledge, Gizor Hallsson, say on the matter thereof, and what certain other notable men have set forth in narrative.

This also in the second place hath led me to write this, that it might draw young men on to make themselves acquainted with our speech [letters] and to read what is written in the northern tongue, Law or Histories or Biographies.

3. I have rather set this matter down in a scroll, than such other kind of knowledge as hath been already set in scrolls, because methinks that it is for my children or other young men in the highest degree right to know, first and foremost, how and in what way Christendom hath grown to strength here, and how the bishops' sees were set in Iceland; and, secondly, to know what notable men the bishops that have been here have been, of whom I am purposed to speak.

4. Moreover this reason also enforceth me to write how the see hath

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2. Emend.; ovitrum, Cd. 3. miklu meirr, Cd. 15. ungom monnom hverneg framast hverneg eðr m. hv. hætti.

[59: I.]

magnasc í Scála-holte, eðr um þeirra manna ráð es hann hafa varð-veittan, es ek hefe með Goðs miskunn alla gæfo af þeim hloteð þessa heims.

5. En mik varer, at vitrom mœnnom mon þyckja bœ́klingr þesse iafn-*g*líkr sem horn-spánar-emne, af þvi at þat er ó-fimlegazt meðan van-gœrt es, en þá es all-fagrt es telgt es.

6. En þeir menn es svá henda gaman at þessom bœ́klinge, mego þat af nýta, at skemta ser við ok þeim œðrom es lítilát-lega vilja til hlýða, heldr an hætta til hvat annat legsc fyrer þá, es áðr þycker dauflegt; þvi at margr hefer þess raun, ef hann leitar ser skammrar skemtanar, at þar kœmr epter á lœng áhyggja.

7. Synesc mer þat ráð, at sá hafe af þessom fróðleik es ritenn es hvatki es bazt gegner, ok hann hender svá gaman at; ok varð-veite þat efter á es siœlfom mon í geð falla, en felle þat niðr es hónom fellr eige í skap.

8. En þeim sýnesc mer þat bazt sama, ef bœ́ta vilja um þat, es áðr þycker ómerkelega sagt vesa, ok þeir vito annat sannara, heldr an þeir fœ́re af þetta, eðr hafe at spotte, en vile eige eðr hafe eige fœng á um at bœ́ta.

9. En því hefe-ek iafnat þesso til horn-spánarens, at mer sýnesc forkunnar-emne í vesa: en ek veit, at miok þarf um at

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grown and waxed strong in Scal-holt, and of the conversation of those men that have had it in their keeping—to wit, that I have by the grace of God gotten from them all my furtherance in this world.

5. And I am aware that to wise men this little book will seem most like unto the stuff out of which a horn-spoon is wrought, for that is most ungainly while it is yet a-making, but very fair when it is carved.

6. But they that seek amusement from this little book may profitably use it for their own entertainment and that of such others as are willing cautiously to hearken thereto, rather than jeopard themselves in other pastimes to while away dull hours. For many a man hath proved this, that if he will seek him short-lived pleasure there must needs follow thereafter long penance.

7. Methinks it is good that a man shall pick out of this goodly matter that is here written, whatsoever he liketh best and whatsoever yieldeth him pleasure, and let him lay up in his mind that which falleth in with his mind, but drop that which doth not fall in with his fashion of thought.

8. And methinks that for such it is better that they should mend that which they think to be told poorly here, and which they know somewhat more thoroughly, rather than that they should cry it down or turn it into mockery, and yet be neither willing nor able to mend it for themselves.

9. And for this cause also I have likened this to a horn-spoon, because methinks there is much good stuff therein, but I know that there is

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2. es] en, Cd. 5. spónar, Cd. 6. telgt] emend.; til gœrt, Cd. (til g^st^). 8. anyta, Cd. 13. ritaðr, Cd. 14. hvatki es] om. Cd. 17. ef] es, Cd. 19. af] add. by conj. 21. spónsens, Cd. (here).

fegra; ok skal mer þar annt um vesa, meðan ek em til fœ́rr, um at bœ́ta.

10. Verð-ek ok af því skyldogr til, at þat mun af mínom vǫldom ok van-rœ́kð ef þat es nockot í þesso mále sem rangt reynesc þat es riteð es; en eige þeirra manna es ek þyckjomc þenna fróðleik efter hafa.

11. En þat es forn orðz-kviðr, at 'Hús skal hiónom fá:' segeek af því fyrst hverso bœ́renn hefer bygsc í Scála-holte; en síðan frá þeim es staðenn hafa varð-veittan.

1. 1. KETILBIORN enn Gamle bió at Mosfelle, ok átte mart barna. Teitr hét sonr Ketilbiarnar; hann vas sá gæfo-maðr, at hann bygðe þann bœ́ fyrstr es í Scála-holte heiter, es nú es all-gǫfgastr bœ́r á ǫllo Íslande. Sví vas ǫnnor gæfa hans, at hann átte at syne Gizœr enn Hvíta, es með Cristne kom til Íslannz, ok bió í Scála-holte efter Teit fǫðor sínn. Gizœrr enn Hvíte átte þriár konor: fyrst átte hann Halldóro, dóttor Hrólfs or Geitlande; þeirra dótter vas Vilborg, es átte Hialte Skeggja son: Gizœrr átte síðan Eyverska kono, es Þórdís hét, ok vas þeirra son Ketill, es átte Þórhǫllo Skafta dóttor. Gizorr átte síðan Þórdíse, dóttor Þóroddz Goða á Hialla í Olfuse; ok ǽtto þau mart barna.

2. Þeirra son vas Ísleifr; hónom fylgðe Gizœrr útan, ok selde hann til læringar abbadíse einne í borg þeirre es Herfurða heiter.

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much need that it be beautified *or* fair wrought, and I shall as long as I am able busy myself to the mending thereof.

10. I also am the more bound to do this, because it is my fault and my lack of care if, in the matter that is here written, there be anything which shall turn out to be wrong, and not the fault of those men of whom I have said that I have drawn my knowledge thereof.

11. And inasmuch as there is an old saw, that *it is the house that holds the man*, I will speak first of how the house was settled at Scal-holt, and afterwards of them that have been the keepers of the see.

1. 1. CETIL-BEORN THE OLD dwelt at Moss-fell, and had many children. Tait was the name of a son of Cetil-beorn. He was so fortunate that he first set up the homestead that is called Scal-holt, which is now the noblest house in all Iceland. This was his second piece of good fortune, that he had for a son Gizor the White, who came with Christendom to Iceland, and dwelt in Scal-holt after his father Tait. Gizor the White had three wives. First he had to wife Hall-dora, daughter of Hrod-wolf o' Goatland; their daughter was Wil-borg, whom Sholto Scegge's son had to wife. Then Gizor had to wife a woman from the islands [Western Islands], whose name was Thor-dis, and their son was Cetil, who had to wife Thor-katla, Skapte's daughter. Then Gizor had to wife Thor-dis the daughter of Thor-ord the gode o' Hiall in Aulfus, and they had many children.

2. Their son was IS-LAF. Gizor took him abroad, and put him as a disciple with an abbess in a town that is called Her-forth.

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1. mer þar annt um vesa] emend.; ek þaðan at um vera, Cd. 10. at] á, Cd. 16. Gaut. l., Cd. 17. Sk. son] at Nupe í Eystra-hrepp (sic), add. AM. 110.

[61: 2.]

Isleifr kom svá til Íslannz at hann vas prestr ok vel lærðr. Hann kvángaðesc, ok feck Dœllo Þórvallz dóttor or Áse: þau gǿto þriá sono: Gizœrr hét son þeirra es síðan vas byscop; annarr hét Teitr es bió í Hauka-dale; þriðe hét Þórvaldr, es bió í Hraun-gerðe, mikell hæfðinge. Gizœrr Hvíte lét gœra ena fyrsto kirkjo í Scála-holte, ok vas þar grafenn at þeirre kirkjo; en Ísleifr bió í Scála-holte efter fœðor sínn.

3. Ísleifr vas vænn maðr at álite, ok vin-sæll við alþýðo, ok alla æve réttlátr ok ráðvandr, giœfoll ok góð-giarn, en aldri auðegr. En es Ísleifr vas fimm-tœgr at aldre, ok Ísland hafðe eige fiarre þvi at lengð vereð cristið, þá vas hann beðenn til útan-ferðar, ok valðr til byscops of allre alþýðo á Íslande. Síðan fór hann útan ok suðr til Saxlannz, ok sótte heim Heinrek keisara Conraðs son, ok gaf hónom hvíta-biœrn, es komenn vas af Grǿnalande; ok vas þat dýr en mesta gœrseme; en keisarenn feck Ísleife bréf sítt með inn-sigle um allt velde sítt. Síðan fór hann til fundar við Leonem papa. En pávenn sende bréf sítt Adalberto erki-byscope í Brimom, at hann skylde gefa Ísleife byscops-vígslo á Hvít-dróttens-dag; ok kvezc pávenn þess vilja vænta með Goðs miskunn, at þá mœnde lang-æst tign vesa at þeim byscops-dóme, ef enn fyrste byscop være vígðr til byscops á þeim dege, es Goð prýdde alla verœld í gift Heilags Anda: ok vas Ísleifr vígðr til byscops á þeim dege at boðe páva, af Adalberto erki-byscope í Brimom xiiij nóttom fyrer

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When Is-laf came back to Iceland he was a priest and well learned. He married and took to wife Dolla, the daughter of Thor-wald o' Ridge. They got three sons. Gizor was the name of one, who afterwards was bishop; the second was named Tait, who dwelt in Hawk-dale; the third was named Thor-wald, who dwelt at Hrawn-garth, a great chief. Gizor the White had the first church set up in Scal-holt, and was buried there at that church. But Is-laf dwelt at Scal-holt after his father.

3. Is-laf was a fair man to look on, and well beloved of all men, and all his life upright and honest, generous and benevolent, but never a wealthy man. But when Is-laf was fifty years old (and Iceland had not been christened any longer than that), then he was bidden to go abroad, and chosen as bishop by the whole commonweal in Iceland. Then he went abroad and southward to Saxland, and went to see the emperor, Henry Conradsson, and gave him a white bear that had come from Greenland, and this beast was the greatest treasure, and the emperor gave Is-laf his writ with his seal to go over all his dominions. Then he went to see pope Leo. And the pope sent his writ to Adalbert, arch-bishop of Bremen, that he should give Is-laf the consecration of a bishop on Whit-Sunday, and the pope said that he was in hope that by God's grace this bishopric should be a long-enduring office if the first bishop were consecrated to Iceland on the day in which God blessed the whole world with the gift of the Holy Ghost. And Is-laf was consecrated bishop on that day, according to the pope's command, by Adalbertus, archbishop in

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10. fyrre, Cd. 14. Grǿnal.] AM. 110. 17. AM. 110; Bremen, Cd.
20. langæðust, Cd. 23. xiiij] emend.; iiij, Cd.

[62: 2.]

Columba-messo, ok feck erki-byscop hónom alla þá reiðo es hann þurfte at hafa með byscops-tign, efter því sem pávenn sende orð til ok keisarenn.

4. Síðan fór Ísleifr byscop þat sama sumar til Íslannz, ok sette byscops-stól sínn í Scála-holte. Hann hafðe nauð mikla á marga vega í sínom byscops-dóme, fyr sakar ó-hlýðne manna. Má þat af því merkja nockot í hverjom nauðom hann hefer veret fyr sakar ó-trú ok ó-hlýðne, ok ó-siða sínna under-manna, at Log(sægo) maðrenn átte mœ́ðgor tvær; ok þá lægðosc sumer menn út í víking, ok á her-skip; ok mærg endeme tóko menn þau til ænnor, es nú mœ́nde ó-dœ́me þyckja, ef menn hende slíkt.

5. Um daga Ísleifs byscops kómo út byscopar af æðrom læn-dom, ok buðo mart linara an Ísleifr byscop: urðo þeir því vin-sæler við vánda menn; þar til es Adalbertus erki-byscop sende bréf til Íslannz, ok bannaðe mænnom alla þiónosto af þeim at þiggja; ok kvað þá suma vesa bann-setta; en alla í ó-leyfe síno faret hafa.

6. Um daga Ísleifs byscops kom út sá (byscop) es Kolr hét, ok andaðesc hann her. Hann vas grafenn í Scála-holte; ok vas sú kirkja her á lande fyrst prýdd í tigens mannz grefte, es at rétto kallasc andleg móðer allra annarra vígðra húsa á Íslande.

7. Ísleifr byscop hafðe ofallt ó-hœ́gt bú fyre penninga; vóro fæng lítel, en at-sókn mikel; ok vas af því ervitt búet.

Bremen, fourteen nights before Columba's mass-day [26th May, 1056]. And the archbishop gave him all the insignia that he needed to have with the office of bishop, according as the pope and the emperor had sent him word.

4. After this bishop Is-laf came the same summer to Iceland, and set up his bishop's see at Scal-holt. He had much trouble in many ways in his bishopric because of the disobedience of men. And it may be somewhat of a token of what need he hath been in by reason of the lack of faith, and the disobedience, and evil conversation of those under him, that the Law-speaker had to wife mother and daughter. And in those days some men lay at sea on wicking cruises and in war ships, and many betook themselves to many other abominations which would now be thought shocking if men were to commit them.

5. In the days of bishop Is-laf there came hither bishops from other lands and gave easier commands than bishop Is-laf, wherefore they found favour with evil men, until archbishop Adalbert sent his writ out to Iceland and forbade men to receive any service at their hands, and saying that some of them were excommunicated, and that all had come without his leave.

6. In the days of bishop Is-laf there came to Iceland a bishop whose name was Col, and he died here. He was buried at Scal-holt. Now this church was the first here in this country that was honoured by the burial of a man of rank, the church which by right may be called the ghostly mother of all other consecrated houses in Iceland.

7. Bishop Is-laf kept all through a straitened household as regards

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8. osiðu Cd. 10. þau] þu, Cd.

[63: 2.]

7. b. Marger menn seldo hónom sono sína til læringar, ok vóro þeir síðan góder kenne-menn; en tveir urðo byscopar, Kolr í Vík austr í Norege, ok Ioan byscop at Hólom.

8. En es Ísleifr hafðe byscop vereð xxiiij vet*r*, þá tók hann sótt á Alþinge um messo, svá skiótt, at hann varð þegar at fœ́ra or messo-klæðonom; ok fór þá í messo-klæðen Gothormr prestr Finnolfs son or Laugar-dale at ráðe byscops; ok tók þar til messonnar es byscop hvarf frá, ok lauk messonne. Síðan vas byscop fœ́rðr heim í Scála-holt, ok vas gœrt rúm hans í kirkjo. Menn leitoðo þá efter heilræðom við hann, bæðe um byscops kosning ok þá hlute aðra, es þeim þótte at skyldo þurfa um at tala. En hann lagðe þau ráð til, at þeir skyldo biðja Gothorm prest til útan-ferðar; ok talðe hann bazt til fallenn af þeim mœnnom es þá vóro samlender; en sagðe þó, at þeim mœnde seint auðet byscops á Íslande ef þeir héte eige því, at vesa við hann sœ́milegar, es síðarr kœ́me til, an þeir hefðe við hann veret.

9. Enn œfra hlut æve Ísleifs byscops bar marga hlute hónom til handa, þá es miok birte gœ́zko hans fyr þeim mœnnom es þat kunno at skynja: af því at marger menn vóro þeir óðer fœ́rðer hónom til handa, es heiler gengo frá hans funde. Mungát blezaðe hann þat es skiaðac vas í, ok vas þaðan frá vel dreckanda. Ok mart annat þesso *g*líkt bar hónom til handa, þó*tt* ek greina nú eige

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money. The revenue was little, but the calls upon it were many, and thereby the household was strained.

7. b. Many men sent him their sons (see Libellus 9. 1).

8. But when Is-laf had been bishop four-and-twenty winters he was taken ill at the All-moot, at mass, so quickly and suddenly that he was forced to put off his mass-vestments at once, and then priest Guth-thorm, Fin-wolf's son of Bath-dale, by the order of the bishop put on the mass-vestments and went on with the mass where the bishop left off, and ended the mass. Then the bishop was brought home to Scal-holt, and a room prepared for him in the church. And there men were seeking him for counsel, both as to the choice of a bishop and as to other things which they thought it was needful to speak about. And he gave them this counsel, that they should ask Guth-thorm the priest to go abroad [to be hallowed bishop], saying that he was the best fitted of all them that were then in the country; nevertheless he said that they would be long getting a bishop in Iceland, unless they promised to behave in more seemly wise to him who should succeed him than they had done to himself.

9. In the latter part of the life of bishop Is-laf there appeared many things about him which very clearly showed forth his goodness before the face of those men who knew how to look at them, insomuch that many mad folk were brought to his hand that went away whole after they had seen him. He blessed drink that darnel had got into, and it was good to drink afterwards; and many another such thing happened

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2. Ion, Cd. 5. á Alþ.] AM. 110; um alþ., Cd. fœ́ra] emend.; fara, Cd.

svá sér hvat, sem hann gœrðe, ok enom vitrostom mœnnom þótto ener mesto kraftar fylgja.

10. Ísleifr vas vígðr til byscops þá es hann vas fimm-tœgr at aldre. Þá vas Haralldr Sigurðar son konongr yfer Norege. Ísleifr byscop andaðesc á Dróttens-dege í kirkjo at Scála-holte at miðjom dege, iij nóttom fyr Seljo-manna-messo. Þá hafðe hann byscop veret xxiiij vet*r*, ok vas hann grafenn hiá leiðe Kols byscops. Þá vas liðet frá Hingat-burðe Christi M lxx iij ǽr.

11. Þess es geteð, at byscopar kómo út hingat til Íslannz um daga Ísleifs byscops: en Friðrekr einn kom áðr út, sá es sœgor sé frá gœrvar. En þesser hafa svá út komet, at menn hœlzt skyn á vitað:—

Ioan byscop enn Írske; ok hafa þat sumer menn fyr satt, at hann fœ́re síðan til Vindlannz, ok snœre þar mœrgom mœnnom til Goðs; ok vas síðan tekenn ok barðr, ok hœggnar af bæðe hendr ok fœ́tr, ok hœfoðet síðarzt; ok fór með þeim pínengom til Goðs.

Enn þriðe byscop kom til Íslannz Biarnharðr Vilraðs son, es kallaðr vas enn Bókvíse, ok sumer menn segja at af Englande være, ok hafðe fylgt Óláfe enom Helga; ok hafe síðan at hans rǽðom faret til Íslannz.

Enn fiórðe vas Rudolfr byscop, es sumer segja Ulfr héte, ok være kynjaðr or Rúðo or Englande. Hann vas xix vetr á Íslande, ok bió á Bœ́ í Borgar-firðe.

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about him, although I do not now tell over one by one all things that he did, and which seemed to the wisest men to show that he must have the greatest power *in working miracles*.

10. Is-laf was consecrated bishop when he was fifty years old. Harold Sigurdsson was then king over Norway. Bishop Is-laf died on the Lord's-day in the church at Scal-holt at midday, [three] nights before the Sel-men's-mass [5th July]. He had then been bishop four-and-twenty winters, and he was buried by the tomb of bishop Col. There was then passed from the birth of Christ 1073 years [July 5, 1080].

11. It is told that bishops came out hither to Iceland in the days of bishop Is-laf, but Frederick was the only one that came out before of whom stories were made. But these are those who have come here of whom men have taken most account:—

Bishop John the Irishman; and some men hold for true that he afterwards went to Wendland and that there he turned many to God, and at last he was taken and flogged, and both his hands and feet cut off, and last of all his head, and in such torment he departed to God.

The third bishop that came to Iceland was Beorn-hard Wilradsson, who was called the Book-wise, and such men say that he was from England, and that he had followed St. Olaf, and had afterwards by his counsel journeyed to Iceland.

The fourth bishop was Rud-olf, whom some say was called Wolf, and he was by kin of Ruda [Rouen] in England [Normandy]. He was nineteen winters in Iceland, and dwelt at By in Borg-frith.

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6. iij] emend.; iiij, Cd.

[65 : 4.]

Fimmte kom til Íslannz Heinrekr byscop ok vas tvá vetr á Íslande. Enn sétte vas Biarnharðr byscop enn Saxnezke; ok vas með Magnúse konunge enom Góða Óláfs syne. Hann fór síðan til Íslannz, ok vas her xx vetr. Hann hafðe tvá bústaðe í Vatz-dale, at Gilj-á ok Steins-stæðom. Hann vígðe marga hlute, þá es mærg merke hafa á orðet, kirkjor ok cloccor, brúar ok brunna, væð ok vætn, biærg ok biællor; ok þyckja þesser hluter hafa birt sannar iartegner hans gœzko. Biarnharðr vas á Íslande meðan Haralldr konungr Sigurðar son vas í Norege, þvi at þeir vóro eige sam-sátter. Síðan fór hann útan ok til handa Óláfe konunge Kyrra, syne Harallz; ok síðan fór hann til Róms at bœn konungs, ok friðaðe fyr ændoðom. En es hann kom aftr, skipaðe konungr hann byscop í Seljo; en síðan fór hann í Biærgyn ok andaðesc þar; ok es einmælt, at hann hafe veret enn meste merkis-maðr.

12. Á dægom Ísleifs byscops urðo mærg ok stór tíðende. Þá varð í Norege fall ens Helga Óláfs konungs: þá varð ok andlát Magnúss konungs ens Góða, sonar Óláfs konungs; ok andaðesc hann í Danmærk, en lík hans vas fœrt norðr í Þróndheim til Níðar-óss.—Þeir ændoðosc báðer áðr an Ísleifr var byscop.—En síðan (es) hann vas byscop, fell Haralldr konungr Sigurðar son á Englande; ok lítlo síðarr Haralldr Goðina son. Þá andaðesc Magnús konungr son Harallz Sigurðar sonar; ok Sveinn Ulfs son

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Fifth came to Iceland bishop Henry, and he was two winters in Iceland. The sixth was bishop Bearn-hard the Saxlander, and he was with king Magnus the Good, the son of Olaf. Afterwards he journeyed to Iceland, and was here twenty winters. He had two households in Waterdale—Gill-water and Stan-stead. He hallowed many things which bear many marks thereof, church and bells, causeways and brooks, fords and rivers, rocks and small hills, and all those things are held to have shown forth true proofs of his goodness. Bearn-hard was in Iceland while king Harold Sigurdsson was in Norway, inasmuch as they were not at one. Afterwards he went out of the country, and took service with king Olaf the Peaceful, the son of Harold, and afterwards he went to Rome at the prayer of the king, and made peace for the dead. And when he came back the king made him bishop of Selia, and afterwards he went to Beorg-win [Bergen], and there he died, and it is said by all that he was a man of the greatest note.

12. In the days of bishop Is-laf there were many and great tidings. There was in Norway the fall of king St. Olaf; then came about also the death of king Magnus the Good, the son of king Olaf, and he died in Denmark, but his body was brought north into Thrond-ham to Nith's-mouth [Nidaros]. Both these died ere Is-laf was bishop; but after he was bishop king Harold Sigurdsson fell in England, and a little later Harold Godwinesson. There died king Magnus, son of Harold Sigurdsson, and Swain Wolfsson, king of the Danes . . . . . [in Iceland

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2. Saxlenzke, Cd. 6. á] at, B. brúar] B; brúr, Cd. 7. sannar iart.] emend.; sanna tign, Cd.

Dana konungr . . . . . ok Þórkell Eyjolfs son; Geller Bolverks son; Þórsteinn Cugga son; Snorre Goðe, ok aðrer mikels-háttar menn.

2. I. GIZŒRR son Ísleifs byscops vas fœddr í Scála-holte; en hann vas lærðr á Saxlande, ok vígðr til prestz þegar á unga aldre. En es hann kom til Íslannz, þá kvángaðesc hann, ok feck Steinunnar Þórgríms dóttor, ok áðr hafðe átta Þórer Brodda son, ok bioggo þau fyrst at Hofe í Vápna-firðe.

2. Gizœrr vas mikell maðr vexte ok vel bols-vexte, biart-eygr ok nockot opin-eygr, tígolegr í yfer-bragðe, ok allra manna góð-giarnaztr, rammr at afle, ok forvitre. Gizœrr vas al-gœrr at ser um alla hlute þá es karl-maðr átte at ser at hafa: hann vas far-maðr mikell enn fyrra hlut æve sínnar, meðan Ísleifr lifðe, ok vas iamnan mikels virðr, hvar sem hann kom, ok vas tignom mœnnom á hende es hann vas útan-lannz. Haraldr konungr Sigurðar son vas þá konungr í Norege, ok mælte hann þeim orðom um Gizœr, at hónom kvasc svá sýnasc til, at hann mœnde bazt til fallenn at bera hvert tignar-nafn sem hann hlyte. Til Róms fóro þau bæðe hión, áðr þau fœre til Íslannz.

3. Gizœrr vas eige samlendr þá (es) faðer hans andaðesc, ok kom hann út annat sumar fyrer Alþinge í Rangár-óse, ok vas á skipe nockorar nætr, ok vilde eige til þings ríða, meðan engi vas til byscops kœrenn á þingeno. En hœfðingjarner báðo Gothorm prest til útan-ferðar efter því sem þeim þótte Ísleifr byscop helzt

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there died . . . . .], and Thor-kell Eywolfsson, Gelle Baul-werksson, Thor-stan Cogsson, Snorre the gode, and men of great account.

2. I. GIZOR, the son of bishop Is-laf, was born in Scal-holt, but he was taught in Saxland [Saxony], and was hallowed priest straightway in his youth. But when he came out to Iceland he married and took to wife Stan-wen Thor-grim's daughter, whom Thore Brorde's son had to wife before, and they kept house first at Temple in Weapon-frith.

2. Gizor was a big man of stature and portly, bright-eyed and somewhat open-eyed, of noble presence, and the most kindly of men; strong of body, and a wise man. Gizor was finished in all those qualities which a man ought to possess. He was a great traveller the early part of his life as long as Is-laf was alive, and was always held worthy wherever he went, and he served men of rank while he was abroad. King Harold Sigurdsson was then king of Norway, and he spoke these words of Gizor, saying that he could see that he was very well suited to bear any rank he might get. He and his wife went to Rome before they came back to Iceland.

3. Gizor was not in the country when his father died, but he came out here the second summer before the All-moot to Rang-water-mouth, and was on board some nights, for he would not ride to the Moot as long as none had been chosen bishop at the Moot. The chiefs asked Guth-thorm the priest to go abroad [to be hallowed bishop], according

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1. . . . .] something is missing here. 11. forvitr, Cd. 16. um] við, Cd.

hafa á kveðet; ok varð þat um síðer at hann iátte því, ef eige þœ́tte œnnor fœng vildre á vesa. En es Gizœrr spurðe þat, at Gothormr prestr vas ráðenn til útan-ferðar, þá reið hann til þings. En es Gizœrr kom til þings, þá geck Gothormr prestr á hlaðet fyrer kirkjo, ok lýste því fyrer alþýðo manna, at enge kostr være á hans útan-ferð, síðan Gizœrar vas við kostr. Snœre þá alþýðan at Gizœre ok bǿðo hann útan-ferðar; en hann talðesc undan á marga vega. En þó kom þar um síðer, at hann iátte at ganga under þann vanda: en aller hœfðingjar héto hónom, at halda hlýðne um œll Goðs boðorð, þau es hann byðe, ef hónom yrðe byscops-vígslo auðet.

4. Síðan fór hann útan þat (et) sama sumar. En es hann kom til Saxlannz, þá vas allt embætte teket af Liemaro erki-byscope; fór hann þá á fund Gregorii páva, ok sagðe hónom allan mála-vœxt sínnar ferðar, ok svá vandræðe þau, sem um vas at vesa á marga vega. En pávenn sende þá Gizœr til handa Hardvig erki-byscope í Magada-borg á Saxlande, ok bauð at hann skylde gefa hónom byscops-vígslo; en hann tók við hónom með mikelle sœ́mð ok virðingo, ok vígðe hann til byscops iiij nóttom fyre Mário-messo ena síðare.—Hann vas þá fertœgr at aldre,—ok feck erki-byscop hónom þat allt es hann þurfte bráðast til nauðsynja.

5. Efter þat fór Gizorr byscop út til Íslannz, ok tók œll alþýða feginsamlega við hónom. Hann tók tign ok virðing svá mikla,

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as they thought bishop Is-laf had specially directed, and at last he consented, if there were thought to be no better choice. But when Gizor heard that priest Guth-thorm was appointed to go abroad, then he went to the Moot. But when Gizor came to the Moot, then priest Guth-thorm walked forth to the parvis before the church and declared to the whole commonalty that there was no question of his going out [for consecration] now that they could choose Gizor. Then all the commonalty turned to Gizor and prayed him to go abroad, but he excused himself in many ways; nevertheless it came about at the last that he consented to undertake this difficult charge, and all the chiefs promised to pay obedience to all God's ordinances [the canon law] that he should order if he were hallowed bishop.

4. Then he went abroad that same summer. But when he came to Saxland archbishop Liemarus had been deprived of all his power. Therefore he went to see pope Gregory [VII], and told him all that happened before and during his journey, and also the difficulties by which he was in many ways beset. But the pope sent Gizor to Hard-wig, archbishop of Magdeburg in Saxland, and bade him to give him the consecration of a bishop, and he received him with great honour and worshipfully, and hallowed him bishop four nights before the latter Mary-mass *or* Lady-day [Sept. 4, 1082]. He was then forty years of age, and the archbishop gave him all that he lacked for his present needs.

5. After this bishop Gizor came out to Iceland, and the whole commonalty received him gladly. He received such rank and honour

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1. á kveðet] aformat, Cd. 8. iataðe, Cd. (here and oftener). 13. Lienarðo, Cd.

þegar snemmendiss byscopsdóms síns, ok svá vilde hverr maðr sitja ok standa sem hann bauð, ungr ok gamall, sæll ok fátœkr, konor ok karlar; ok vas rétt at segja, at hann vas bæðe konungr ok byscop yfer landeno meðan hann lifðe.

6. Hann hafðe eige allt land í Scála-holte til ábúðar fyrst nockora stund, af þvi at Dalla móðer hans vilde búa á sínom hlut lannzens meðan hon lifðe. En es hon vas ǫndot, ok byscop hlaut allt land, þá lagðe hann þat allt til kirkjo þeirrar, sem þar es í Scála-holte, ok hann sialfr hafðe gœra láteð, þrí-tœga at lengð, ok vígðe Petro Postola; ok mǫrg gœðe ǫnnor lagðe Gizœrr byscop til þeirrar kirkjo, bæðe í lǫndom ok lausa-fé; ok kvað á síðan, at þar skylde of-allt byscops-stóll vesa meðan Ísland es bygt ok Cristne má haldasc. Gizœrr byscop gaf til kirkjo í Scála-holte purpura-hǫkol hvítan, es þar hefer lenge síðan baztr veret; ok margar gœrsimar aðrar.

7. Þesser menn vóro sam-tíða Gizœre byscope: Sæmundr prestr í Odda, es bæðe vas forvitre, ok lærðr allra manna bazt. Annarr Márcus Skeggja son lǫgsǫgo-maðr, es vas enn meste spekingr ok skálld. Þeir báro ráð til samans, ok sótto at ráðe hǫfðingja, at þat yrðe lǫg-teket, at menn tiundaðe fé sítt á hverjom misserom ok allan lǫg-vǫxt fiár síns, svá sem í ǫðrom lǫndom es títt, þar sem Cristner menn byggja. En með ráð*a*-leytne þeirra ok fortǫlom spaklegom, urðo þau mála-lok, at menn gengo under

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immediately at the outset of his bishopdom that every man would sit or stand as he bade, young or old, rich or poor, women or men, and it is true to say that he was both king and bishop over the land as long as he lived.

6. He had not all the land at Scal-holt for his farm at first for some while, because his mother Dalla wished to keep up a household on her share of it as long as she lived. But when she was dead and the bishop came into the whole land, then he bestowed it all upon the church that is in Scal-holt, which he himself had had built thirty [fathoms] long and hallowed to Peter the Apostle. And with much other wealth did Gizor endow this church both in lands and money, and he said moreover that there should always be a bishop's see while Iceland was inhabited and Christendom lasted. Bishop Gizor gave to the church in Scal-holt a white purple-hackle [mass-cope], which has long been the best there, and many other treasures.

7. These men were of the same time as bishop Gizor: Sæ-mund the priest o' Orde, who was the best both of wise men and clerks; secondly, Marcus Scegge's son, the law-speaker, who was the greatest sage and poet. They took counsel together and brought this counsel before the chiefs, that it should be made law that men should give tithes of their stock every season, and of all the legal increase of their stock, as was the custom in other lands where Christian men dwell. And from their consultation and wise persuasive speeches the end of the

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1. ok] read at? 10. Petre, Cd. 17. forvitra, Cd. 20. tiundaðe] -uðo, Cd. 23. menn] þeir, Cd.

[68: 6.]

tiundar-gialdet, ok skylde síðan skifta í fióra staðe: einn hlut til handa byscope; annan til kirkna; þriðia hlut skyldo hafa kennemenn; en fiórða hlut fátœker. Ok hefer eige annarr slíkr grundvǫllr veret auðræða ok hœgenda í Scála-hollte sem tiundargialdet, þat er til lagðesc þá fyre vinsælð ok skǫrung-skap Gizœrar byscops.

8. Steinunn Þórgríms dótter hafðe bús-forráð í Scála-holte fyr innan stock meðan Gizœrr byscop réð fyrer stólenom; en Dalla meðan Ísleifr byscop lifðe.

9. En es Gizœrr byscop hafðe seteð at stólenom xx vetr, eða því nær, þá felldo Norðlendingar bœn at hónom, at þeir skyldo ná at hafa byscop einn ser, ok setja þar byscops-stól annan í Norðlendinga-fiórðunge, ok gefa til þess fiórðung byscopsdóms síns allan at aftektom, ok tǫlðo þess vǫ́n at annat-hvárt munde ván vesa, at sialdan eðr aldri munde vera byscops-laust í landeno ef tveir være byscops-stólarner. Ok þá bœn veitte Gizœrr byscop með Goðe Norðlendingom; ok vas síðan valðr til byscops af Goðe ok góðom mǫnnom Ioan prestr Ogmundar son; ok hann fór útan með bréfom Gizœrar byscops, ok sótte síðan á fund Paschalis páva; ok vas hann vígðr til byscops af Ozœre erki-byscope í Lunde í Skáneyjo ij nóttom fyrer Philippi messo ok Iacobi. Ioan

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matter was that men took upon themselves the payment of tithe, and the tithe was to be dealt into four shares—one for the bishop, another for the church, a third share the clerks should have, and a fourth share the poor. And there hath been no such foundation in Scal-holt for wealth and profit as this tithe-tax, which was laid on by reason of the popularity and power of bishop Gizor. [See Libellus **10.** 3.]

8. Stan-wen Thor-grim's daughter kept the household in Scal-holt indoors while bishop Gizor ruled the see, and Dalla while bishop Is-laf lived.

9. But when bishop Gizor had been established in his see for twenty winters or near that time, the North-land-men made petition to him that they might have a bishop of their own, and set up a second bishop's see in the North-land-men's Quarter, and that he should endow the same with the fourth of the whole revenues of his diocese, and that there should be two bishop sees in the land; and they said that they hoped that this once done there would be every hope they would seldom or never be bishopless in the land if there were two bishop sees there. And this petition bishop Gizor granted for God's sake to the North-land-men, and afterwards there was chosen to bishop, by God and good men, priest John Og-mund's son. And he went abroad with a writ of bishop Gizor's, and afterwards went to see pope Paschalis, and he was hallowed bishop by Auzur, archbishop of Lund in Sconey [April 29], two nights before Philip-and-James-mass.

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4. auðraða, Cd. 13. ok gefa . . . síns] added by help of Libellus **10.** 5. 14. vǫ́n at . . . ván vesa] somehow wrong.

fór síðan til Íslannz, ok sette byscops-stólenn at Hólom í Hialtadale í Eyja-firðe.

10. Gizœrr hafðe telja látið bœndr á Íslande, þá es þingfarar-kaupe átto at gegna; ok vóro þá .vij.c. í Austfirðinga-fiórðunge: en x.c. í Sunnlendinga-fiórðunge; ix. c. í Vestfirðinga-fiórðunge; en í Norðlendinga-fiórðunge xii. c., ok vas sá auðgastr at iofno mann-tale.

11. En es Gizœrr byscop vas orðenn half-áttrǿðr, þá tók hann þyngð svá mikla, at hann rétte eige or reckjo, ok hann vas eige þing-fǿrr. Hann sende þá orð vinom sínom, ok ꝍllom hꝍfðingjom til Alþingess, at menn skyldo biðja Þorlák prest Rúnolfs-son til útan-ferðar: en hann talðesc undan, bæðe fyrer ǿsko sakar ok margra annarra hluta. En þó lauk svá því mále, at hann iátte at ganga under þann vanda, ef þat være byscops ráð. Síðan lét Gizœrr byscop búa ferð hans, unz hann vas at ꝍllo vel búenn, ok feck hónom bréf sítt á fund Ozœrar erki-byscops.

12. En sótt elnaðe á hendr Gizœre byscope ok gœrðesc hꝍrð, strꝍng ok ó-hǿg; ok fello stór sǿr á hꝍrund hans allt at beine, ok fylgðo stór ó-hǿgende af verkjom. En es miok tók at hónom at sǿkja, ok menn þóttosc heyra at beinen gnꝍtroðo við hrǿringarnar, þá geck Steinunn húsfreyja at sæingenne, ok spurðe hverso þá skylde mætte mannz komet vesa, es heita skal fyrer manne. En byscop svarar: 'Þvi at eins skal heita á Goð, at aukesc of-allt mín ó-hǿgende, ef til þess es heiteð, meðan ek má standasc; þvi at enge efne ero á því,' seger hann, 'at biðjasc

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Then John went to Iceland and set up his bishop's see at Holar in Sholto-dale in Shaw-frith.

10. [See Libellus 10. 6.]

11. But when bishop Gizor was half-eighty [75] years old, so great heaviness came upon him that he did not rise from his bed and could not go to the Moot. Then he sent word to his friends and all the chiefs at the All-moot that men should pray priest Thor-lac the son of Run-olf to go abroad [to be hallowed bishop]. But he excused himself both by reason of his youth and for many other causes. Nevertheless the end of the matter was that he consented to undertake the burden if it were the bishop's will. Then bishop Gizor had him equipped for his journey, and gave him his writ to archbishop Auzur.

12. But his sickness increased upon bishop Gizor, and became hard, strong and painful, and there came great sores upon his flesh down to the bone, and there was great pain from his disease. But when the sickness began to overcome him, and men thought they could hear his bones rattle when he was moved, then goodwife Stan-wen went to his bed and asked him how low should a man's strength become when there should be vows made for him? But the bishop answered, 'For this only should ye make vows to God, that my pain should go on ever increasing, if a vow be made at all, as long as I am able to bear it; for it is not permitted that a man should have himself prayed out

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8. rétte] *or* reis. 17. allt at kné inn at beine, *some*, 378, 205.

[70: 8.]

undan Goðs bardaga; es nálega mon komet á enda æve mínnar; en genget áðr mart at sólo.' Hann vas ok þá at spurðr hvar hann vilde láta grafa sik; en hann svaraðe með viðr-komningo, ok miklo lítelæte: 'Grafeð ér mik hverge í nánder fæðor mínom, þvi at ek em þess eige verðr, at hvíla hónom nær.' Síðan skipaðe hann til allra hluta, efter því sem hann vilde at være, áðr an hann andaðesc.

13. Syner hans ændoðosc aller fyrr an hann, nema Bæðvarr: Gróa, dótter hans, lifðe efter hann, ok vas gift Katle Þórsteins syne.

14. Gizœrr vas vígðr til byscops þá es hann vas fer-tœgr at aldre. Þá vas Óláfr konungr Kyrre at Norege, son Harallz Sigurðar sonar. Gizœrr byscop andaðesc þriðja dag vico xii nóttom fyrer Columba-messo. Þá hafðe hann veret byscop xxxvi vetr. Hann vas grafenn hiá fæðor sínom. Þá vas liðet frá Hingat-burðe Christi xi. c. ok xi ǽr.

15. Svá fell mærgom manne nær andlát Gizœrar byscops, at aldri geck or hug meðan þeir lifðo. En þat kom ásamt með ællom mænnom, at hans þóttosc aldri ið-giæld fá. Þat hefer ok vereð allra vitra manna mál, at hann hafe af Goðs gift ok siálfs síns atgœrve gæfgastr maðr veret á Íslande bæðe lærðra manna ok ó-lærðra.

16. Á því áre es Gizœrr byscop andaðesc, þá andaðesc, ok Paschalis Papa,

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of God's battle; and now my life must be well-nigh at its end, and ever up to now things have gone sun-ward [happily] with me.' He was also asked then where he would have himself buried, but he answered with compunction and great lowliness, 'By no means bury me near my father, for I am not worthy to rest near him.' Then he set all things in order according as he would have them to be before he died.

13. His sons were all dead before him, save Bead-were only. Groa, his daughter, lived after him; she was given in marriage to Cetil Thorstan's son.

14. Gizor was hallowed bishop when he was forty years old, when Olaf the Peaceful was king in Norway, the son of Harold Sigurdsson. Bishop Gizor died the third day of the week, twelve nights before Columba-mass [May 28]. He had then been bishop thirty-six winters. He was buried by his father. There were then passed from the birth of Christ eleven hundred and eleven winters [1118].

15. The death of bishop Gizor touched many men so deeply that it never went out of their mind as long as they lived. And all men were agreed on this, that they believed they would never get his peer, and it was the verdict of all wise men that he hath been by God's grace and by his own good parts the noblest man *that hath ever been* in Iceland, whether of clerks or laymen.

16. [See Libellus **10.** 12.]

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3. Emend.; viðr-kenningo, Cd. 6. alla hlute, Cd. 20. guðs goðgift, Cd.; *góð*, repetition of God?

ok Baldvine Iórsala konungr; Arnhallr Patriarche í Iorsala-borg; Alexius Girkja konungr; Philippus Fracka konungr.

17. Þá gœrðesc ok óveðrátta mikel: þá vas sú hríð um Dimbildaga, at kennimenn mátto eige veita tíðer at kirkjom fyr norðan land Fosto-dag enn Langa, ok hóf upp knorr under Eyja-fiollom, ok snœre á lofte, ok kom hvolfande niðr; ok lítill hlute manna mátte taka *Corpus Domini* á Páska-dagenn; en sumer urðo úte dauðer. Onno hríð kom þá es menn riðo til Alþingis, ok drap fé manna fyr norðan land. Þá braut ok kirkjo á Þingvelle, þá es Haralldr konungr Sigurðar son hafðe við til fenget. Þat sumar kom til Íslannz xxxv skipa, en viii kómo(sc) til Noregs um hausteð efter Michaelis-messo. Við þat óx svá mikell mann-fiolðe á Íslande, at þat vas mikell ó-árans-auke í morgom heroðom.

18. Svá hugðesc at enom vitroztom mǫnnom, at svá þótte drúpa Ísland efter frá-fall Gizœrar byscops, sem Róma-borgar-ríke efter (frá)-fall Gregori Páva. En frá-fall Gizœrar byscops bende til ættar um ǫll ó-hœ́gende á Íslande af ó-áran, bæðe í skipa-brotom ok mann-tióne, ok fiár-skaða es því fylgðe; en efter þat ó-friðr ok lǫgleysor; ok á þat ofan mann-dauðr sá um allt landet, at einge hafðe slíkr orðet, síðan (es) landet vas bygt. Tveimr vetrom efter lát Gizœrar byscops varð Hafliðe Márs son sárr á Alþinge; ok varð eige um málet dœ́mt þat sumar.

19. Bǫðvarr einn lifðe sona Gizœrar byscops þá es hann andaðesc; en áðr ǫndoðosc aðrer syner hans. Teitr, Ásgeirr, Þórðr ok Ioan. Groa lifðe ok lenge síðan, ok varð nunna, ok andaðesc á dǫgom Klœ́ngs byscops.

20. Í byscops-dóme Gizœrar byscops urðo mǫrg stór-tíðende:—Lát ens Helga Knútz konungs á Fióne, ok Benedicts bróðor hans; Vilhialma tveggia Engla kononga; andlát Óláfs konungs Kyrra,

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17. [See Mantissa I. 1, p. 267.]

18. And it was the belief of the wisest men that it looked as if Iceland was drooping after the death of bishop Gizor, as the realm of the city of Rome did after the fall of pope Gregory [*the Great*], and the loss of bishop Gizor betokened [*or* pointed to the quarter of] all kind of distress in Iceland from bad seasons, both in wrecking of ships and loss of life and damage to stock that accompanied it, and after that in civil war and breaking of the laws, and upon the top of that such a mortality over all the land that there hath never been such since the land was dwelt in. Two winters after the loss of bishop Gizor, Haf-lide Mar's son was wounded at the All-moot, and the case was not judged that summer.

19. Bead-were alone of the sons of bishop Gizor was alive when he died, but there died before him his other sons, Tait, As-geir, Thord, and John. Groa lived also long after, and became a nun, and died at Scalholt in the days of bishop Clong.

20. In the bishopdom of bishop Gizor there were many great tidings:—The loss of the holy king Cnut at Fion [Fünen] and of Benedict his brother, of the two Williams kings of England, the death of king Olaf

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1. Libell.; Grikkja, Cd. 4. at] á, Cd. 5. loft upp, Cd. 7. dauðer] om. Cd. 12. driupa, Cd. 14. bende til ættar] emend.; til ætlan, Cd.; *or* til aldr-tíla? 17. -dauði, Cd. 21. son, Cd. 27. Vilh. tv. E. kononga] emend.; andlát Vilhialms Engla ka (archetype, andlát Vilh. ii. Engla ka), Cd. and AM. 110.

ok Hákonar Magnús sonar í Norege; fall Magnús konungs Berbeins vestr á Írlande á Ulaztire; fœ́rsla ens helga Nicholai byscops í Bár; andlát Óláfs konungs Magnús sonar í Norege; líflát Magnús iarls ens helga: andlát lǫgsǫgo-manna, Márcúss, ok Ulfheðins; ok Teitz Ísleifs sonar, ok annarra sona Ísleifs byscops; ellz upp-kváma í Heklo (fialle), ok mǫrg ǫnnor stór-tíðende, þó (at) her sé eige skrifoð.

3. 1. ÞORLÁKR RUNOLFS son,—Þórleiks sonar, Þórarens sonar, Þórkels sonar Skota-kollz; ok sonr Hallfríðar, Snorra dóttor, Carlsefnis sonar—vas fœ́ddr upp með fǫðor sínom í barnœsko; en hann vas lærðr í Hauka-dale. Hann vas snemmendis skynsamr ok siðlátr, ok hog-þeckr kverjom góðom manne. Hann vas bóknæmis-maðr mikell þegar á unga aldre, ok skiótr í skilningom: hann vas lagðr til kenne-mann-skapar. Léttr vas hann ok lítelátr ok ó-afskiftasamr; heil-ráðr ok heil-hogaðr við alla þá es hiá hónom vóro; miúklátr ok miskunsamr við þá es þess þurfto við; frænd-rœ́kenn ok forsiáll í flestom hlutom, bæðe fyre sína hǫnd ok annarra. Þorlákr hafðe þá tvá vetr ens fiórða tigar, es hánn vas til byscops kœrenn; ok má af því marka hverr maðr hann vas, es sá maðr kaus hann til ens mesta vanda, es vitraztr ok gǫfgaztr vas, en hónom kunnaztr, es vas Gizœrr byscop.

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the Peaceful, and Hacon Magnusson in Norway, the fall of Magnus Bare-leg west in Ireland in Ulaztir [Ulster], the translation of Saint Nicholas bishop of Bari, the death of king Olaf Magnusson in Norway, the passion of Saint Magnus the earl, the death of the law-speakers Marcus [and] Ulf-hedin, and of Tait Is-laf's son, and the other sons of bishop Is-laf, the coming up of fire [eruption] in Hecla, and many other great tidings, though they be not written down here.

3. 1. THOR-LAC, the son of Run-olf, the son of Thor-lac, the son of Thor-arin, the son of Thor-kel Coll o' Scots, and the son of Hall-frid, daughter of Snorre, the son of Carls-efne, was brought up with his father in his childhood, but he was schooled at Hawk-dale. He was early of good understanding and manners, and in favour with all good men. He was greatly given to books even in his youth, and quick of understanding, and disposed to clerkship. He was gentle and lowly, and no meddler, of wholesome counsel, and whole-hearted towards all men that were with him, meek-mannered and merciful with all that needed it, fond of his kindred, and full of foresight in all matters, both those which concerned himself and others. Thor-lac was two winters of the fourth ten [32] when he was chosen bishop, and therein it may be noted what a man he was, since he chose him for the greatest of charges who was the wisest and noblest and best acquainted with him, that is bishop Gizor.

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8. þórleiks] þorlaks, Cd. 13. bóknæmis-m.] emend.; bæna hallds maðr, Cd. and AM. 110. 20. es sá] en sá, Cd. 21. hónom] hann (trm for tr), Cd.

[73 : 11.]

2. Þorlákr vas meðal-maðr vexte, lang-leitr ok liós-iarpr á hár; þocka-góðr; en kallaðr ecke vænn maðr af alþýðonne, né allskærogr at á-varpe vel-flestra manna. En es hann kom útan-lannz, vas þá svá á teket, at líteð munde mann-val vesa á landeno, ok þeim sýndesc hann ó-sendelegr til slíkrar tignar. En hann svaraðe sialfr, at eige kœme þat til þess; ok kvað þat mest valda, at hann hafðe meirr leynt ann-mærkom fyr mænnom an Goðe; ok af þessom sværom þóttosc menn vita, at hann mœnde vel til fallenn vesa slíkrar tignar. En es hann kom á fund Ozœrar erki-byscops, þá sá hann brátt hverr Þorlákr vas, ok tók við hónom með sœmð ok virðingo; en hafðe í nockora tregðo um vígslo hans; ok talðesc eige kunna at setja hæfoð á hæfoð ofan. En þó, at orðsendingo Gizœrar byscops, þá hét hann hónom vígslonne, ok vilde eige til þess staðar vígja, es áðr vas annarr byscop at; ok bað hann kiósa ser stað at hann være til vígðr: en leyfðe þó, at hann være í Scála-holte, ef Gizœrr byscop leyfðe hónom þat, ef hann være á life es Þorlákr byscop kœme út.

3. Þorlákr vas vígðr til byscops iij nóttom fyrer Philippi messo ok Iacobi, ok vas hann vígðr til staðar í Reykja-holte í Borgar-firðe. Hann vas vígðr í Danmærk xxx dægom fyrr an Gizœrr byscop andaðesc í Scála-holte.

4. Þorlákr byscop fór til Íslannz þat sama sumar sem hann vas vígðr, ok tóko menn feginsamlega við hónom sem verðogt vas.

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2. Thor-lac was a man of middle height, long of face, and light-brown of hair, nice looking, but not called a fair man by the generality of folk, nor of great presence according to most men's reckoning. And when he came abroad it was thought that there could be no great choice of men in the country, for he seemed to them not the man to be presented to such an office. But he answered himself that it was not that, and he said that the real reason was that he had rather concealed his faults before man than before God; and by this answer men thought they could perceive that he was well suited to such an office. And when he came to see archbishop Auzur he soon saw what manner of man Thor-lac was, and received him honourably and worshipfully, but yet he made some difficulty about his consecration, and said that he could not put head upon head; nevertheless at the message of bishop Gizor he promised him consecration, but he would not consecrate him to the see wherein there was already another bishop, and he bade him choose him another see, that he might be consecrated, but yet he gave him leave that he should be in Scal-holt if bishop Gizor gave him leave if he were alive when bishop Thor-lac came back.

3. Thor-lac was hallowed bishop three nights before Philip-and-James-mass [April 28], and he was hallowed to the see of Reek-holt in Borg-frith. He was hallowed in Denmark thirty days before bishop Gizor died at Scal-holt.

4. Bishop Thor-lac went to Iceland the same summer that he was hallowed, and men received him gladly as was his due. He kept the

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4. vas þá] vas þar? 7. hafðe] hefðe, Cd. 20. daga?

[73: 11.]

Hann helt eno sama lítelæte í byscopsdóme sínom sem hann hafðe áðr haft; ok alla lét hann sína mann-koste í vœxt fara, en œnga þverra meðan hann lifðe. Hann tók marga menn til læringar, ok urðo þeir síðan góðer kenne-menn; ok í mœrgo eflðe hann Cristnena á Íslande.

5. Þá es Þorlákr byscop hafðe þriá vetr seteð at stóle í Scálaholte, þá andaðesc Ioan byscop Ogmundar son at Hólom. En síðan vas kœrenn í staðenn Ketill Þórsteins son; ok fór hann útan ok suðr til Danmerkr, ok vas þar vígðr til byscops x nóttom efter Cyndil-messo ok kom til Íslannz et sama sumar efter.

6. Þorlákr byscop rudde til þess á sínom dœgom, at þá vas settr ok ritinn Cristinna-Laga-þǽttr, efter enna vitrozto manna for-siǽ á landeno, ok um*b*rǽðom Ozorar erki-byscops; ok vóro þeir báðer við stadder til forráða Þorlákr byscop ok Ketell byscop; ok mart vas þat annat es þeir setto ok sœmðo á sínom dœgom til sið-bótar lannz-mœnnom.

7. Þorlákr byscop bauð barn-fóstr Halle Teitz syne í Hauka-dale; ok fór þá Gizœrr, son Hallz, í Scála-holt; ok vas byscop við hann svá ástúðlegr, sem hann være hans son; ok spáðe hann þat es síðarr geck efter, at slíkr merkes-maðr munde trautt finnasc á Íslande sem hann; ok varð á því raun síðan.

8. Þorláke byscope þiónaðe enn same prestr of-allt, meðan hann lifðe, ok hann vas byscop, es Tiorve hét, ok vas Bœðvars-

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same lowliness in his bishopdom as he had had before, and he let all his qualities wax and none wane as long as he lived. He took many men as his disciples *or* scholars, and they afterwards became good clerks, and in many ways he strengthened Christendom in Iceland.

5. When bishop Thor-lac had sat three winters in the see at Scal-holt, there died bishop John Agmund's son at Holar [1121], but afterwards there was chosen in his place Cetil Thor-stan's son, and he went abroad southward to Denmark, and was hallowed bishop there ten nights after Candle-mass [Feb. 12, 1122], and came out to Iceland the same summer afterwards.

6. Bishop Thor-lac brought things so far in his days that the Christian Law Section was established, and written according to the provision of the wisest men in the country and by the advice of archbishop Auzur, and they were both stood by to the furtherance thereof, bishop Thor-lac and bishop Cetil. And many another thing was there which they established and put together, *or* ordained in their days for the reform of the people of this country.

7. Bishop Thor-lac offered Hall Tait's son of Hawk-dale to foster one of his sons, and therefore Gizor Hall's son came to Scal-holt, and the bishop was so loving to him as he was to his own sons, and foretold what afterwards came to pass, that there should scarcely be found such a man of note in Iceland as he would be, and this was proved afterwards.

8. The same priest served Thor-lac always as long as he lived and was bishop, whose name was Tiorve the son of Bead-were, a man of great

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9. efter] thus AM. 205; fyrer, Cd. 12. ritaðr, Cd. 23. *or* Boðolfs son.

[74 : 12.]

son, mikell dýrðar-maðr; ok hann hafðe áðr veret með Gizœre byscope; ok mátte af slíko siá, ok ǫðrom hans daglegom hǫ́ttom prýðelegom, hverso iamn-lyndr hann vas at góðo í síno lífe.

9. Hann sœng hvern dag þriðiung af Psaltera seint ok skynsamlega; en þess á miðli kende hann eðr ritaðe, eðr las yfer helgar ritningar, eðr læknaðe rǽð þeirra manna, es þess þurfto ok á hans fund kvómo: aldrí vas hann iðjo-lauss. Orr vas hann við aumingja; en kallaðr fé-fastr við alþýðo; ok sparðe þó alldrigi penninga at nauðsynjom til allra þarfligra hluta.

10. En es Þorlák byscop skorte þriá vetr á fimm-tœgan at aldre; þá tók hann sótt efter Iól, ok lá í svefn-húse því es hann vas vanr at sofa í ok lærðer menn hans. En (es) sótten tók at vaxa, þá bað hann lesa yfer ser bóc þá es heiter *Cura Pastoralis*—þá bók hefer gœrva Gregorius Páve, ok sagt frá greinelega hverso þeim manne skal faret vesa at ǫllo, es stiórnar-maðr skal vesa annarra manna. En þat þóttosc menn á finna, at hann hugðe síðan betr til síns and-látz, an áðr bócen være lesen. Hann biósc síðan við and-láte síno . . . . sem hann kaus sialfr; ok eige visse almúgenn hvat framm fór í sóttenne allt til and-látz.

11. Þorlákr vas vígðr til byscops á dǫgom Gelasi páva, þá hafðe hann þriá vetr ens fiórða tigar. Hann andaðesc næsta dag fyre Brigiðar-messo,—þá hafðe hann byscop vereð xv vetr,—ok

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goodness, and who had been before with bishop Gizor, and by this and by his other daily noble manners how even-minded he was to good in his life.

9. He used to sing every day a third part of the psalms slowly and clearly, and between times he used to teach or write or read over the holy scriptures, or give healing counsel to those that needed it and came to him. He was never idle. He was bountiful to the helpless, but was called close-fisted by the commonalty, though he never spared money in needful cases for anything that required it.

10. But when bishop Thor-lac was three years short of fifty years of age [47], he took an illness after Yule, and lay in the dormitory where he and his clerks were wont to sleep. And when this illness began to increase he bade them read to him the book that is called Cura Pastoralis, which Gregory the pope wrote, and wherein is told minutely how he shall order his way withal who shall be a governor of other men. And men thought they could see that he was in better heart respecting his own death after than he had been before the book was read to him. Then he made ready against his death [*only such men having entrance to his sick chamber*] as he himself chose, but the common people did not know at all how his sickness went on till his death.

11. Thor-lac was hallowed bishop in the days of pope Gelasius. He was then three winters of the fourth ten [33]. He died [Jan. 31] the eve of St. Bridget's-mass. He had then been bishop fifteen winters, and he was buried beside the former bishops. Ey-stan and Sigurd the

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6. læknaðe] *or* ræktaðe, 378. 8. kall.] balldr, Cd. 11. Iól] emend.; þat, Cd. 17. an áðr] áðr en, Cd. 18. Here a sentence must be missing. 22. Brygittar, Cd.

vas grafenn hiá enom fyrrom byscopom. Þá vóro konungar í Norege, Eysteinn ok Sigurðr Iórsala-fare. Þá vas liðet frá Hingatburð C*h*risti M. C. vetra ok xxvi vetr.

12. Sá atburðr varð fyr norðan land enn sama dag es Þorlákr byscop andaðesc, at á enne sæmo stundo fór leiðar sínnar prestr einn fróðr ok gæfogr, es Árne hét, sonr Biarnar Cearleifs sonar; hann heyrðe sœng fagran upp í himenenn yfer sik, ok vas sungen *Cantilena* Lambertus byscops þesse:

Sic animam claris coelorum reddidit astris;

en þat vas vitað, þá (es) til vas prófat, at einge maðr hafðe þar í nænd veret. Þótte af því mærgom mænnom mikels vert um þenna atburð; ok léto ser eige or minne falla.

Martees merkilegt ok góeskosamlegt at segja frá Þorláke byscope Rúnolfs syne.

13. Þau tíðende urðo í hans byscopsdóme:—at þá andaðesc Ioan byscop enn Helge at Hólom; ok Eysteinn konungr, ok Sigurðr Iorsala-fare: Sæmundr prestr enn Fróðe andaðesc þat vár et sama es Þorlákr byscop andaðesc áðr um vetrenn. Þá vas ok víg Þórsteins Hallvarz sonar, ok Þóress Símunar sonar: þá andaðesc Bergþórr Lægsægo-maðr. Þá vas læg-deila þeirra Hafliða Márs sonar ok Þórgils Odda sonar: þá vas ok sætt þeirra.

14. Marger hæfðingjar vóro Þorláke byscope ó-hœger fyr sakar

Jerusalem Journeyer were then kings in Norway. There was then passed from the birth of Christ eleven hundred and twenty-six winters [1133].

12. This circumstance took place in the north of the land the same day that bishop Thor-lac died, that at that very hour a learned and noble priest, whose name was Arne, the son of Beorn Carleif's son *or* Carls-efni's son, was going on his way, when he heard a fair song up in the heaven over him, and there was sung this *cantilena* of bishop Lambert:—

Sic animam claris coelorum reddidit astris,

and it was found when the matter was looked into that no man had been near there. Wherefore many men paid great heed to this circumstance, and did not let it fall from their memory.

13. There is much notable and excellent to say of bishop Thor-lac Runolf's son. These tidings came about in his bishopdom, that there died Saint John bishop of Holar, and king Ey-stan and Sigurd the Jerusalem Journeyer. Priest Sæ-mund the historian died in the same spring [May 22, 1133], bishop Thor-lac having died the winter before. There was also the slaying of Thor-stan Hallward's son, and Thore Simon's son. Berg-thor the Law-speaker died then. Then was the lawsuit between Haf-lide Mar's son and Thor-gils Ord's son. Then also the peace between them came about.

14. Many chiefs were troublesome to bishop Thor-lac by means

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4. enn] þann, Cd. 6. Cearleifs] read Karlsefnis, *or* Kiarvals, Kiarlaks? 15. at] á, Cd. 19. Þór. Sím. s.] emend., see Ann. Reg. s. a. 1128; Þorarens Einars s., Cd.

[76: 13.]

sínnar ó-hlýðne; en sumer í ó-ráðvende ok laga-brotom; en hann hafðe allt í hœndom sem bazt vóro efne á.

4. 1. MAGNÚS vas sonr Einars, Magnús sonar, Þórsteins sonar, Hallz sonar af Síðo; ok Þóríðar, Gils dóttor, Hafrs sonar, Svertings sonar, Hafr-Biarnar sonar, Molda-Gnúps sonar—Magnús vas upp fœddr með Einare fœðor sínom, ok Odd-nýjo stiúp-móðor sínne, dóttor Magnúss prestz, Þórðar sonar, or Reykja-holte. Þessom kvǿðosc þau mest unnt hafa af œllom sínom bœrnom. Magnús vas til bœ́kr settr, ok vígðr œllom vígs-lom áðr hann vas prestr.

2. Magnús vas vænn maðr at álite, ok heldr hárr maðr vexte, fast-eygr ok vel limaðr; þýðr ok þeckelegr, ok allra manna skœroligaztr í œllo yfir-bragðe ok lát-gœ́ðe. Hann vas liúfr ok lítelátr við alla; stór-lyndr, ok stað-fastr í skape; fullræðasamr, frænd-rœ́kenn; marg-fróðr ok mál-sniallr. Hann reyndesc ok vel brugðenn við hvárt-tveggja, búnað ok farar; ok vas of-allt alla menn sættande, hvarge es hann vas við mǿl manna staddr; ok sparðe þess ecke, hvárke orð sín né auðœ́fe.

3. En þá es Þorlákr byscop hafðe andasc áðr um vetrenn, þá vas Magnús kœrenn til byscops sumaret efter; ok þat sumar ætlaðe hann til útan-ferðar, ok varð aftr-reka í Blœndo-ós, ok vas þá í Scála-holte um vetrenn, ok fór til Noregs annat sumar efter.

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of their disobedience, and some in evil life and breach of law, but he managed everything in the best possible way.

4. 1. MAGNUS was the son of Einar, the son of Magnus, the son of Thor-stan, son of Hall o' Side, and of Thor-rid, the daughter of Gils, the son of Hafr, the son of Swerting, the son of Hafr Beorn, the son of Molda-Gnup. Magnus was brought up with Einar, his father, and Ord-ny, his step-mother, the daughter of priest Magnus Thord's son of Reek-holt. They used to say that they loved him most of all their children. Magnus was put to his books and hallowed to all the orders before he became a priest.

2. Magnus was a fair man to look on, rather tall of stature, fair eyed, and well limbed, cheerful and pleasant mannered, and of the finest presence whether as regards his carriage or conversation. He was easy and lowly to all, magnanimous and steadfast in mind, resolute, loving to his kinsfolk, of good knowledge, and of fair speech. He proved also well suited to either estate, farming or trading abroad; he was above all a peace-maker wherever he was engaged in men's suits, and to this end he spared nought—neither words nor money.

3. But when bishop Thor-lac died in the winter, the summer following Magnus was chosen bishop, and that summer he meant to go abroad [for his consecration], but was driven back to Blond-mouth, and was in Scal-holt through the winter, and went to Norway the next summer after.

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5. Svertings s.] om. Cd. 8. unnat, Cd. 17. hvarge es] hvat sem, Cd. 21. Blondo-óse, Cd.

[76: 13.]

Þat sumar fór hann útan es þeir Magnús Sigurðar son ok Haraldr Gille bærðosc á Fyri-leif, ok stœck þá Haraldr undan suðr til Danmerkr. Magnús byscops-emne fór til Danmerkr et sama haust ok gaf giafar Harallde konunge; ok tóksc þá vin-fenge þeirra miket. Magnús fór á fund Ozorar erki-byscops, ok tók hann við hónom virðolega, ok vígðe hann til byscops á Simonis messo-dag. Þann vetr enn næsta var Magnús byscop í Sarps-borg, þar til es Haralldr konungr varð ílendr; þá fór hann til hans, ok tók konungr feginsamlega við hónom, ok með enne mesto sœ́mð ok virðingo; ok vas með hónom þar til (es) hann fór út aftr til Íslannz, ok þá af konunge virðolegar giafar; borð-ker, es vá átta merkr, ok vas þar síðarr caleicr or gœrr; ok morgar giafar aðrar; þvi at konungr vas ǫrr ok stór-lyndr við vine sína.

4. Magnús byscop kom til Íslannz um Alþinge, ok kom í Eyjafiǫrð, ok reið til þings; ok kom þar þá (es) menn vóro at dómom, ok urðo eige á-sátter um eitt-hvert mál. En þá kom maðr at dómenom ok sagðe, at nú riðe Magnús byscop á þinget. En menn urðo svá fegner þeirre sǫgo, at þegar gengo aller menn heim. En byscop geck síðan á hlaðet fyrer kirkjo, ok sagðe þá ǫllom mǫnnom þau tíðende en gœrzc hǫfðo í Norege meðan hann vas útan; ok þótte ǫllom mǫnnom mikels um vert mál-snille hans ok skǫrungskap.

5. Þá reyndesc ok brátt hverr ágætes-maðr hann vas í síno stór-

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He went abroad the summer that Magnus Sigurd's son and Harold Gille fought their battle at Fyri-laf, and Harold fled away south to Denmark [1134]. Magnus the bishop-elect went that same harvest-tide to Denmark, and gave gifts to king Harold, and there sprung up great friendship between them. Magnus went to see archbishop Auzur, and he received him worshipfully and hallowed him bishop on Simon's mass-day [Oct. 28, 1174]. The next winter after bishop Magnus was in Sarps-borg, until king Harold got into the country again; then he went to him and the king received him gladly and with the greatest worship and honour, and he was with him till he went back to Iceland, and he received worshipful gifts from the king—a drinking-cup which weighed eight marks, and there was afterwards a chalice made out of it, and many other gifts, for the king was bountiful and generous to his friends.

4. Bishop Magnus came to Iceland about the All-moot time, and came into Ey-frith, and rode to the Moot, and reached it while men were at the court, and there was a disagreement about a certain case, but with that there came a man into the court and said that bishop Magnus was just riding into the Moot. And men were so glad to hear this, that they all went home at once. And afterwards the bishop went out to the parvis in front of the church, and told all men these tidings that had come to pass in Norway whilst he was abroad, and all men thought much of his good speaking and fine presence.

5. And it was soon proved what a noble man he was in his mag-

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8. Emend.; innlendr, Cd.

[77 : 14.]

lynde ok for-siá, bæðe fyrer sína hǫnd ok annarra; af því at hann sparðe alldrige fiár-hlut til meðan hann vas byscop, at sætta þá sem áðr vóro sundr-þycker; ok lagðe þat iamnan af síno til es þeirra vas í miðle; ok urðo af því engar deilðer með mǫnnom meðan hann vas byscop. Hann hélt eno sǫmo lítilæte við alþýðo sem áðr, þó (at) hann være byscop, ok vas hann af því vinsælle an flester menn aðrer, ok hafðe þar marga stóra hlute til þess gœrt.

6. Magnús byscop lét miok auka kirkjo í Scála-holte, ok vígðe síðan; ok vas kirkjo-dagr settr á Seljo-manna-messo; en áðr hafðe veret Cross-messa á vár, þá es Gizœrr byscop hafðe vígt. Magnús byscop lét tialda kirkjo borða þeim es hann hafðe út haft, ok vóro þat enar mesto gœrsemar. Hann hafðe ok út pell þat, es hǫkull sá es or gœrr es Skarmendingr heiter.

7. Hann eflde ok miok staðenn í mǫrgom til-lǫgom, þeim es lenge hafa mest gœ́ðe at veret, bæðe staðnom ok svá þeim sem hann hafa síðan varð-veitt*an*. Hann keypte til staðarens í Scála-holte Ár-nes ok Sandár-tungo, ok nær allar Vestmanna-eyjar áðr an hann andaðesc, ok ætlaðe þar at setja munk-lífe; en hónom endesc eige til þess líf.

8. En þá es Ketill byscop vas nú orðenn vel siau-tœgr, þá fór hann til Alþingess, ok fól sik under bœ́na-hald allra lærðra manna

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nanimity and prudence, both for himself and others, in that he never spared any outlay as long as he was bishop to bring them to peace that were before at odds with one another, and he would always contribute out of his own to make up the difference between them; hence there arose no feuds between men as long as he was bishop. He kept the same lowly behaviour to the commonalty as before though he was bishop, and was on this account more beloved than most other men, and he had done great many things to deserve it.

6. Bishop Magnus had the church at Scal-holt much enlarged, and then hallowed it, and the church day was fixed at the Selia-men's mass [July 8], but before then it had been at Cross-mass in the spring [May 3], when bishop Gizor had hallowed it. Bishop Magnus had the church hung with the tapestry, *or* broidered hangings, which he had brought out, and they were the greatest treasures. He also brought over the pall *or* brocade out of which that hackle *or* cope was made, which is called 'Scarmending.'

7. He also strengthened the see much by many endowments, which have long been of the greatest profit both to the see and also to those who have had it in charge. He bought, for the see in Scal-holt, Arness and Sand-tongue and well-nigh all the West-man islands before he died, and purposed to have set up a monastery there, but his life did not last long enough.

8. But when bishop Cetil was now well seventy years of age, he went to the All-moot and commended himself to the prayers of all the clerks

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4. þeirra vas í] er þorf var þ. í mille, 378. 14. hǫkull . . . gœrr] emend.; haukr sa er á giorðr, Cd. (379); hauks nautr var er giorðr, 205. Skarm.] 379, AM. 110. 18. -tungor, Cd.

[78: 15.]

á presta-stefno; ok þá bauð Magnús byscop hónom með ser heim í Scála-holt til kirkjo-dags síns, ok brullaups þess, es þá skylde vesa. Sú veizla vas svá miok vændot, at slíks ero sízt dœme til á Íslande: þar vas mikell miœðr blandenn, ok œll atfœng œnnor sem bœzt mátte verða. En Fœstodags aftan fóro byscopar báðer til laugar í Laugar-ás efter nǽttorð: en þar urðo þau tíðende, at þar andaðesc Ketill byscop; ok þótto mœnnom þat mikel tíðende. Mikell hryggleike vas þar á mœrgom mœnnom í því heim-boðe, þar til es byscop vas grafenn ok um hann búet. En með fortœlom Magnús byscops, ok dryck þeim enom ágæta es þar vas veittr, þá urðo menn skiótar af-hoga hœrmom sínom.

9. En efter þat vas kœrenn til byscops at Hólom Biœrn Gils son; ok fór hann útan með bréfom Magnús byscops til Áskels erki-byscops; ok vas Biœrn vígðr til byscops næsta dag efter Cross-messo á vár; ok fór út hingat et sama sumar, ok vas byscop at Hólom xv vetr.

10. En þá (es) fimtán vetr vóro liðner frá andláte Þorláks byscops Rúnolfs sonar, en Magnús hafðe byscop veret xiiij vetr, þá barsc sú ó-hamingja at Íslande, at eige hefer œnnor þvílík veret at mann-skaða:—þá es Magnús byscop hafðe faret yfer Vest-fiœrðo, ok vas í Hitar-dale um Michaelis-messo. En enn næsta dag efter messo-dagenn þá kom þar eldr í bœenn um nátt-mǽl;

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in the synod of priests. And then bishop Magnus asked him to come home with him to Scal-holt to keep his church day [dedication feast] and a bridal that was to be there. The feast was so very splendid that it was a pattern after in Iceland; there was much mead mixed, and all other stores of the best that might be. But the Friday evening both bishops went to bathe at Bath-ridge after supper. And then it came to pass that bishop Cetil died there, and men thought this great news [July 6, 1145]. There was great grief at this feast among many of the guests till the bishop was buried and service done for him. But by the comforting speeches of bishop Magnus and the noble drink that was provided, men got their sorrow the sooner out of mind than they would otherwise have done.

9. And after that Beorn Gil's son was chosen bishop of Holar, and he went abroad with a writ of bishop Magnus to archbishop Anscel, and Beorn was hallowed bishop the next day after Cross-mass' in spring [May 4, 1147] and came out hither the same summer, and was bishop at Holar fifteen winters.

10. But when fifteen winters were passed from the death of bishop Thor-lac Runolf's son, when bishop Magnus had been bishop fourteen winters, there befell Iceland such a calamity, as the like had never been for loss of men, when bishop Magnus had gone over the West-firths, and was in Hot-river-dale at Michaelmas. But the next day after, Michaelmas-day [Sept. 30, 1148], the house caught fire at supper-time,

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2. þá] read þar. 3. slíks] slík, Cd. 4. atfœng] ol á fong, Cd. 6. nattverð, Cd. 12. kœrenn] vígðr, Cd. 14. efter] fyrer, AM. 110. 19. barsc] brast, Cd. and AM. 110. at] á, Cd. 110.

ok varð byscop eige fyrr varr við, an †hónom þótte eige óhætt út at ganga: ok vas sem hann vilde eige bráðan gœra at flýja ógn dauðans, es hann sá þá nálgasc; en hafa þess áðr beðet iamnan Almátkan Goð, at hann skylde þat líf-lát spara hónom til handa, es hónom þœtte ser í því sýn laugar-píning. Magnús byscop lét þar sítt líf í hús-bruna ok með hónom tveir menn ok lxx. Þar andaðesc Tiorve prestr Bæðvars son, es ofallt hafðe hónom þiónat í hans byscopsdóme: þar létosc siau prestar aðrer, ok aller gæfger.

Lík byscops ok Tiorva voro nálega óbrunnen, ok vóro bæðe fœrð í Scála-holt. Ok þá vóro sender skynsamer menn í Fliótz-hlíð, Páll prestr Solva son or Reykja-holte ok Goðmundr Coðrans son, at segja þesse tíðende Halle Teitz syne, ok Eyjolfe Sæmundar syne, ok æðrom hæfðingjom es at veizlo vóro með hónom. Þeir fóro þegar í Scála-holt; en vestan kómo með lík byscops ok Tiorva, Goðmundr prestr Brannz son, ok Snorre Svertings son, ok fleire virðoleger menn; ok kómo í Scála-holt á Dionysius-messo: en Gereonis dag vóro líken niðr sett hiá grefte enna fyrre byscopa. Ok hefer vætr meirr til ó-ynðis hagat an þá es menn urðo svá nauð-skilja, at nálega varð hverr við sínn ást-vin at skilja í Hitar-dal*e*.

11. Magnús vas vígðr til byscops af Ozœre erki-byscope á dæogom

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and the bishop was not aware of it till 'it was manifest that it was not possible' to get out, and it was as if he would not haste away to fly the awe of death which he could then see was upon him, because he had always prayed Almighty God that He would give him such a death as might manifest a cleansing passion [baptism of martyrdom] for him. Bishop Magnus lost his life there in the burning of the house, and with him two-and-seventy men. There died priest Tiorve Beadware's son who had always served him *as chaplain* in his bishopdom. There were seven priests more burnt, and all men of good family.

The bodies of the bishop and Tiorve were well-nigh unburnt, and were both carried to Scal-holt, and then there were sent two men of understanding to Fleets-lithe, priest Paul Solwi's son and God-mund Codran's son, to tell these news to Hall Tait's son and Eyjolf Sæmund's son and the other chiefs that were there at a feast with him. They went forth at once to Scal-holt, but from the West there came with the bodies of the bishop and Tiorve, priest God-mund Brand's son and Snorre Swerting's son and many more men of worship, and reached Scal-holt on Denis-mass [Oct. 9]. But on Jerome's-day [Oct. 10] the bodies were buried beside the graves of the former bishops. And naught more distressful hath ever happened than there did then in Hot-dale, where men were so fatally parted, that well-nigh every one had to part with a beloved friend.

11. Magnus was hallowed bishop by archbishop Auzur in the days of

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1. Somehow wrong. 2. bráðan] emend.; bæðe, Cd. 5. sýn laugar-píning] laung sin pining, Cd. 6. tveir menn ok lxx] Annals and Obituary, see Sturl. ii. 358, 395; ii and lxxx, Cd. 15. þegar] strax, Cd. (!) kómo] kom, Cd. 19. vætr] emend.; verit, Cd.

[80: 16, 17.]

Anacleti páva; á dœgom Harallz konungs Gilla ok Magnus Sigurðar sonar Noregs kononga.—Þá vas hann vetre meirr an halffertœgr. En hann andaðesc í hús-bruna í Hitar-dale fimta dag vico, einne nótt efter Michaelis-messo. Þá vas liðet frá Hingatburðe Christi MC vetra xl ok einn vetr. Þá hafðe hann xiiij vetr vereð byscop.

12. Meðan Magnús vas byscop, þá sviko bœjar-menn Haralld Gilla; ok þá féllo þeir Magnús konungr Sigurðar son ok Sigurðr Slembe-diácn. Þá varð víg Þóriss Steinmóðs sonar; ok andlát Ozœrar erki-byscops; ok Hrafns Ulfheðins sonar lœgsœgo-mannz, ok Finnz log(sœgo)mannz; ok Heinrecs Engla-konungs: ok mart annat varð á hans dœgom þat es mikel tíðende vóro í.

5. 1. EFTER andlát Magnús byscops, et næsta sumar, varð at kiósa mann til byscops; ok fór útan Hallr Teitz son .... ok mælte all-staðar þeirra mále, sem hann være ofallt þar barn-fœddr sem þá kom hann. Hallr andaðesc í Trekt, þá *es* þeir fóro aftr, ok vas eige vígðr til byscops. En þá es andlát hans spurðesc til Íslannz, ok menn mundo þurfa at kiósa byscop, þá vóro þat allra manna kœr sem ráða œtto, með for-sió Biarnar byscops á Hólom, at menn kœro til byscops Norðlenzkan mann þann es KLŒNGR hét, ok vas Þórsteins son ok Halldóro Eyjolfs dóttor.

2. Klœngr vas vænn maðr at álite, ok meðal-maðr at vexte,

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pope Anacletus, in the days of king Harold Gille and Magnus Sigurd's son, kings of Norway. He was then a winter more than half forty [36]. But he died in the house burning in Hot-river-dale, the fifth day of the week, one night after Michael-mass [Sept. 30]. There had then passed from the birth of Christ eleven hundred and forty winters and one [1148], and he had then been bishop fourteen winters.

12. While Magnus was bishop, the townsfolk betrayed Harold Gille, and then fell king Magnus Sigurd's son and Sigurd the false deacon; then came about the slaughter of Thore Stan-mod's son, and the death of archbishop Auzur, and of Raven son of Ulf-hedin the law-speaker, and of Finn the law-speaker, and of Henry king of England; and many another thing came about in his days which was great tidings.

5. 1. AFTER the death of bishop Magnus, the next summer they proceeded to choose a man to bishop, and Hall Tait's son went abroad. [*He went to Rome and back again*], and he spoke their speech everywhere, as if he were a native of the place at which he was at. Hall died at Trect [Utrecht ?] as they were on their way back, and he was not yet hallowed bishop. And when the news of his death got about in Iceland, and men must needs choose another bishop, it was the choice of all that had a voice, and the advice of Beorn bishop of Holar, to choose to bishop a north-countryman, whose name was CLONG, and he was the son of Thor-stan and of Hall-dora Eyjolf's daughter.

2. Clong was a fair man to look on, and of middle stature, brisk, and

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10. Emend.; ok Ulfheðins, Cd. 11. Englands k., Cd. 15. Here a whole clause must needs be left out—*telling how he went to Rome and back again, and through what countries.* ofallt] alls staðar, Cd.

[81: 17.]

kviklegr ok skœrolegr, al-gœrr at ser, ok ritare góðr; ok enn meste lærdóms-maðr. Hann vas mál-sniallr ok œr-uggr at vin-feste; ok et mesta skáld. Hann hafðe veret með Katle byscope, ok hafðe hann í mœrgo lage hans hǿtto góða.

3. Klœ́ngr fór útan et sama sumar sem hann vas til byscops kœrenn með bréfom Biarnar byscops á fund Áskels erki-byscops; ok vígðe hann Klœ́ng til byscops xii nóttom efter Mário-messo á vár; ok et sama sumar efter fór hann til Íslannz. Ok vas þá komenn frá Róm sunnan ok allt útan or Bár, Gizœrr Hallz son, ok fór út með hónom; ok ǿtto þá menn at fagna tveim*r* senn enom bœztom mann-gœrsemom á Íslande. Á tveim skipom kómo út stór-viðer þeir es Klœ́ngr byscop let hœggva í Norege til kirkjo þeirrar, es hann lét gœra í Scála-holte, es at œllo vas vœndoð framm yfer hvert hús annat, þeirra es á Íslande vóro gœr, bæðe at viðom ok smíð.

4. En es byscop kom til stólsens í Scála-holte, þá varð hann þegar svá vin-sæll við alþýðo, at iam-vel unno hónom þeir menn hug-ǿstom, es hann hafðe skamma stund at stóle seteð, es heldr hœfðo við hónom horft í sínom huga. Es þat eige kynlegt, þó at svá yrðe, þvi at hann vas stór-lyndr ok stór-giœfoll við vine sína, en œrr ok olmoso-góðr við fátœ́k*j*a menn. Linr ok lítilátr vas hann við alla; kátr vas hann ok keske-fimr, ok iamn-lyndr maðr

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of good presence and accomplished and a good penman, and the best of clerks. He was a good speaker, and true to his friends, and a very good poet. He had been with bishop Cetil, and in many particulars had his good ways of life.

3. Clong went out the same summer as he had been chosen bishop with the writ of bishop Beorn to go to archbishop Anscel, and he hallowed Clong bishop twelve nights after Mary-mass in spring [April 6]. The very next summer he came out to Iceland. And there was then come from the south from Rome and all the way from Bari Gizor Hall's son, and he came out to Iceland with him, and so men had to welcome together the two greatest jewels of men that were in Iceland. On board the two ships there came out big timber, which bishop Clong had hewn in Norway for the church which he had made in Scal-holt, and which was in every way glorious above every other building that was built in Iceland, both with regard to its timbers and to its workmanship.

4. And when the bishop came to the see in Scal-holt, he was straightway so beloved by the commonalty that even those men held him most dear when he had been a short while in the see, that had formerly been rather set against him in their hearts. And it is natural that it should have been so, for he was magnanimous and a generous giver to his friends, and open-handed and an alms-giver to the poor. Lenient and lowly to all, cheerful he was and jocular, and an even-tempered man with his friends [a man of authority and decision], so that he was looked

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6. kosenn, Cd. 15. smíð] smíði, Cd.

[81 : 18.]

við vine sína . . . . svá at þar vas til allra or-lausna at siá es hann vas, meðan hann vas at stólnom, hverskyns es við þurfte.

5. Hann lét taka til kirkjo-smíðar es hann hafðe einn vetr at stólnom seteð. Svá sýndesc ǫðrom mǫnnom tillǫg vesa mikel til kirkjo-gœrðar at hverjom misserom, bæðe í viðar-fǫngom ok smiða-kaupom, ok mann-hǫfnom þeim es þar fylgðo, at svá þótte skynsǫmom mǫnnom, sem ǫll lausa-fé þyrfte til at leggja, þau es til staðarens lǫ́go í tiundom ok ǫðrom tillǫgom. Búet þurfte í annan stað svá mikella tillaga við at hverjom misserom, fyrer sakar folks-fiolða ok gest-risne ok annarrar at-vinno, (at) svá þótte sem þar mœnde þurfa til alla lausa aura þá es staðr átte. Í þriðjo grein hafðe hann svá veizlor fiolmennar, ok stórar fé-giafar við vine sína, es bæðe vóro marger ok gǫfger, at þar þurfte nálega œr-grynne fiár til at leggja. En Almáttegr Goð, es allt gótt gefr af ser, lét œngan þann hlut skorta es þurfte at hafa bæðe til kirkjo-gerðar ok annarrar at-vinno, þeirrar es byscop vilde láta hafa meðan hann lifðe. Þesser vóro hǫfoð-smiðar at kirkjonne í Scála-holte :—Árne, es kallaðr vas hǫfoð-smiðr, ok Biǫrn enn Hage Þórvallz son ; Illoge Leifs son telgðe ok viðo. En þá (es) kirkjan vas algœr, orte Rúnolfr byscops son víso þessa :

Hraust er hǫll sú er Criste hug-blíðom lét smíða
(góð es rót und rǫ́ðom) ríkr stiórnare (slíkom) :

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to for all decisions, as long as he was in the see, whatever kind of thing there was need of there.

5. He began his church-building when he had been one winter in his see. It seemed to others that there was a great outlay in church building every season, both in stores of timber and skilled workmen's wages, and the keep of them that were employed. And men of understanding thought that it would take up all the money revenue of the see, both tithes and other incomes. On the other hand, there was such great outlay needed for the household every season, by reason of the number of people, and hospitality, and other outgoings, *or* calls, that it seemed as if *that* would need all the revenue which the see possessed. In the third place, he had such largely attended feasts, and great gifts he gave his friends who were both many and of good estate, so that there was needed for this outlay endless money. But Almighty God, that giveth all good as He willeth, let him fall short of naught that he needed, whether for his church building or other calls upon him which the bishop wished to maintain as long as he lived. These were the chief of the workmen at the church in Scal-holt: Arne, who was called the master-workman, and Beorn the skilful the son of Thor-wald; Illugi Leif's son also wrought on the wood *as carpenter*. And when the church was quite finished Run-olf bishop's son [bp. Cetil's son] made this verse on it :—

Proud is the hall that the ruler raised to Christ:
Such a plan springs from a good root.

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1. . . .] something is missing here. 2. meðan] med (meþ), Cd. 14. œr-grynne] ogrynne, Cd. 15. hlut skorta] skort a, Cd.

[82: 18.]

gifta varð þat es gœrðe Goðs rann Igul-tanne;
Petr hefer eignasc ítra Arna smíð ok Biarnar.

6. Klœ́ngr byscop vas svá mikell mála-fylgis-maðr, ef hann vas at sóttr til ásiá með þvi at hann vas bæðe hœfðinge mikell ok saker vizko ok mál-snille: hónom vóro ok lannz-lœgen í kunnara lage: af því hœfðo þeir hœfðingjar allan hlut mála, es byscop vas í fylge með; vas ok enge sú gœrð um stór-mǿl, at eige være Klœ́ngr byscop til hverrar tekenn. Þeir vóro ok hans viner traustazter es mest vóro virðer á Íslande, Ioan Loptz son ok Gizœrr Hallz son. Klœ́ngr byscop átte ok giafa-víxl við ena stœ́rsto hœfðingja í œðrom lœndom þeim es í nǿnd vóro; ok af slíkom hlutom varð hann vin-sæll, bæðe útan lannz ok innan.

7. En þá es kirkja vas gœr í Scála-holte, svá (at) byscope þótte hon til vígslo fallen, þá gœrðe byscop veizlo mikla ok ágæta vinom sínom; ok bauð þangat Birne byscope ok Nicholasi ábóta, ok mœrgom hœfðingjom; ok vas þar enn meste fiolðe boðs-manna. Þeir vígðo báðer kirkjo í Scála-holte, Klœ́ngr ok Biœrn; annarr útan, en annarr innan; ok helgaðo báðer Petro postola, svá sem áðr hafðe veret; en Nicholaus ábóte hafðe formæle.—Þat vas á dege Viti píningar-váttz. En efter tíðer bauð Klœ́ngr byscop œllom þeim mœnnom es við kirkjo-vígslo hœfðo veret, at hafa þar dœgorð, þeim es ser þótte þat betr gegna; ok vas þat enn gœrt

It was of good omen that Beorn built this house of God:
Peter [the Patron] hath acquired the noble handiwork of Arne and Beorn.
[Corpus Poet. Bor. ii. 282.]

6. Bishop Clong was so great a lawyer that he was alway sought to *or* consulted for help in most cases, both because he was a great chief, and by reason of his wisdom and of his power of speaking; he was also very well versed in the Constitution: wherefore those chiefs always had the better in their cases whose party the bishop joined, and no great case was decided without bishop Clong being called upon by both sides. They were also his trustiest friends that were the most worshipful men in Iceland, John Loft's son and Gizor Hall's son. Bishop Clong also exchanged gifts with the greatest chiefs in other lands whom he came near to. And in such wise he became well-beloved both abroad and in his own land.

7. And when the church was finished at Scal-holt, and the bishop thought it fit for hallowing, he made a great feast and noble to his friends, and bade thither bishop Brand and abbot Nicholas [of Thwart-water], and many chiefs; and there was a very great number of guests bidden. They both hallowed the church at Scal-holt, Clong and Beorn, the one without and the other within, and both hallowed it to Peter the Apostle as it had been before; but abbot Nicholas held the discourse [?]. This was on the day of the passion of Vitus [June 15]. And after the hours, bishop Clong asked all those who had been at the hallowing of the church, and who thought fit to do so, to take dinner there. And this was done more out of magnificence than prudence,

1. varð] var, Cd. 3. ef hann . . .] this whole clause is corrupt; ef hann var at sottr til ásiár at hann var bæðe h. mikell saker vizko ok m., etc. 18. Petre, Cd. 22. dagverð, Cd.

[83: 18.]

meirr af stór-mennzko an fullre forsiá; af þvi at á einn veg reynesc þat ofallt at eiga under mœrgom heimskom, es einn vitr maðr má vel fyrer siá með stillingo; ok mátte þar ok þá mikit at raun um þat komasc; fyrer þvi at eige hœfðo þar fære menn dœgorð an siau hundroð, ok urðo tillœg með ó-hœ́gendom áðr létte. En veizla vas all-virðoleg, at œllom þeim mœnnom (þótte) es þangat vas boðet; ok vóro aller virðinga-menn með stórom giœfom á braut leyster.

8. Klœ́ngr byscop lét prýða, þat mest hann mátte til fá, kirkjo þá es hann let gœra at Scála-holte, unz hon vas at œllo búen. Hann lét gœra goll-caleic, ok setja gim-steinom, ok gaf kirkjonne. Hann lét ok ríta tíða-bœ́cr miklo betre an áðr vóro. Sú vas œll iðja hans senn, at kenna prestlingom, ok ritaðe ok sœng psaltara, ok mælte þó allt es nauð bar til. Meinlátsamare vas hann í mœrgo lage an aðrer byscopar hœfðo veret, í vœkom ok fœstom ok klæða-búnaðe. Hann geck opt ber-fœ́ttr um nætr í snióvom ok frostom.

9. Þá es Klœ́ngr hafðe tio vetr byscop veret, þá andaðesc Biœrn byscop at Hólom tveim nóttom efter Lucas-messo, þá es hann hafðe fimmtán vetr byscop veret. En um sumaret efter vas kœrenn Brandr prestr Sæmundar son; ok hafðe hann útan með ser bréf Klœ́ngs byscops á fund Eysteins erki-byscops, ok vas hann vígðr til byscops Mário-messo-dag enn síðara, ok vas í Biœrgvin um

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because it is always found to go one way when a man depends *or* listens to many fools in cases where one wise man may well foresee with prudence. And these gave proof of this forthcoming, for there were no less than seven hundred [840] men took dinner there, and the stores began to run short before the end. But the feast was very splendid as all those thought who were bidden there, and all men of worship were sent on their way with great gifts.

8. Bishop Clong had the church that he had built at Scal-holt adorned in the best way he could, until it was fairly fitted in every way. He had a gold chalice made and set with gem-stones, and gave it to the church. He also had a book of hours written much better than what was there before. It was his whole business at once to teach the young priests, and recite and sing the psalter, and he would give orders withal wherever it was needed. He was more self-disciplined in many ways than the other bishops before him had been, in vigils and fastings and wearing of garments. He would often walk bare-foot of a night in snow and frost.

9. When Clong had been bishop ten winters, bishop Beorn of Holar died two nights after Luke's-mass [Oct. 20, 1163], when he had been bishop fifteen winters. And the next summer priest Brand Sæ-mund's son was chosen bishop, and he took out with him the writ of bishop Clong to go to archbishop Ey-stan withal, and he was hallowed bishop on the last Mary-mass [Sept. 8], and he was in Beorg-win [Bergen]

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2. reynesc] emend.; reyndisk, Cd. 5. dagverð, Cd. 9. Kl. bp. lét prýða] filled in by conj.; something is missing. 14. Meinlátsamr, Cd.

[84: 19.]

vetrenn ok svá Ioan Loptz son; en síðan fór byscop út um sumaret efter, ok settesc á byscops-stólenn at Hólom sem hann vas til vígðr.

10. Klœ́ngr byscop helt allt til elle vegsemð sínne ok vinsælðom, svá at aller virðo hann mikels, þeir es mest vóro verðer. En es hann tók at eldasc, þá sótte at hónom van-heilsa mikel, ok tóko í fyrsto fœ́tr hans at opnasc af kulða ok meinlætom ok ó-hœ́gendom þeim es hann hafðe haft. En es hann tók at mœ́ða bæðe elle ok van-heilsa, þá sende hann útan bréf sín til Eysteins erki-byscops, ok bað hann leyfiss, at hann mætte ná af hende at selja land ok fiol-skylder byscopsdóms síns, ok at taka annan til byscops í staðenn efter dœ́mom Gizœrar byscops. En þau orð kómo aftr af erki-byscope, at í hans leyfe skylde byscop kiósa ok senda útan; en hann skylde halda upp tíða-gœrð ok kenningo meðan hann være til fœ́rr, þótt hann være eige fœ́rr til yfir-ferðar.

11. Klœ́ngr byscop fór til Alþingess, ok sótte þá at hœfðingja, at maðr være til byscops kœrenn; ok vas þat allra manna ráð, at hann skylde kiósa þann sem hann vilde. En hann kaus Þorlák Þórhallz son es þá vas ábóte í Þykkva-bœ́. Ok vas þat mikel gæfa Klœ́ngs byscops, es hann kaus þann mann efter sik, es nú es sann-heilagr; ok aller mego vita, at aldri hefer fyrr meirr ne einn maðr at því reynzc á Íslande, nema enn heilage Þorlákr byscop, es þá

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through the winter, and John Loft's son also, and afterwards the bishop came out [to Iceland] the next summer, and sat down in his bishop's see at Holar, whereto he was hallowed.

10. Bishop Clong kept up till his old age his dignity and popularity, so that all they that were most worthy held him in high worth. But when he began to grow old there came upon him a great disease, and it took him first in the feet, which began to break open because of the cold and penance and discomfort he had had. But when he began to grow weary, because of old age and lack of health, then he sent out his writ to archbishop Ey-stan asking his leave to put off his hand and give over the land and duties of his bishopric, and to take another man to be bishop in his stead, according to the example of bishop Gizor. But word came back from the archbishop that he had leave to choose and send a bishop to be hallowed, but that he should maintain the performing of the hours and preaching so long as he was able, though he were not able to make his visitations.

11. Bishop Clong went to the All-moot and there sought of the chiefs that a man should be chosen as bishop, but it was the wish of all that he himself should choose him whom he would, and he chose Thorlac Thor-hall's son who was then abbot in Thick-by. And it was a great piece of good fortune for bishop Clong to have chosen that man after him who is now a true saint, and all men know that there hath never been any man in Iceland proven so to be, save the holy bishop Thor-lac

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2. at] á, Cd. 7. tóko] tók, Cd. 11. Emend.; landz fiol-sk. (i.e. landz for land z), Cd. 17. kosenn, Cd.

vas til byscops kœrenn. En þó hafðe Klœ́ngr byscop staðar-forrǽð þau missere; ok vas þó ó-hœ́gt fyrer at ráða; þvi at þá lǿgo œngar giafer til staðarens; en afvinna varð œngo minne. Klœ́ngr byscop selde sialfr af hende staðarens forrǽð; ok feck þau í hendr Þorláke byscope, ok þeim mǫnnom es hann kœre til með sér. En en síðosto missere es Klœ́ngr byscop lifðe, reis hann nálega ecke or reckjo; ok biósc efter því við andláte síno, sem hverr vitr maðr mœnde ser hellzt kiósa í lǫngom van-mætte.

12. Klœ́ngr vas vígðr til byscops á dǫgom Eugenii páva af Áskatle erki-byscope, ok á dǫgom Eysteins ok Sigurðar Noregs konunga. Þá hafðe hann siau vetr ens fimta tigar, ok vas byscop xxiiij vetr. Hann andaðesc þrimr nóttom efter Mathias-messo—ok berr svá ár-tíð hans; en fiórom ef hlaup-ár es eige—þá vas Þváttdagr í Imbro-dogom um Langa-fǫsto. Þá vas liðet frá Hingað-burð Christi at almennilego ára-tale MC lx ok ix ǫ́r; ok vas hann grafenn hiá enom fyrrom byscopom. En Þorlákr ábóte stóð yfer hónom, bæðe hans grefte ok hans andláte; ok bar hónom allz-kostar giftosamlega til, es slíkr maðr skylde yfer hónom standa lífs ok ǫndoðom, sem nú reynesc fyrer Goðe enn sæle Þorlákr byscop.

13. Mǫrg urðo stór tíðende meðan Klœ́ngr vas byscop, þó*tt* her gete eige margra—þá varð frá-fall þeirra brœ́ðra Gilla-sona

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who was thus chosen bishop. Bishop Clong still kept the management of the bishop's stead [Scal-holt] that season, albeit it was not easy to manage, for at that time there was [but a poor income] to the bishop's stead, but the out-goings did not lessen at all. Bishop Clong himself handed over the management of the stead, and gave it into the hands of bishop Thor-lac and the men whom he chose to help him therein. And the last season that bishop Clong was alive he well-nigh never rose out of his bed. Wherefore he made him ready against his death, as a wise man would especially choose to do after long sickness.

12. Clong was hallowed bishop in the days of pope Eugenius by archbishop Ans-kell, and in the days of Ey-stan and Sigurd, kings of Norway. He was then seven winters of the fifth ten [47], and he was bishop four-and-twenty winters. He died three nights after Matthias-mass [Feb. 28], and so his anniversary goes—but four if it be a leap-year; it was then Washing-day [Saturday] in Ember-days after Good Friday. There were then passed from the birth of Christ according to the general count of years, eleven hundred and sixty-nine years [1176]. And he was buried beside the other bishops. But abbot Thor-lac stood over him both at his burial and his death, and it was in every way lucky for him that such a man should stand by him both in his life and death as the blessed bishop Thor-lac is now proved before God to be.

13. Many great tidings befell while Clong was bishop, though here not many are set down. There was the fall of the brethren, the sons of

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1. kosenn, Cd. 10. Askele, Cd. 11. siau] ii, Cd. (=vii). 12. þrimr] iij, Cd. 13. eige] om. Cd. and AM. 110. 18. allz-kostar] allz konar, Cd. 19. reyndesk, Cd.

[85 : 21.]

Noregs konunga, Sigurðar fyrst, en þá Eysteins, en síðast Inga: ok andlát Ióans erki-byscops; ok fall Hákonar Herðe-breiðs; ok andlát Biarnar byscops á Hólom. Á dœgom Klœngs byscops vas píndr enn heilage Thomas erki-byscop á Englande. Ok á hans dœgom kom annat sinn upp eldr í Heklo-felle; þá vas ok iarð-skialfte sá, es mann-skaðe varð af. Þesser menn œndoðosc Íslenzker meðan Klœngr vas byscop—Ioan Sigmundar son, ok Hreinn ábáte, Póll Þórðar son, ok Goðmundr Ketils son; Biarn-heðinn prestr Sigurðar son, ok Beiner bróðer hans. Víg Helga Skafta sonar; ok Nicholas Sigurðar son vas þá felldr í Þrónd-heime.

14. Nú má oss sýnasc sem eige hafe slíkr skœrungr veret fýr margra hluta sakar á Íslande sem Klœngr byscop vas; viljom ver þat ok ætla, at hans rausn mone uppe meðan Ísland es bygt.

[*Epilogue.*]

NÚ es komet at frá-sœgo þeirre sem segja skal frá enom sæla Þorláke byscope; ok es þesse saga her samið til skemtanar góðom mœnnom; ok til fróðleiks, sem aðrar þær es her 'ro fyrr ritnar. En svá vel sem frá-sœgn ferr frá hverjom þeirra, þá ero þó enge dœme fegre í alla staðe an frá þessom enom dýrlega Goðs vin es at segja, Þorláke byscope; es at rétto má segjasc geisle eðr gim-steinn heilagra, bæðe á þesso lande, ok svá annars-staðar um

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Gelle, the kings of Norway, Sigurd first and then Ey-stan, and last Inge, and the death of archbishop John, and the fall of Hacon Broad-shoulders, and the death of Beorn bishop of Holar. In the days of bishop Clong was the martyrdom of Saint Thomas, archbishop in England. And in his days there came fire up in Hecla-fell for the second time. There was also an earthquake whereby there was loss of life. These men (Icelanders) died while Clong was bishop: John Sigmund's son, and Hren the abbot, Paul Thord's son, and God-mund Cetil's son, priest Beorn-hedin the son of Sigurd, and Beine his brother. The slaughter of Helge Shafto's son, and Nicholas Sigurd's son was cut down at that time in Thrand-ham.

14. Now it must be manifest to us that there hath never been a man of such magnificence in many ways in Iceland as bishop Clong was, and we may also believe that his munificence will be remembered as long as Iceland is inhabited.

[*Epilogue and Prologue.*]

Now we have come to the history that is to be told of the blessed bishop Thor-lac, and this history [of him] is here composed for the entertainment of good men [and for their good], as the others were which have been written down here before. And well as the history of each one goes, yet is there no fairer example in every way than that which shall be told of that precious friend of God, bishop Thor-lac, who by right may be called Beam and Gem of Saints, both in this land and other

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4. á] í, Cd. 7. Sigurðs son, Cd. 8. ábáte] á báre, Cd. 16. samin, Cd. 17. fróðleiks] emend.; frásagnar, Cd. ritnar] ritaðar, Cd.

heimenn. Hann má at sœnno kallasc postole Íslannz, svá sem enn heilage Patrekr kallaðesc postole Írlannz; þvi at þeir frœmðo verk postola sialfra í sínom kenningom ok þolin-mœ́ðe, bæðe við ó-hlýðna menn ok rangláta.

ÞORLÁKS SAGA.

1. 1. ÞANN tíma es stýrðe Goðs Cristne Anacletus pape, en konungar vóro yfer Norege Magnús Sigurðar son, ok Haraldr Gille, þá vas fœ́ddr í hérađe því á Íslande es Fliótz-hlíð heiter Þorlákr enn Helge, á bœ́ þeim es heiter at Hlíðar-enda, á því áre es Þorlákr byscop Rúnolfs son andaðesc.

2. Eige bar af því nœfn þeirra saman, at hann være efter Þorláke byscope heitenn, heldr af því, at sá es allt veit, ok œllo stýrer, vilde þá virðing gœra Þorláks byscops ens fyrra, at hans nafn vere iamnan elskað ok dýrkað af œllom þeim mœnnom es síðan hefer auðet orðet at heyra ok vita dýrð ens sæla Þorláks byscops. Hefer Almáttegr Goð þá dýrð veitta nafne ens sæla byscops, sem fyrr sagðe Salomon enn Spake, at 'betra være gótt nafn an mikel auðæve;' en þat vas sannlega gótt es helgat vas under heilagre skírn, en blezat síðan með byscoplegre tign. Hefer sá orðz-kviðr í þesso sannasc, at 'þat es spáð es spaker mæla,' at þat nafn verðr nú

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places throughout the world. He may of a truth be called the Apostle of Iceland, just as the holy Patrec is called the Apostle of Ireland, for both these performed the mighty works of the very apostles in their preaching and long-suffering towards disobedient and wicked men.

The Story of Bishop Thorlac.

1. 1. In the days when pope Anacletus [II] ruled God's Christendom, and Magnus Sigurd's son and Harold Gille[-christ] were kings of Norway, there was born in a part of Iceland that is called Fleet-lithe, Thor-lac the holy, at the farm that is called Lithe-end, in the year when bishop Thor-lac Runolf's son died [1133].

2. Their names were the same, not because he was called after bishop Thor-lac, but rather because He, that knoweth and governeth all things, wished to do honour withal to the former bishop Thor-lac, that his name might be ever loved and worshipped by all them that have since been permitted to hear and know the worth of the blessed bishop Thor-lac. And Almighty God has vouchsafed to the blessed bishop's name that honour, which Solomon the Sage said aforetime that 'a good name is better than much riches' [Prov. xxii. 1], and that was truly a good name then, since it was hallowed by holy baptism and afterwards blessed by the bishoply honour. The proverb is proved true that 'a wise man's words will come to pass,' for this name hath now become better than

mœrgom golle betra þeim es á hann heita í sínom nauðsynjom. Þat sannasc nú ok eige síðr í þesso mále, sem í œðrom stað seger Heilœg Ritning, at 'betra es gótt namn an dýrleg smyrsl:' af þvi at nú berr oft þá raun á, at nú verðr oftlega þat grœ́tt af ákalle hans nafns, es hvártke hefer áðr mátt heilt verða af smyrslom né af lækningom þeim es menn hafa áðr með faret ok til leitað.

2. 1. FAÐER Þorláks vas Þórhallr en móðer Halla; þau vóro vinsæl, ok vel at ser. Hann vas far-maðr áðr hann sette bú, en hon vas fengsœm ok forvitra. Þau vóro bæðe góðrar ættar ok gœfogra manna framm í kyn. En þat má nú auðsýnt vesa at Goð hefer þat fagrlega við oss emnt es hann hét fyre munn Davíðs spámannz, at 'blezat munde verða kyn réttlátra manna,' ok má siá at þat hefer nú fagrlega fyllzc ok framm komet í life ens sæla Þorláks byscops. Frændr Þorláks ener nǽnozto vóro réttláter ok ráðvander; hœfðo fiœl-skylde mikel, en feár-hlut ú-gnógan. Þorlákr vas þá ungr at aldre es þau brugðo búe síno faðer hans ok móðer.

2. Hann vas úlíkr flestom ungom mœnnom í sínne upp-fœ́ðingo, auðráðr ok auð-veldr í œllo; hlýðenn ok hog-þeckr hverjom manne; fá-látr ok fá-lyndr um allt; nýtr ok nám-giarn þegar á unga aldre. Hann nam Psaltara áðr an sundr-skilja yrðe lið móðor hans ok fœðor, en líteð hafðe hann bóc-nám annat í fyrsto.

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much gold to them that call on him in their need. And this which holy writ saith in another place, that 'better is a good name than precious ointment' [Eccles. vulg. vii. 2], hath come true no whit less in this matter, inasmuch as it is now often proven by trial that sickness is ofttimes speedily cured by calling upon his name, that could never be healed before by any ointment or any of the medicines that had been taken or tried before.

2. 1. THE father of Thor-lac was Thor-hall, and his mother Halla. They were well thought of and of good parts. He was a merchant-man before he set up housekeeping, and she was a thrifty and thoughtful woman. They were both of good family, and come of gentle kin. And it is now made manifest that God hath fairly fulfilled to us that which he promised by the mouth of David the prophet, that 'the generation of the righteous shall be blessed' [Ps. vulg. cxi. 2], and it is manifest that this hath now been fairly fulfilled and shown forth in the life of the blessed bishop Thor-lac. The nearest kinsfolk of Thor-lac were upright and honest of life; of calls upon them they had many, but of means not enough. Thor-lac was yet young in years when they broke up their household, his father and mother.

2. He was unlike most young men in bringing up, gentle and genial in all things, obedient and obliging to every one, silent and self-restrained in all his ways, clever and quick at learning even in his young years. He got the psalter by heart before the household of his father and mother

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4. grœ́tt] B; gert, Cd. 11. emnt] B; ent, Cd. 15. fiolskyldor miklar, B. 21. lið] B; born, Cd.

[90: 3.]

En svá vas hann þegar athoga-samr á unga aldre, at mærgom vitrom mænnom fundosc orð um. En þótt hann hefðe eige miket nám á barns aldre, þá geck fyrer þat í hans hǽttom sem hann hefðe nálega allt þat numet sem þá mátte hónom betr sama an áðr. Hann þýddesc eige leika né lausung; vas hann vakr ok vel stilltr; ok lét þess snimma á kenna, at hann mœnde þau heilræðe þýðasc vilja, es Davíð kenner í Psaltara, at 'maðr skyle hneigja sik frá íllo ok gœra gótt; leita friðarens, ok fylgja hónom.'

3. 1. SEM móðer hans sá af sínne vizko með Goðs forsiǽ, hve dýrlegr kennemaðr Þorlákr mátte verða af sínom góðom hǽttom, ef nám hans genge framm, þá réðosc þau mœðgin í enn ǿzta hæfoð-stað í Odda under hænd Eyjolfe preste Sæmundar syne, es bæðe hafðe hæfðingskap mikenn ok lærdóm góðan, gǿzko ok vitz-mune gnǿgre an flester aðrer. Ok heyrðo ver enn sæla Þorlák þat vitne bera hónom, at hann þóttesc trautt þvílíkan dýrðar-mann reynt hafa, sem hann vas: ok sýnde hann þat síðan, at hann vilde eige hiá ser láta líða þau heilræðe um sínn meistara, sem til gaf enn sæle Póll Postole sínom lære-sveinom, talande svá til þeirra þeim á-heyrandom: 'Veseð ér efter-glíkjarar míner sem ek em Christz;' af því at svá bar opt til, þá es ver hældom hans hǽttom góðom, at hann kvað þat vesa siðvenjor Eyjolfs fóstra síns

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were parted; but he had little other book-learning at first, nevertheless he was already so thoughtful in his young years that many wise men noticed it. But although he had not much learning as a child, yet in all his ways it looked as if he had well-nigh learnt all that which might make him a better man than before. He never set his mind on play or vain pleasures, he was easy and even-tempered, and early made it manifest in his conversation that he meant to take to heart those wholesome admonitions which David teacheth in the psalter, that a man should 'turn from evil and do good, seek peace, and pursue it' [Ps. vulg. xxxiii. 15].

3. 1. WHEN his mother saw from his wisdom, by God's providence, how goodly a clerk Thor-lac might become through his good conversation, if only he could get on with his learning, then his mother and he betook themselves to the highest chief-place in Ord under the hands of priest Eyjolf, Sæ-mund's son, who had both great chiefship and good learning, goodness and wisdom in greater measure than most other men. And we have heard the blessed Thor-lac bear this witness of him—that he had hardly ever found a man so good as he was, and he made it to be seen afterwards that he would not let those wholesome admonitions with respect to his master pass by him, which the blessed apostle Paul gave to his disciples, when he spake thus to them that heard him, 'Be ye followers of me, as I am of Christ' [1 Cor. xi. 1]. Insomuch that it often happened when we were praising his good conversation that he would say, 'those were the ways of Eyjolf Sæ-mund's son,' his

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2. orð um] þat, add. Cd.

[91 : 3.]

Sæmundar sonar. Gœrðe hann þat maklega þótt hann virðe hann mikels í sínne um-rœ́ðo, þvi at þat vas hónom í at launa.

2. Eyjolfr virðe Þorlák mest allra sínna lære-sveina um þat allt, es til kennemann-skapar kom, af þvi at hann sá af sínne vizko ok hans meðferð sem síðarr reyndesc, at hann mœnde fyrer þeim ǫllom verða um þat; sem síðarr seger.

3. Þorlákr tók vígslor þegar á unga aldre allar, unz hann vas diácn, af Magnúse byscope; en hann vas þá fimmtán vetra gamall es byscop andaðesc. En því fóro vígslor hans skiótt framm, at þat fundo yferboðarner, at hann hog-leidde sialfr, ok gætte í út-horn þess vanda, es fylgðe hverre vígslo þeirre es hann tók: ok svá skiótt sem framm fór nám hans ok vígslor, þá lét hann til sín at fyrer-boðe koma með ráðenne staðfesto alla mann-koste þá es vígslonom ǿtto til at heyra. Lét hann ser þat í hog koma, meðan nám vas minna en vígslor smære, es Ysidorus byscop mæler, spakr ok heilagr: at 'bæðe es nytsamlegt at nema mart, ok lifa réttlega; en ef eige má bæðe senn verða, þá es enn dýrlegra at lifa vel.' Hann gætte þess ok, þótt meirr fylgðe lítilæte ok þiónkan enom smærrom vígslom, helðr an sœ́mð mikel veraldar virðinga, at hann hélt ǫllom mann-dygðom þeim es fylgja ǿtto enom minna vanda, þá es hann vas hafiðr á ena hærre palla vanda ok virðingar með enom stœ́rrom vígslom.

4. Sú vas þá hans iðja, es hann vas á ungom aldre, at hann vas lǫngom at bók-náme; en at rite oftlega; á bœ́nom þess í

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foster-father. And he did right in this to give him such honour in his speech, for he had him to thank for this.

2. Eyjolf prized Thor-lac most of all his disciples, in all that pertained to clerkship, because he could see from his wisdom and behaviour, as was afterwards proved indeed, that he would surpass them all in these things, as is told later.

3. Thor-lac took orders already in his youth, as far as becoming deacon, at the hands of bishop Magnus, and he was fifteen years old when that bishop died. And his orders were taken so soon, because his superiors perceived that he took to heart himself, and observed to the utmost the duties that are required of each order of those that he took. And his learning and his orders did not proceed so fast, but that he forestalled with regular application all those qualities which are needed by those orders. He took to heart, when his learning was lighter and his orders lesser, what bishop Isidore spake, a wise and holy man, that 'it is profitable both to learn much and to live uprightly, but if a man may not do both, then it is more blessed to live well.' He also observed, that though the lesser orders rather brought with them lowliness and service than great honour of worldly esteem, yet he kept all those qualities which the smaller offices required after he was raised to the higher degrees of office and honour by [taking] the greater orders.

4. It was his habit when he was young in years to keep long hours at his book and to be oftentimes writing, but betweenwhiles he would

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12. at fyrer-boðe] A, B, = fyrra bragðe?

miðlom; en nam, þá es eige dvalðe annat, þat es móðer hans kunne kenna hónom, ætt-víse ok mann-frœ́ðe.

4. I. ÞÁ er Magnús byscop vas andaðr, þá vas nockora stund byscopslaust í Scála-holte; ok gœrðesc þá kenne-manna-fátt; varð þat þá ráð manna, at biðja Biaorn byscop til at gœra vígslor á Alþinge; ok lét hann at bœ́n manna, ok vas þá vígðr til prestz Þorlákr ok marger aðrer kenne-menn. En es hann vas prestr, ok hann tók sialfr stiórn ok forráð tíða-gœrðar, þá vas þat brátt auðsýnt, hvé geymenn ok gætenn hann mœnde at vesa um tíðer sínar, ok allt þat annat es hónom vas á hende folget með þeirre vígslo es hann hafðe þá fenget. Hann fór þá enn lítelátlega með síno ráðe sem fyrr; ok tók ser, þá es leið eno fyrsto missere, lítel þíng fé-saom; ok hafðe þau nockora stund; ok varð hónom bæðe gótt til feár ok vinsælða, af þvi at nálega unne hónom hug-áostom hvert barn es hiá hónom vas. Hafa ok þau maorg góð dœ́me sótt enn sæla Þorlák byscop es siald-gæt hafa orðet maorgom aoðrom, at hann vas þá bæðe senn, ungr ok gamall; vas ungr at aldre, en gamall at ráoðom. Hann skrýddesc þá enn á nýja-leik maorgom mann-kostom; ok allra mest þeim es Davíð kallaðe kenne-mannenom í skyldazta lage at 'þeir skyldo skrýðasc hialpræðom ok réttlæte.' Ok sýnde hann þat síðan alla sína æve, at hónom varð

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be at his prayers, and when he had no task in hand, he would learn what his mother could teach him—genealogies and stories of *great* men.

4. I. WHEN bishop Magnus was dead for some time there was no bishop at Scal-holt, and there came to be a lack of clerks. It was then men's advice that bishop Beorn should be asked to hold consecrations at the All-moot, and he listened to their prayer, and it was then that Thor-lac was ordained priest and many other clerks with him. But when he was a priest and himself took up the rule and maintenance of the offices [of the church], it was then speedily made manifest how careful and considerate he would be about the hours *or* services, and all else that was required of him in those orders which he had then taken. Moreover he persevered in the same lowliness of life as before, and took upon himself when the first six months were past a small paid cure *or* business, and held it somewhile, and it turned out well both as regards money and good report, so that well-nigh every child that was about him loved him. And many good ensamples shown forth have made manifest in the blessed bishop Thor-lac what hath seldom been apparent in many other men, to wit, that he was both young and old at once, young of years and old of wit. Moreover he was clad about with many good qualities, and most of all with them of which David saith that clerks lay in most need, *to wit*, that they should 'be clothed with salvation and judgment' [Ps. vulg. cxxxii. 9], and this he showed forth afterwards in

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12. es leið] add. B.

[92 : 4.]

þat nálega aldrege of-hent þá es til þurfte at taka, ok nuto þeir aller es hónom vóro í nánd.

2. En es því hafðe nockora stund framm faret, ok hónom vas þá ok gótt til feár orðet, þá fýstesc hann útan-ferðar, ok vilde þá kanna siðo annarra góðra manna; ok fór hann af Íslande. Ok es ecke sagt af hans ferðom unz hann kom í París, ok vas þar í scóla svá lenge sem hann þóttesc þurfa til þess náms sem hann vilde þar nema. Þaðan fór hann til Englannz, ok vas í Lincolne, ok nam þar enn miket nám, ok far-sæligt bæðe ser ok æðrom; ok hafðe þá enn miket gótt þat af ser at miðla í kenningom sínom, es hann vas áðr trautt iam-vel til búenn sem áðr.

3. En es hann hafðe vj ǽr af Íslande veret, þá vitjaðe hann aftr til frænda sínna ok fóstr-iarðar; ok urðo hónom fegner frændr ok fóst-brœ́ðr, ok aller hans ást-viner; ok móðer hans þeim mun fegnozt ok systr, sem þeim vas mest at-langt; en mest niðr-fall í ef nockot hefðe tálmat hans til-kvǽmo.

4. Móðer hans fylgðe hónom í sífello, síðan es hann kom út; en hann veitte ástsamlega á-siǽ systrom sínom, Ragneiðe, móðor Póls es síðan varð byscop efter Þorlák byscop; en annarre Eyværo: ok hafðe hann miok langa skap-raun af þeirra hǽttom, es eige vóro efter hans skap-lynde: en þó kom þat til góðra lykða um

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all his life, so that whatever he had to do went well-nigh never amiss to him, and all they that were about him profited thereby.

2. But when this had gone on for some time, and he was now well furnished with money, he was minded to go abroad, for he wished to see the ways of other good men, and he journeyed from Iceland; but there is nothing told of his journeys until he came to Paris, and was there at school as long as he thought needful to get the knowledge which he wished to get there. Thence he came to England, and was at Lincoln, and there he gat moreover great knowledge, and fraught with blessings both to himself and others. And now he had much more good to put forth in his teaching than he had before, for before he was hardly so well stocked with knowledge as he was now.

3. But when he had been six years [c. 1155–61] out of Iceland, then he went back to his kindred and his foster-land, and his kinsmen and his foster-brethren welcomed him back and all his loving friends, but especially his mother and sisters, for they had the greatest longing for him, and they would have suffered most if ought had happened to prevent his return.

4. His mother was with him continually after he came back from abroad, and he gave a loving maintenance to his two sisters, Ragn-eid the mother of Paul, who was afterwards bishop after bishop Thor-lac, and Ey-wara, and he had a very long trial by reason of their conversation, which was not after his mind. Nevertheless it all came

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1. aldrege of-hent] B; afhent, Cd.; cp. mod. mér er þat um hönd. 9. far-sæligt] B; þarfsælegr, Cd.

[93 : 5.]

síðer, með Goðs miskunn, ok góðo til-stille þeirra manna es hlut ǿtto í, ok góðvilja þeirra sialfra.

5. Hann vas þá með sama lítelæte eðr meira, es hann kom aftr or sínne braut-ferð, sem hann hafðe áðr veret; en eige hafðe hann sótt skart eða þessa heims skraut, sem margr annarr, es minne fremð ok gæfo sǿker í sínne braut-ferð, an hann hafðe sótt. Þat es ok margra manna siðvenja, at þeir búasc þá vandlegar at vǿpnom ok klæðom, es þeir koma út or fœr, ok þeir koma í meira val um slíka hlute, an þeim hafe áðr til gefeð. En Þorlákr hafðe ser at farar-blóma lærdóm ok lítelæte, ok marga góða siðo þá es hann sá í sínne ferð með mœrgom góðom mœnnom, byscopom ok œðrom lærðom mœnnom ok ráð-vœndom, þeim es enn ero nær-komner at heims-vistom því sem fyrer œndverðo hefer hafezc Goðs Cristne ok síðan magnasc.

6. Þorlákr vas þá enn með frændom sínom nockora vetr, ok hafðe þá miok góðan feár-hlut með hœndom; ok sǿ þat marger vitrer menn þeir es hiá hónom vóro, at hann vas þá enn til margra hluta stórra ok góðra enn betr fallenn, þeirra es miklo varðaðe, an áðr hann fǿre braut.

7. En es eige liðo langar stunder, þá fýsto frændr Þorláks, at hann skylde staðfesta sítt ráð nockot meirr an þá vas; ok vildo þeir helzt at hann kvángaðesc; þóttosc þeir þat siá mega, at hann

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to a good ending at the last by the mercy of God and by the good mediation of them that were concerned and their own good will.

5. He showed the same lowliness or more when he came back from his journeying abroad as he had done before, for he had not brought back with him any show or worldly glory as many other men do who bring back less profit and good fortune from their journey than he had done. It is also the wont of many that they array themselves more finely in weapons and wear when they come home from their journeys, for they get a greater choice of such things abroad than they have had the chance of before. But Thor-lac kept, as the fruits of his journeying, learning and lowliness and many good habits, which he perceived in many good men abroad in his journeys, bishops and other learned and righteous men that came most near to them that lived in that age when God's Christendom first arose and [those by whom it] afterwards waxed great.

6. Thor-lac was with his kinsfolk some winters at this time, and had a very good livelihood withal, and many wise men that were about him saw that he was still better endowed in many great and good qualities that were of much moment than he was before he went abroad.

7. But after no long time had passed Thor-lac's kinsmen urged him to establish his condition somewhat more firmly than it was then, and especially they wished him to take a wife. They thought that they could see that he was a thrifty man, and a good householder in every

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9. til gefeð] thus; om. B. 13. at heims-v.] add. fragm. 383. 19. fǿre] (subj.), B; fór, Cd.

[93 : 5.]

vas fé-maðr ok forsiá-maðr mikell um flest. En Goðs Cristne hefer lenge eflsc ok magnasc, ok vaxet vande lærðra manna, fyrer boðorða saker; af þvi at þá vas eige um þat miok vandat af yfer-boðom, þótt prestar fenge eckna; en nú es þat fyrer-boðet. En þá vóro þær konor svá í heraðe, es baztr kostr þótte í vesa, es eckjor vóro. Nú varð Þorlákr at því ráðe eggjaðr; ok fór hann síðan, ok frændr hans með hónom, á bœ́ þann es í Háfe heiter, ok ætlaðe at biðja ser eckjo þeirrar virðolegrar, es þar bió; ok vas við þeim teket þar forkunnar-vel. En es þeir tóko svefn efter góðan beina á þeirre enne sømo nótt, þá sýndese Þorláke í draume maðr gøfolegr yfer-litz ok með sœ́melegom búninge, ok mælte: 'Hvert hafeð ér ætlað higat yðvart œrende,' seger hann, 'ef ér megot ráða?' Þorlákr svarar: 'Ec veit eige (at) hverjo verða vill,' seger hann. Sá mælte es hónom sýndesc í draumenom: 'Veit-ek,' sagðe hann, 'at þú ætlar þer her kono at biðja; en þú skalt þat mál eige upp láta koma, af þvi at þat mun eige ráðet verða; ok es þer ønnor brúðr miklo œ́ðre hugot; ok skaltu œngrar annarar fá.' En es hann hafðe þetta mælt, þá hvarf hann frá hónom at sýn. En Þorlákr vaknar; ok vas hann þá svá frá horfenn þesso mále, at hann bað aldregi kono þaðan frá. Fóro þeir á braut, ok vóro þau (eckjan) góðer viner alla æve síðan. En þeim þótte nockot kynlegt, hví hann vas svá hverf-lyndr í þesso mále, áðr þeir visso hvat til hafðe komet; en þá kunno aller vel es visso.

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way. But God's Christendom had long grown strong and mighty, and the discipline of clerks had increased by reason of restrictions, albeit it was not at that time greatly censured by his superiors if a priest took a widow to wife, though it is now forbidden. And at that time those women in that part of the country who were thought to be the best matches were widows. And Thor-lac, having been egged on to take this counsel, went forth with his kinsmen to the homestead that is named Have, meaning to ask for the hand of the worshipful widow that lived there, and they were received there with a very good will. But when they fell asleep after good cheer that same night, there appeared unto Thor-lac in a dream a man of a noble countenance and seemly raiment, saying, 'What was your errand hither if ye might get it sped?' Thor-lac answered, 'I do not know what it will be,' says he. Then he that appeared unto him in the dream spake. 'I know well,' said he, 'that thou hast in mind to ask to wife the lady here; but do thou not open this matter, because it shall not speed, and there is another bride much higher in store for thee, and thou shalt take none other to thee but her.' And when he had said this he disappeared out of sight; but Thor-lac awoke, and he was now so turned away from the business [he was come on] that he never would ask for any woman's hand. They went away, and he and the lady were good friends all their lives after. But his kinsmen thought it somewhat strange that he should be so changeable in this matter before they knew what had happened, but when they knew it then they were all content. After all this that had

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1. vas] add. B.

Efter þenna atburð allan iam-saman, þá kveykðesc eige hogr hans til metnaðar þó (at) hónom være vitrað af Goðe, at hann ætlaðe hónom enn œ́ðre forlœg, an hans frændr hefðe til hogat, ok hann sialfr sam-þyksc við; heldr tók hann sik þá því fastara í lítelæte efter allra enna bœzto manna dœ́mom, at því lítelátare hafa aller veret sem þeir hafa hærra genget í Goðs auglite; efter heilræðom Almáttegs Goðs, es hann mæler svá, at 'Hverr sá er sik læger, mon verða upp hafiðr,' ok, 'Nemeð-ér at mer, því at ek em miúkr ok lítelátr í hiarta míno; ok monoð-ér finna hvílð œndom yðrom.' Ok þá es þann veg hafðe eige lenge framm faret, þá lýstesc brátt yfer hvat hónom bió í skape.

5. I. Í ÞANN tíma réð fyrer (þeim) bœ́ es í Kirkjo-bœ́ heiter á Síðo, ágætr kenne-maðr sá es Biarn-heðinn hét, ok vas enn dýrðlegzte maðr at alþýðo dóme. Hann vas vitr maðr ok vinsæll; œrr ok miok orð-fœ́rr; linr ok lærðr vel; en es hvárr þeirra frá til annars, þeirra Þorláks, þá gœrðe hvárn þeirra fúsan til sam-visto við annan; ok lét Goð þat efter þeim, sem hann es vanr, at láta réttar fýster efter ráð-vœndom mœnnom; ok fór þá at vista-fare Þorlákr í Kirkjo-bœ́; ok vas þar vj vetr í samt. Ok fengo þeir þat þá reynt es Goð seger svá, at 'Ok mítt es sætt en byrðr mín es létt.'

2. Vas þá bæðe, at eykerner vóro sterker fengner under oket,

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happened his heart was nevertheless not kindled to pride, though it had been manifested to him by God in a vision that he meant him for another end than that which his kinsmen had made out for him and he himself set his mind to: but rather he exercised himself ever the more in lowliness, according to the example of all the best men, that have been ever the more lowly of heart as they have gone up higher in God's sight, according to the wholesome admonition of Almighty God, when he speaketh thus, 'Whosoever is lowly he shall be exalted' [Matt. xxiii. 12], and 'Take example by me, for I am meek and lowly of heart, and ye shall find rest for your souls' [Matt. xi. 29]. And when he had not long gone on in this way it was shown forth speedily what he had set his heart upon.

5. I. In those days there ruled over that homestead in Side that is called Kirkby, a noble clerk whose name was Bearn-hedin, and he was a most worshipful man according to the judgment of all people. He was a wise man and well favoured, free-handed and of very fair speech, lenient, and well learned. And when they came to hear of each other, he and Thor-lac, then each of them yearned for communion with the other; and God, who is wont to grant righteous men their lawful desires, granted it to them, and Thor-lac went over to stay at Kirkby, and he was there six winters together, and they got experience there of what God saith, namely, 'My yoke is easy and my burden is light' [Matt. xi. 30].

2. And this was both because a strong pair of yoke-fellows were put

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4. tók] iók, B. 19. vj] A, B.

[95 : 6.]

enda bǿro þeir léttlega; af þvi at þeir tóko þá nálega allan vanda at bera fyr því folke ǫllo, es þau heroð bygðo es þeim vóro nálæg. Skifto þeir ok svá við sína under-menn, at þeir tóko af þeim þungar byrðar, es á þá hǫfðo lagzt af mótgerðom ok mein-mælom við Goð ok góða menn, en efter-læte við Fiándann; en lǫgðo á þá í staðenn Goðs byrðar, léttar ok linar, í hógværom skriftom ok auð-veldom yfer-bótom. Drógosc þeir merkilega þau nǫfn under, es Almáttegr Goð kallaðe sína Postola liós þessa heims; þvi at þeir lýsto líknar-braut til eilífra fagnaða, bæðe með ágætlegom kenn-ingom orða ok dýrlegra dǿma. Mátte þat siá á hvers-daglegom þeirra atferðom, at þeir urðo sialdan af-hoga því, es Goð mælte til sínna lære-sveina: 'Lýse liós yðvart fyre mǫnnom,' sagðe hann, 'at þeir neme yðvar atferðer góðar; (ok) dýrke þeir Fǫðor yðvarn þann es á himnom es.' Svá sýndesc þeim sem ásamt vóro við þá, sem nálega være œngar þær stunder, at eige mætte nockot þat af þeim lesa, es gǿðe vóro í; vóro þeir ok svá sam-lynder ok sam-þycker at góðo, sem Lucas seger af Goðs Postolom, at svá mátte þickja sem þeir hefðe 'eitt hiarta ok eina ǫnd.' Fór þat þá víða um héruð, hverso ó-glíker þeir þótto flestom mǫnnom vesa í sínom fram-ferðom. Vas þat þá þegar vitra manna mál, at hverge mœnde vesa vænna til at leita an þar, þótt mann þyrfte at ráða til

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under the yoke, and also it was a light draught for them, because they took upon themselves to bear well-nigh all the cares of all the people that dwelt in that country-side near them. And they dealt so with them that were in their charge as to take off the heavy burdens that had been laid upon them by offences and evil-speaking against God and good men and by indulgence to the Fiend, and lay upon them instead God's burdens light and lenient with gentle shrifts and easy penances. They fitted to themselves in a mark-worthy way the names which Almighty God [gives to his servants when he] calls his apostles 'the light of the world' [Matt. v. 14], inasmuch as they shed a light upon the path of mercy that leadeth to everlasting joy, both by their noble teaching in words and in their precious examples. It might be seen by their daily conver-sation that that was seldom out of their mind which God spake to his disciples: 'Let your light so shine before men,' he said, 'that they may learn your good works, and glorify your Father which is in heaven' [Matt. v. 16]. And it appeared to them that were with them that there was well-nigh no hour but somewhat good might not be gleaned from them. They were moreover so set together in like behaviour and likemindedness towards good, as Luke saith of God's apostles, that it might be thought they 'had but one heart and one soul' [Acts iv. 32]. So that it spread abroad over the country-side how unlike they were to most men in their behaviour. And now it began to be the common speech of wise men that there would be no more likely quarter to look towards than that where they were, if a man were ever needed

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1. en báru þó, Cd. 13. dýrke þeir] dýrke þér, A, B. 16. lesa] B; hafa, Cd.

ens mesta vanda á Íslande; ok vas þat eige mis-sét, at því sem síðar reyndesc.

6. 1. FYRER þeim bœ́ í því heraðe es annarr vas baztr, ok Þykkva-bœ́r heiter, réð sá maðr es Þorkell hét, ok vas Geira son, auðegr at fé, en spakr at mann-vite. En es hann tók nockot at eldasc, en átte œnga all-nána frændr til erfðar efter sik, þá gœ́dde hann sína frændr með auðœfom; en frelste ser þann fiár-hlut til forráða es efter vas, mikenn ok fríðan. Hann lýste þá yfer því, at hann vilde Crist kiósa ok hans helga menn ser til erfingja allz þess feár es þá vas efter; ok vilde reisa canoca-setr í Þyckva-bœ́. En þat mál vas vant at semja í fyrsta sinne; ok leitaðe hann af. því þat fyrst til at fá, es vandazt vas: mannenn þann es regolo mætte setja, þá es þeir menn skyldo hafa es þar vildo til hrein-lífis ráðasc. Hann fór þá í Kirkjo-bœ́, ok skoraðe á Þorlák at hann réðesc til; en hann let þat ecke all-torsótt við sik vera, af þvi at hann hafðe þat áðr í hog ser haft, at hafna heime, ok ráðasc under regulo, efter orðom Almáttegs Goðs, es hann kallar œngan at fullo mega vesa sínn læri-svein, nema hann láte alla sína eign fyrer Goðs saker, ok þióne hónom þá síðan með hreinom hog. En þó leitaðe hann þá efter við Biarn-heðin prest, hverso hónom mætte þat í skap falla, eðr hve ráðlegt hónom sýndesc at hann iáttaðesc under þann vanda es hann vas beiddr. En

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for the highest office in Iceland, and this was not misjudged, as was proved later.

6. 1. THE owner of the second best homestead in that country, which was named Thick-by, was a man named Thor-kell the son of Geire, a wealthy man of possessions and wise of understanding. And when he began to be stricken somewhat in years, and had no very near kinsman to take the heritage after him, then he gave a comfortable portion to his kinsfolk, and kept free for himself at his own disposal what was left, a great and fair estate. And then he declared that he wished to choose Christ and his saints as heirs of all that was left, and that he wished to raise up a seat for canons in Thick-by. Howbeit this matter was hard to put into effect at first, wherefore he sought at first to get hold of that which was the hardest to get—a man that might establish the rule which they, that wished to turn to a pure life there, were to keep. And now he went to Kirk-by and called on Thor-lac to undertake it. And he was not very hard to persuade, because he had already had it in his heart to put off the world and come under rule [i. e. be canon or monk], according to the words of Almighty God when he declareth that 'no man can be wholly his disciple save he forsake all that he hath for God's sake, and serveth him afterward with a pure heart' [Matt. xix. 21]. Nevertheless he opened the matter to Bearn-hedin the priest, asking him how he looked on it, or what appeared to him best to do, whether he should consent to take up the office to which he was called. But Bearn-hedin

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1. mis-sét] missýne, B. 3. ok þykkva-bœ́r heiter] om. A, B, add. 209.
4. ok vas Geira son] om. A, B, add. 209.

Biarn-heðinn sagðe svá, at hónom mœnde sá dagr mikell þickja es Þorlákr réðesc or Kirkjo-bœ́ at vista-fare; en þó lézc hann eige þess nenna miok at letja, es hann sá margra manna hiœlp við liggja. Vas þá síðan staðr settr í Þyckva-bœ́, at ráðe ok for-sió Klœngs byscops ok allra héraðs-manna; ok síðan rézc Þorlákr þangat, ok vas þar þá sett canoca-setr.

2. En þann dag es Þorlákr fór al-fare or Kirkjo-bœ́, þá leidde alþýða manna hann or garðe, ok þótte œllom miket fyrer at skiljasc við hann. En es Biarn-heðinn kom heim, geck hann í skála, ok sá í rúm Þorláks ok mælte með aloga miklom: sagðe þar þat rúm vesa, es alldregi munde síðan iam-vel vesa skipat, ef hann skipaðe eige sialfr. Vas sú ok Þorláks umb-rœ́ða alla æve síðan, es bæðe vas í gæfa staðnom ok þeim es fyrer réðo, at hann hefðe aldregi síno ráðe iam-vel unat sem þá sex vetr es hann vas í Kirkjo-bœ́; ok hefer mœrg stór virðing til þess staðar lagezc; ok vas siá mikel; af þvi at þat má *g*líklegt þickja, at þar mone bazt at flesto veret hafa es hann unðe ser bazt.

3. Þá vas Þorlákr vel half-fertœgr es hann rézc í Ver; ok vas þar vij vetr. Canoca-vígslo tók hann fyrst, ok vas þá í fyrsto prior settr yfer þá canoca es þar vóro; ok samðe hann þegar svá fagrlega þeirra líf, at á því lék þá orð vitra manna, at þeir hefðe hverge iam-góða siðo séna, þar es eige hafðe lengr regolo líf saman veret an þar.

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said that it would be a heavy day for him when Thor-lac left Kirk-by; but yet he said that he could not find it in him to hinder him much therefrom, because he saw that the salvation of many folk hung upon it. And so there was an endowment made at Thick-by by the counsel and advice of bishop Clong and all the men of the hundred, and Thor-lac moved thither, and there was established a House of Canons [regular].

2. But that day when Thor-lac went forth at the last out of Kirk-by, the whole of the people accompanied him out of the garth, and they felt it grievously to part with him. And when Bearn-hedin came home again, entering the hall, he looked at Thor-lac's seat, and spake with great earnestness, saying, that that was a seat that would never be so well filled again unless he himself sat there again. And it was Thor-lac's wont to say all his life after, which was a great credit to the estate and to them that held it, that he had never been so happy before as he was those six winters he was at Kirk-by. Many great commendations have fallen to this place, but this was the greatest, for it may most likely be believed that that must have been a good place above others which he esteemed the best.

3. Thor-lac was full thirty-five years old [1168] when he moved to Wer, and there he was seven winters. He first took the orders of a canon, and then was the first prior set over the canons that were there, and he ordered their life so fairly, that it was the verdict of wise men that they had nowhere seen such a good way of life, where there had been a regular [canonical] life established, so short a time as there.

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9. geck hann í skála, ok sá] B; þá sá hann, Cd. 15. lagzt, Cd.

[96: 8.]

4. En efter þat vígðe Klœngr byscop Þorlák til ábóta í Vere; ok tók hann þá af nýjo merkilega stiórn at hafa yfer þeim brœðrom es hann vas yfer settr. Hann bauð þeim at halda ástúð ok sam-þycke sín á miðle, ok tiáðe þat fyrer þeim, hve miket í keyptesc, es sonr Goðs seger svá: at 'hvar sem saman samnasc tveir eðr þrír í Hans nafne, at Hann monde þeirra á miðlom vesa.' Vas hann um allt enn sið-vandazte fyrer þeirra hœnd, enda vas þeim hvers-vitna vel fengit.

5. Halla, móðer Þorláks, var með hónom alla æve, meðan hon lifðe: en hann hafðe fenget fé systrom sínom báðom áðr hann réðesc under regolo-haldet. Vas hann ástsamr œllom sínom frændom þá sem áðr: en andlegr faðer œllom þeim es hann vas yfer skipaðr. Hann bannaðe brœðrom flœkr ok farar allar þær es eige bar nauðsyn til; en bauð þeim at þeir skyldo sem iamn-lyndzter vesa at góðom hlutom í sínne þiónosto, efter því sem Póll Postole hefer kennt í sínom Pistle: 'Biðesc ér fyrer,' sagðe hann, 'án afláte, ok gœret Goðe þacker í œllom hlutom.' Seger svá ok sialfr Goðs Sonr, at 'Sá hverr es holpenn es hann staðfestesc í góðo verke til enda lífs síns.' Bauð hann þeim vandlega þœgn at halda þá es þat vas skylt; en hafa góða munnz-hœfn þá es málet vas leyft. En at orðom Póls Postola, 'Spilla íll mǽl,' seger hann, 'góðom siðom.' Má þat ok siá, hve skylt vesa mun í því lífe at halda sik frá heimlegom ok íllom orðom, ef þó skal rangt þó *at* gótt sé

4. And after that bishop Clong hallowed Thor-lac as abbot of Wer, and then he began afresh to rule in a wonderful way over the brethren whom he was set over. He bade them to maintain love and unity among themselves, and laid before them how great gain there was therein, seeing what the Son of God saith that 'wheresoever two or three should be gathered in His name, he would be in the midst of them' [Matt. xviii. 20]. Above all he was most zealous on their behalf, and they were well cared for in every way.

5. Halla, Thor-lac's mother, was with him all his life, as long as she was alive, but he had given both his sisters their portions before he entered upon the regular life. He was loving to all his kinsfolk afterward as before, and a ghostly father to all them that he was set over. He forbade the brethren roaming abroad, and every journey for which there was no necessity, and bade them to be steadfast in good works at their duties, according to the teaching of the apostle Paul in his epistle [1 Thess. v. 17, 18], 'Pray without ceasing,' saith he, 'and give God thanks in all things.' Moreover the Son of God himself saith, 'Holpen is he that is steadfast in good deeds even unto the end of his life' [Matt. xxiv. 13]. He bade them to keep strict silence, when it was required, but to hold good conversation when speech was allowed them, for according to the words of the apostle Paul, 'Evil communications,' saith he, 'corrupt good manners' [1 Cor. xv. 33]. And it must be manifest how needful it is in this [course of] life to keep oneself from worldly and wicked words, if it even be wrong to speak good words

7. enda] en, Cd. 20. munzsofn, Cd.

mælt, þá es skylt es at þegja, sem Davið seger í Psaltara: 'Lítilátr em-ek,' sagðe hann, 'ok þagða-ek yfer góðom hlutom.' Því þóttesc hann lítilátr, at hann vas iamnan fúsare at mæla gótt an íllt, ok batzc hann þó oft hvárs-tveggja fyrer Goðs sakar.

6. Menn fóro til Canoca-setrs Þorláks or æðrom munk-lífom eðr reglo-stæðom, bæðe samlender ok útlender, at siá þar ok nema góða siðo; ok bar þat hverr frá es þaðan fór, at hverge hefðe þess komet, at þat líf þœ́tte iam-fagrlega lifat sem þar es Þorlákr hafðe fyrer sét. Þá et fyrsta fundo þat marger menn, at þar vas til mikels góðs at siá es hann vas, fyrer gœ́zko saker, þess es aðrer hæfðo eige fæng á því-líkt af ser at miðla. Marger gengo þeir heiler af hans funde þá es hann veitte þeim blezan ok yfer-sœngva, es með ymsom meinom kómo á hans fund.

7. Mart bar þat annat hónom til handa es marger virðo þá þegar til iartegna. Sá at-burðr varð, . . . þá es hann vas þar staddr, at eldr kom í hús; en þá es hann Þorlákr kom til ok blezaðe, þá slocknaðe eldrenn. Ef fénaðr sýktesc þá batnaðe ofallt við hans yfer-sœngva, ef lífs vas auðet. Vatz-vígslor hans vóro merkilegar, svát bæðe feck bót af menn ok fénaðr. Ef vatne því vas dreift yfer fénað es Þorlákr hafðe vígt, þá grandaðe því nálega hvártke sótter né veðr, eða dýr. Ef mýss gœ́rðo mein á mat eða klæðom,

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when it is enjoined that there be silence, as David saith in the Psalter [Ps. vulg. xxxviii. 3], 'I am lowly,' saith he, 'and I kept silence even in a good matter.' He thought himself a lowly man because he was ever more ready to speak good than evil, but yet he often refrained from both for God's sake.

6. Men used to go to this house of Canons of abbot Thor-lac from other minsters and houses of regulars, both men of this land and aliens, to see and copy the good customs there, and every one that went there bore witness that they had never been to any place where there was such a fair life led as there according to the ordinances of Thor-lac. And then for the first time many men perceived that there was great good to be looked for where he was by reason of his holy life, beyond what could be worked by other men. Many men went away whole from his presence when he had given them his blessing and chanted over them, that had come with divers ailments to him.

7. Many things also took place about him, which many men at once took to be miracles. This thing came to pass when he was at . . . to wit, that fire broke out in the house, but as soon as Thor-lac came up and blessed it the fire was quenched. If any live stock fell sick, they always began to mend as soon as he had chanted over them, if there were any life in them. His hallowing of water was mark-worthy insomuch that both men and cattle gat amendment [of their ills] thereby. If water, that Thor-lac had hallowed, was sprinkled over cattle, then well-nigh never did they take harm by sickness, or weather, or wild beasts. If mice were doing any harm to meat or clothes, there would arise

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15. . . .] the name of the place is missing; . . . þar á bæ sem hann var staddr, B.

[98: 9.]

þá kom fall í þær, eða hurfo allar af vatneno, ef því vas yfer stœkt, ok fœ́re þeir svá með ǫllo sem hann lagðe ráð til. Fór vatneð þá þegar um ǫll ná-læg heroð, en um allt Ísland síðan es Þorlákr varð byscop; af þvi at menn þóttosc hver-vitna bót á finna um þat sem þá bar mesta nauðsyn til. En þó fóro vitrer menn varlega með þeirre umb-rœ́ðo, at kalla þat berar iartegner, eða þýða þat einkan-lega hans heilagleik. Þvi at svá mæler Heilǫg Ritning: 'Eige skaltú lofa mann í lífe síno; lofa hann efter lífet, ok mikla hann efter ǫmbon lífsens.' Ok es þat af því mælt, at þat má gœrasc at ábyrgð, bæðe þeim es þat mæla fyr an lok ævennar ero vitoð til fullz; ok þat kann ok vesa, at þess hog sialfs locke sú umb-rœ́ða til nockors metnaðar: ok má nú þat siá hverso því es ráðet es menn hafa þeim heil-ræðom fylgt í þesso mále, at fáer lofoðo hann of miok í lífeno. En leiteð nú at lofa ok dýrka hann á allar lunder sem fǫng ero á, ok ér vitoð dýrð hans ok heilagleik.

7. 1. SEM ráð ok líf ens heilaga Þorláks skein með slíkom blóma síns reinlífis ok gœ́zko, ok fagrlegrar forsiá annarra ráðs sem nú vas frá sagt: þá lét Almáttegr Goð til þess rýma sem hann hafðe áðr firer hogat, at hans vegr skylde magnasc ok vaxa or því sem þá vas. En þat varð með þeim hætte, at—

2. Þá es Klœ́ngr byscop gœrðesc miok aldre orpenn, þá tók hann van-heilso mikla; opnoðosc fœ́tr hans, ok gœrðesc hann þá

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a plague among them, or they would all disappear before the water if it were sprinkled about, and if all were done as he gave orders. This holy water soon got to be taken about over all the neighbourhood, and, after Thor-lac was bishop, over all Iceland, for everywhere men thought that they could perceive they got good thereby in that wherein they were in most need. Nevertheless wise men walked warily with regard to those things, whether it were in calling these things plain miracles or in interpreting it as [proceeding from] his particular sanctity, for so saith Holy Writ, 'Thou shalt not praise a man in his lifetime, praise him after his life and magnify him according to the reward of his life' [cp. Eccl. iv. 2], and this was spoken to this end, that it may lead to assurance, both in them that speak before the end of a man's life is known to the full, and it may also be that such speech may entice the heart of the man himself into something of pride. And it is now made manifest how well it hath turned out that men followed these wholesome admonitions in this case, namely, in there being few that praised him overmuch in his life. But now do ye praise and make much of him in every way that ye be able, for ye know his worth and his saintliness!

7. 1. Now when the behaviour and life of the holy Thor-lac was shining with such bloom of purity and goodness of life, and seemly prudence with regard to the lives of others as hath but now been told, Almighty God began to prepare the way for that which he already intended, namely, that his honour might be strengthened and increase beyond what it then was. And it came about in this way—

2. When bishop Clong was getting far stricken in years, he took a great illness, so that his feet broke out into sores, and he became

miok van-fœ́rr til síns embættess fyrir van-heilso saker. En hann hafðe þá leyfe þeget af Eysteine erki-byscope til þess at maðr være til byscops kœrenn efter hann: fór Klœ́ngr byscop þá til Alþingess, ok sótte at vine sína, at maðr yrðe ráðenn til útan-ferðar; ok vóro þá lagðar stefnor til. Þat sama sumar fór til Alþingess, svá sem sendr af Goðe, Þorlákr ábóte, fyrer þær saker es hónom þótte nauðsyn til bera; af þvi at hann vas alldregi vanr heiman at fara nauðsynjalaust. Þá es umb-rœ́ða tóksc um þetta mál þá vóro þrír menn under kosning nefnder, þeir es bazt þótto til fallner af œllom; ok vas einn af þeim Þorlákr ábóte; annarr ábóte hét Ogmundr, enn meste skœrungr; (enn) þriðe vas prestr es Póll hét, lærdóms-maðr mikell ok enn meste bú-þegn. Bar þat fagrt vitne hverjom þeirra, at þess fýstesc hverr mest es kunnaztr vas. En þess kende at um Þorlák, at hann hafðe sik eige miok upp hafið í metnaðe þeim es sialf-virðing heiter; ok hrósaðe hann meirr góð-gœrningom sínom í Goðs auglite an manna; ok kost-gæfðe hann enn meirr at vesa af-bragð annarra manna í sínne gœ́zko, an sýnasc svá fyre augom skyn-lítilla manna. Ok varð svá af því, at mœrgom þótte ser hann ú-kunnastr þeirra es þá vóro í vale: ok vas þat af því várkunnlegt, at hann hafðe mœrgom mœnnom vereð eige all-nálægr at héraða-vistom ok heimile. Þorlákr vas fá-málogr á þeim funde; en marger vóro aðrer fiol-orðer þeir es þesse stór-mæle horfðo

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very unable to do his office by reason of his illness. And he had already gotten leave of archbishop Ey-stan for this, to have a man chosen to be bishop after him. Wherefore bishop Clong went to the All-moot and required of his friends that a man should be chosen to go abroad [to be hallowed bishop], and meetings were appointed therefore. That same summer, as if he had been sent thither by God, abbot Thor-lac came to the All-moot upon some business which he thought needful to do there, for he was never wont to leave home save it were for some business that needed it. When the discourse began about this matter, there were three more named for choice to be made from, who were thought to be best fitted therefore of all men. And one of them was abbot Thor-lac; the second abbot was named Ogmund, a paragon of men. The third was a priest named Paul, a man of great learning and a very great householder. There was fair testimony borne to each of them, and every one was most eager that he whom he happened to know best should be chosen. But this was made known in Thor-lac's case that he had not puffed himself up with that pride that is called self-conceit, and that he showed forth his good works in the face of God rather than of men, and strove rather to be better than other men in righteousness than merely to seem so before the eyes of foolish men. And therefore it was, that to many he seemed to be the least known of those which the choice was to be made from. And this was to be excused, because he had not been a very near neighbour to many folk as far as his country and his dwelling-place went. Thor-lac was of few words at these meetings, but many others, who had much less to do with the matter than he, were

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3. kœrenn] B; kosenn, Cd. þá til Alþ.] til Alþ. þá, Cd.

[99: 9.]

miðr til handa an hónom. Vas þá efter leitað við Þorkel Geira son es reyndr vas at rétt-yrðe, en kunnast Þorláks ráð af vitrom mænnom ok gæfgom, hverr skærungr Þorlákr være, eðr hvé mikell orða-maðr hann være. En Þorkell svaraðe: 'Meirr kost-gæfer Þorlákr,' seger hann, 'at gœra allt sem bazt, an mæla sem flest.' Þau svær fello mænnom vel í skap, ok lægðo marger þá þegar meira ástar-hog til Þorláks, es þeir heyrðo svá virðoligan vitnisburð hans hátta af svá vitrom manne ok vel stiltom. Urðo þau mála-lok, at kosningr vas lagðr under Klœng byscop, at hann skylde kiósa af þeim es í vale vóro. En hann kaus Þorlák til útan-ferðar, ok at taka byscops vígslo efter sik, ok þann vanda allan es því fylgðe.

Petrs-messo dag kœre Klœngr byscop Þorlák til byscops, ok vilde þá þegar selja hónom í hendr æll staðar-forráð. En es þesse kosningr vas fallenn til ens sæla Þorláks ábóta, þá sagðe hann ser þat miok á óvart koma, ok kvazc fyrer því eige hafa undan genget at vesa í þeim kosninge, at þá telðesc aðrer síðr undan, þeir es hann kallaðe bazt til fallna. Talðesc hann miok undan ok sagðesc ecke vesa til fallenn þessa vanda ok tignar. En þó mátte hann eige móte mæla kost-gœfð ok ákefð alþýðonnar, allra hellzt es hann grunaðe þat þá þegar, sem síðar bar raun á, at þat vas Goðs vile; ok því samþycte hann um síðer þessom kosninge.

3. Herra Þorlákr ábóte fór af þinge aftr í canoka-setr sítt, en

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wordy enough. It was inquired of Thor-kel Geireson, who was well approved for his truthfulness, and who of all wise and noble men was best acquainted with Thor-lac, what were Thor-lac's gifts, and whether he was a good speaker. But Thor-kel answered, 'Thor-lac takes pains rather to do best than speak most.' This answer was to men's liking, and many straightway began to favour Thor-lac the more heartily, when they heard such worthy witness borne to his qualities by such a wise man and one of such judgment. The end of the matter was, that the choice was given to bishop Clong to choose one of them that had been picked out: and he chose Thor-lac to go out and to take his bishopric after him, and all the duties that appertained thereto. On Peter's mass-day [June 29, 1174] bishop Clong chose Thor-lac to be bishop, and he wished straightway to hand over to him all the governance of the estates. But when the choice had fallen upon the holy abbot Thor-lac, he said that it had come upon him unawares, and declared that he had not refused to be one of them picked out, but other men whom he declared to be best fitted to the office might have less inducement to excuse themselves [from standing]. He excused himself much, and said that he himself was not at all well fitted to this office and dignity. But he could say nought that availed against the appeal and eagerness of the people, and all the more as he suspected even then that it was God's will, as indeed afterwards it proved to be, wherefore he at last consented to the choice that was made.

3. The lord abbot Thor-lac went back from the Moot to his house

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12. Petrs-messo dag . . . um síðer þ. kosninge] add. B; om. A.

[99: 10.]

bað Klœ́ng byscop, at hann skylde hafa forráð stóls ok staðar þau missere. En þá gœrðosc fiár-hager ó-hœ́ger í Scála-holte; urðo af-vinnor miklar, en tillæg lítil; var byscop eige fœ́rr til yfer-farar, ok tókosc af allar giafar; ok mátte þá eige lengr svá framm flytjasc œll missere at eige þyrfte þá stórra við-fanga.

4. Efter Iól vóro menn sender or Scála-holte efter byscops-efne; ok fór hann austan á Langa-fœsto; ok með hónom Ioan Loftz son, es þá vas mestr hœfðinge á Íslande; ok kómo þeir til staðarens í Scála-holt hœlfom mánaðe fyre Pascer, ok vas þar Gizœrr Hallz son fyrer. Þar vóro ok aðrer menn þeir es byscops viner vóro ok forsiá-menn héraðsens vóro. Tók þá Þorlákr við forráðom staðarens; ok vas þá þegar mikel skuld gœr til þeirra nauðsynja es búet þurfte at hafa. Hann hafðe þá þegar mikla skap-raun, bæðe af viðr-vist manna ok œðrom ó-hœ́gendom þeim es hann átte um at vesa, ok bar hann þær allar þolin-móðlega.

5. Klœ́ngr byscop lá í reckjo með lítlom mætte, ok Þorlákr vas þá í Scála-holte, af þvi at menn vildo eige at hann fœ́re útan fyr sakar ófriðar þess es þá vas miðlim Noregs ok Íslannz, es málom vas ó-sett, þeim es gœrzc (hœfðo) landa í miðlom af vígom ok feár-upp-tektom; ok dvalðe hann þat um nockorra vetra saker. En es Klœ́ngr byscop andaðesc, ok at því kom at hónom þótte nauðsyn

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of Canons, and prayed bishop Clong that he would keep the governance of the see and of the estate till the next season *or* the winter over. And at that time the estate at Scal-holt began to be in a bad way, for the outgoings were great and the income small, and the bishop was unable to go on his visitations, wherefore all fees ceased, and it could not go on to the end of the year without the need of some greater supply [than was in store].

4. After Yule men were sent from Scal-holt to fetch the bishop-elect, and he started from the east at Lent, and with him John Loft's son, who was in those days the greatest chief in Iceland; and they came to the estate at Scal-holt half a month before Easter [1175], and Gizor Hall's son was already there. There were also other men there who were the friends of the bishop, and the chief men of the country-side. Then Thor-lac took up the governance of the estate, and there was straightway a great debt run up for those things that there was need of which the place required. And he had forthwith great trials [to undergo], both in dealings with them that were there, and other unpleasantnesses which he had to put up with, but he bore them all patiently.

5. Bishop Clong lay in bed very weak, and Thor-lac abode at Scal-holt, because men would not let him go abroad by reason of the broken peace that was at that time between Norway and Iceland, for there were cases unsettled which had arisen between the two lands by reason of manslaughters and robberies, wherefore he remained for certain winters. But when bishop Clong was dead [Feb. 28, 1176], it came to this, that he thought it needful that there should be no longer the lack

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3. byscop] hann, Cd. 4. lengr] lengi, Cd. 5. við-f.] til fanga, B.

til, at eige være lengr byscops-laust í Scála-holte an þá hafðe veret, þá lét hann eige lengr letjasc útan-ferðar. Kom þat fyrer ecke þótt hann være lattr útan-ferðar fyrer ófriðar saker. Hann tók til orða Póls Postola: 'Eige skoloð ér skelfasc við ótta vándra manna,' sagðe hann. Vas hann þá síðan útan til búenn, ok vilde hann bæðe hafa líteð fé, at því sem aðrer hafa haft, ok eige miket føroneyte; ok greiddesc vel um hans ferð, unz þeir kómo viðr Noreg.

8. 1. ÞÁ es Þorlákr *electus* kom á fund Eysteins erki-byscops, þá tók hann við hónom forkunnar-vel; ok let hann þat brátt vitað verða, at hann vilde allt leggja þat blíðlega til af sinne hende es hann þóttesc skyldr til; en hann vilde hónom eige ellegar byscops tign gefa nema samþycke konungs være til. Þeir hœfðo þá ríke yfer Norege feðgar, Magnus konungr ok Erlingr iarl faðer hans; ok tóko þeir þunglega œllo Þorláks mále; ok kvómo þaðan hót fyrer hœgende, at hvártge munde ó-hætt fé né mœnnom. En Þorlákr lét ser líteð um þat finnasc; ok sýnde þar sínn aloga vesa allan sem Davíð kenner í Psaltara, at 'Betra sé Goðe at treystasc an hœfðingjom,' ok lét hann þetta af því hiá ser líða. En erki-byscop þóttesc sitja í miklom vanda, es hann vilde hvára-tveggja elska; ok vilde hann þess gæta es Petar Postole kenner í sínom Pistola: 'Óttesc ér Goð,' seger hann, 'en vegsameð konung.'

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of a bishop in Scal-holt, as it was now. Then he would not let his journey be stayed any longer. And it was of no avail though he were dissuaded from his journey by reason of the broken peace. He took example by the word of Paul the apostle, 'Ye shall not be afraid for the threatening of the wicked,' said he [cp. Heb. xiii. 6]. And after this he made ready, but would take but little money with him in comparison with what others had taken before him, and no great following, and he had a fair voyage until they came to Norway.

8. 1. WHEN Thor-lac the bishop-elect came to archbishop Ey-stan, he received him wonderfully well, and soon let it be known that he would cheerfully do all on his part that he thought needful, save that he would not give him the office of bishop without he got the king's consent. A father and son at that time held rule over Norway—king Magnus and earl Erling his father—and they entertained Thor-lac's case very unwillingly, and from this quarter there came angry words rather than easement to the end that neither men nor goods should be untouched [i. e. that an embargo should be laid on Thor-lac and his men, and they themselves attached]. But Thor-lac made light of this, and showed that all his heart was there, as [David] teacheth in the Psalter [Ps. vulg. cxvii. 8], 'It is better to trust in the Lord than in princes,' wherefore he let the matter pass by him. But the archbishop felt himself to be in great jeopardy, for he wished to love both, and he also wished to observe that which Peter the apostle teacheth in his epistle: 'Fear God,' saith he, 'and honour the king' [1 Peter ii. 17].

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8. fund] here begins *a*, first leaf. 20. Petar] emend.; Pall, A, B.

Mátte þat ok á œllo siá, at hann vilde her hvárs-tveggja vandlega gæta í þeirra mále. Bar erki-byscop þá boð á miðlom þeirra, ok aðrer góð-giarner menn; ok kom þar, at konungrenn ok iarlenn sam-þykðo því, at Þorlákr tœke byscops-vígslo; ok gœrðesc þá vinganar-svipr þeirra á miðle, ok gǽfosc þeir giœfom áðr þeir skilðe. Ok hafðe Sverrer konongr þat oft uppe, es bæðe vas merkr í mále ok spakr at mann-vite, at þeim feðgom hefðe þá aller hluter léttazt genget es þeirra vas vingan á miðle, ok Þorlákr vas þar í lande, bæðe í sóknom ok nálega vel-flest annat.

2. Þá vas Þorlákr vígðr til byscops af Eysteine erki-byscope á dœgom Alexandri Pava, þrimr nóttom efter píningar-dag Petrs ok Póls Postola. Við þá vígslo vas Eirekr Stafangrs byscop, es síðan vas erki-byscop í Þróndheime efter Eystein erki-byscop: enn þriðe vas við vígslo Þorláks byscops Póll Biœrgynjar byscop, mikell skœrungr ok vinr Þorláks byscops alla æve síðan: Þorlákr byscop vas skamma stund hiá erki-byscope síðan es hann hafðe vígslo þeget, af þvi at hann visse gœrst hve títt vesa mátte til-kvǽmo hans til Íslannz ok þeirra sauða es hann vas yfer skipaðr.

3. En es Þorlákr vas skil*i*ðr at sam-visto*m* við erki-byscop, en þeir vóro efter aðrer með erki-byscope, þá spurðo þeir byscoparner

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And it was made manifest throughout that he wished to satisfy both in this matter, and now the archbishop mediated between them and other men of good will; and it came about that the king and the earl consented that Thor-lac should take bishop's orders, and there was brought about a show of friendship between them, and they gave each other gifts before they parted. And king Swerre hath oftentimes said, who was both a man of weighty speech and of wise judgment, that all things went smoothly for that father and son both in battle and well-nigh all else, when there was friendship between them, and Thor-lac was out there in Norway.

2. Thor-lac was hallowed bishop by archbishop Ey-stan in the days of pope Alexander [III], three nights after the passion of the apostles Peter and Paul [July 2, 1178]. There was present at the consecration Eiric, bishop of Staf-anger, who was afterwards archbishop in Throndham, after archbishop Ey-stan. The third [including the archbishop] that was present at the consecration of bishop Thor-lac was Paul, bishop of Bergen, a paragon of men, and a friend of bishop Thor-lac all his life after. Bishop Thor-lac was but a short while with the archbishop after he had received consecration, because he knew very well what desire there was for his return to Iceland to the sheep over whom he had been appointed [pastor].

3. And when bishop Thor-lac had departed from the presence of the archbishop, the other bishops that were with him asked him what he

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11. þrimr] *a*; þrem, A. ok Póls] add. B. 16. es] add. *a*. 17. hve títt v. m.] *a*; hve skiótt þurfte, A. 18. skipaðr] Sama sumar fór hann til Íslanz með virðolegom giœfom erkibyscops, ok hann hafðe út með ser gler-glugg þann sem enge vas áðr iam-góðr fyrir í Scála-hollte, add. B.—And the same summer he went to Iceland, having got worshipful gifts of the archbishop, and took out with him a glass window fairer than any that had been aforetime in Scal-holt. 19. en þeir v. . . . byscope] add. *a*.

[101, 392: 12.]

hverso hónom hefðe þockasc Þorlákr byscop. Hann sagðe svá, at hann þóttesc enge byscop þann vígðan hafa, es hónom þótte iamgœrla með ser hafa alla þá mann-koste, es byscopom es skylt at hafa; sem Póll Postola seger í Pistola sínom þeim es hann sende Tito: 'Byscop hœ́fer at sé,' sagðe hann, 'last-varr ok lærðr vel; dramblauss ok dryckjo-maðr lítell; œrr ok ó-ágiarn; skýrr ok skap-góðr; góð-giarn ok gest-risenn; réttlátr ok ráð-vandr; hrein-lífr ok hag-ráðr; tryggr ok trú-fastr; mildr ok mál-diarfr; ástsamr við alþýðo en ávítsamr við ó-rœ́kna.' Ok má siá, at þat es heilags mannz, at vesa með þeim hætte. 'Má-ek yðr svá nœcqve segja helzt hve vitrleger mer hafa virzc hans hætter,' sagðe erki-byscop, 'at ek mœnda þvílíkt kiósa mítt lífs dœ́gr et œfsta sem ek sá hans hvert.' Ok má nú þat siá, hve vitr ok glœgg-sýnn hann hefer vereð um ráð ens sæla Þorláks byscops.

4. Byscop Þorlákr ré́ðz þá til skips með sítt fœro-neyte. Ok þá es þeir vóro nálega búner, þá hlóðo stýre-menn skipet til ó-fœ́rs af lausa-viðom, ok tveim skipom þeim es þeir tengðo útan við vígen. Þá geck byscop á land upp af skipeno, ok sagðe stýre-mænnom, at hónom þótte of miok hlaðet vesa. Þá svaraðe einn þeirra—sá hét Macan—'Þú átt ecke vetta í skipeno,' sagðe hann, 'enda skallt-þú ecke ráða hverso hlaða skal.' Byscop svaraðe: 'Ek fyr-býð yðr í Goðs nafne,' sagðe hann, 'at hlaða til ú-fœ́rs; en ek fel yðr á hende allra manna ábyrgð þeirra es með yðr fara.' Steig þá síðan

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thought of bishop Thor-lac. He said that he thought he had never consecrated a bishop whom he thought his peer in all the qualities that a bishop ought to have, as the apostle Paul saith in his epistle which he sent to Titus: 'A bishop should be,' saith he, 'blameless and of good learning, of simple life and no drunkard, a free giver and not greedy, sage and sober, a lover of good and given to hospitality, righteous in his life and of good report, a pure liver and prudent, trusty and truthful, open-handed and out-spoken, loving to all men but a rebuker to transgressors' [Tit. i. 7, 8]. And it is manifest that to have these gifts is the mark of a holy man. 'And I cannot show you better how wise his ways have appeared to me,' said the archbishop, 'than by saying that I would like to live my last day as I see him live every day.' And thereby it is manifest how wise and clear-sighted he must have been by this opinion of his about the beloved bishop Thor-lac.

4. Bishop Thor-lac went down to take ship with his followers, and when they were well-nigh ready to sail the shipmen loaded the ship till she would hardly swim with the loose [deck] timber, and two boats that they lashed outside the bulwarks. Then the bishop went ashore out of the ship and told the shipmen that he thought she was overladen. Then answered one of them whose name was Macan, 'Thou hast no share in the ship,' said he, 'and thou shalt not say how she shall be loaded.' The bishop answered, 'I forbid you in God's name,' said he, 'to load her to the sinking point, and I charge you with the lives of all them that

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2. enge] *a*; engan, Cd. þann . . . hafa] *a*; þann hafa vígt, Cd. 4. Pistola] *a*; pistle, Cd. 10. nœcqve] *a*; nockot, Cd. 13. sá] *a*; sé, Cd. 21. ferbyð, *a*.

byscop á skip; ok léto þeir þá við svá-búet í haf. Ok es þeir kómo miok at Íslande, þá gœrðe á stór-viðre, ok fengo þeir á-fœll mikel; geck í sundr drag-reipet, ok rak útan-borðz seglet. Vildo þá aller heita; en Þorlákr byscop kvazc eige skyldo heita nema kastað være. En es kastað vas því sem byscop vilde, þá féll þegar veðret, ok tóko land næsta dag efter; ok kom Þorlákr byscop heim í Scála-holt næsta dag fyrer Laurentius messo.

9. 1. MENN urðo stórlega fegner hans til-kvómo; ok tók hann þá þegar at hafa stillilega stiórn á þeim hlutom, es til hans kvómo með rœksamlegre ráðvende. Hann hélt þó nálega í œllo canoca-reglo því es hann mátte við koma, þá es hann vas byscop orðenn, bæðe í klæða-búnaðe, í vœkom, ok fœstom, ok í bœ́na-halde. Hann tók at semja þá af nýjo heima-manna siðo ok hýbýla hǽtto, þá es þar héldosc um hans daga vel í mœrgo lage.

2. Þorlákr byscop lagðe mesta ǽst ok elsko á presta þá ok kenne-menn es siðlátlega lifðo, ok sínar vígslor varð-veitto nœckot efter á-kveðno; ok virðe þá alla sœ́melega, ok sette þá sællega, at því sem fœng vóro á. En þá lærða menn es miðr gætto siðlætis, ok sínar vígslor varð-veitto óvarlegar, minte hann á með blíðlegom boðorðom betr at gœra, ok snúa síno ráðe áleiðiss ok annarra,

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journey with you.' Then the bishop went aboard again, and they put to sea with her as she was. And when they were come hard by Iceland there came up a great gale, and gat great damage, the halyard parted and the sail was carried away overboard. Nearly all of them were minded to make vows [for safety], but bishop Thor-lac said that they should not make vows till they had cast overboard some of their lading. And when it was cast overboard as the bishop wished, immediately the gale abated and they made land the next day, and bishop Thor-lac came home to Scal-holt [Aug. 9, 1178], the day before Lawrence-mass-day.

9. 1. MEN were very fain of his home-coming, and he straightway began to take up the quiet rule of those things that came before him with power and zeal. Nevertheless he kept closely to all the rules of the canonry that he could comply with now that he was become a bishop, both as to the fashion of his garments and in vigils and fasts and prayers. He began to order anew the ways of the household and customs of the house, which order of his endured all his days in many ways.

2. Bishop Thor-lac gave the most love and affection to those priests and clerks that lived soberly and kept their orders somewhat according to the rules thereof, and these he duly prized and established them fairly [i. e. gave them good livings] as far as the means [of the see] allowed. But those clerks that lived less soberly and observed their orders less carefully, he admonished them with kindly ordinances to do

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1. Ok es þeir] here ends the first leaf of *a*, the rest to the end of the § is taken from B. 7. næsta dag] A; B omits 'næsta dag.' messo] this § 4 is taken from *a* and B. Sem sumraðe rézk Þ. í skip ok lét í haf með sítt foro-neyti, ok varð vel reið-fara, ok tóko þeir þar hofn sem þeir mundu kiósa, ok kom byscop heim í Sk. næsta dag f. Laur. messo, A.

þeirra es þeir ǿtto at á-byrgjasc. En þá es eige skipoðosc við miúkar áminningar, ávítaðe hann með stillilegom stríð-mælom ok hógværom hirtingom, svá sem Póll Postole kende Timotheo: 'Vara skaltú, ok biðja, ok ávíta með allre þolinmǿðe ok læringo.'

3. Hann hugðe vandlega fyrer staðar eign, ok sette þá menn ofallt firer til fiár-forráða, es hann mætte friálsaztr vesa sialfr frá þeirre ǫnn; en þó drǿgesc framm fiár-hlutr staðarens efter því sem fǫng være á, þess es þó være til allz haft þess es hafa þurfte. En svá hafðe hann vitrlega stilling á um fiár-hage, at aller menn vitrer hǫfðo þá þegar á mále hve gótt um-stille hann þótte um alla hlute hafa.

4. En svá mikla stund sem hann lagðe á um þá til-skipan es til auðræða kom, at þat fǿre allt at bǫztom hǿttom, þá lagðe hann á þat þó mestan hog, es til kirkjonnar kom, ok (at) kenne-mǫnnom være allra hluta sem bazt fenget. Þat fylgðe ok þar með, at hann vandaðe ok fyre kenne-mǫnnom þiónosto-gœrð alla, ok kende þeim ástsamlega allt embætte þat es þeir vóro skylder at fremja með sínom vígslom.

5. Hann samðe ok skrifta-boð fyrer ǫllom kenne-mǫnnom í sínne byscops-sýslo, svá at aller buðo einn veg. Bauð hann ok ǫllom mǫnnom til skrifta at ganga á hverjom tolf mǿnoðom um sinn et sialdnazta; en ǫllom altaris-þiónom, ef þeir felle í hǫfoð-

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better, and turn their paths aright and the ways of those that they had to care for. But they that did not change for his gentle admonitions he rebuked with strong compulsions and gentle penances, as the apostle Paul taught Timothy [2 Tim. iv. 2]: 'Thou shalt admonish, exhort and rebuke, with all long-suffering and doctrine.'

3. He took great care of the estates of the see, and would ever make able men stewards, so that he might be the most free himself from those cares; but yet that the income of the estates might flourish according to what was possible, but yet so that all might be provided that there was need of. And he managed his income so wisely that all wise men straightway fell to saying how good was the order he kept in all matters.

4. But no matter how great care he gave to the ordering of all that touched his income so that all might go in the best way, yet he gave his best thought to all that touched the Church, and that the clergy should be chosen from among the best in all ways, and along with this he took care of the way that the clergy did all their services, and taught them lovingly all the duties that they were bound to fulfil according to their several orders.

5. He made a form of confession for the use of all the clergy in his diocese [Dipl. Isl. i. p. 240], so that all might order it one way. And he bade all men go to shrift once every twelve-month at least; and all they that served at the altar, if they fell into any capital sin, he bade

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6. þá] thus? 20. Hann samðe . . . messo-sǫng] add. B (382), om. A.

synðer, bauð hann hvert sinn at iátta sik áðr þeir fremðe Goðs þiónosto eðr messo-sǫng.

6. Hann heimte saman lærða menn fyrer enar hæsto hátíðer heima í Scála-holte, ok sagðe þá hvat hverr skylde at gœra, þess at allt yrðe fagrlega framet í Goðs auglite þat es þeir vóro skylder til. En svá miok sem hann vandaðe fyrer ǫðrom, þá gœrðe hann sialfr allt bazt at, svá at nálega kunno þat aller skilja frá ǫðrom flestom lærðom mǫnnom, hve ágætlega hann framðe í Goðs auglite alla þiónosto, es ynðe vas í, á at siá ok heyra til.

7. Þorlákr byscop kende opt kenningar; ok vas þat af því mikel mann-raun, at hónom vas málet stirt ok ú-hœ́gt; en svá vóro orðen sœ́t ok vel saman sett, at ofallt mátte þeim þat í hog koma es hanns kenningom hlýddo, sem Davíð seger í Psaltera, at 'Sœ́tare ero mǿl þín, Dróttenn, í kverkom,' seger hann, 'heldr an seimr ok hunang í munne mínom.' Þau en sǫmo bar Þorlákr byscop framm Goðs mǿl með svá fǫgrom dœ́mom síns lífs, at þau mǿtto í einskiss mannz lífe, hónom sam-tíða, iafn-dýrðleg finnasc.

8. Þorlákr byscop vakðe lǫngom um nætr þá *es* aðrer svófo, ok bazc fyrer rœ́kelega, at hann skylde þat œðlasc, es Goð mælte: 'Sæll es sá þræll,' seger hann, 'es Dróttenn finnr vakanda þá es hann kœmr at vitja hans,' es þat ok á kveðet í Goðs boðorðom, es hann mæler svá sialfr: 'Vakeð ér,' seger hann, 'þvi at ér vitoð eige á hverre tíð Dróttenn kœmr.' Ok bar svá raun á, at Þorláke mœnde

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confess themselves every time before they touched God's service or sung mass.

6. He used to gather together the clergy home to him at Scal-holt at the great feasts, and then he would tell them what each man ought to do so that everything that each was bound to do should go fairly forward in God's sight. And the more zealous he was with regard to other men, yet ever he did best of all himself, so that every one could distinguish what he did from what all the rest of the clergy did, so finely did he prepare all the services in God's sight, so that it was a joy to see and give ear thereto.

7. Bishop Thor-lac often preached sermons, and this was a great trial to him, for he was slow and hindered of speech, but his words were so sweet and so well put together that it must needs come into the mind of them that listened to his sermons how David speaketh in the Psalter: 'O Lord, Thy words are sweeter in my throat than honey and than honeycomb in my mouth' [Ps. cxix. 103]. These same words of God bishop Thor-lac put forth also in his life with such fair ensamples as that there could scarcely be found such goodly ones in the life of any man that was then alive.

8. Bishop Thor-lac would keep long vigils by night when other men slept, and he would pray fervently that he might inherit this which God spake: 'Blessed is that servant,' saith He, 'whom the Lord shall find watching when He cometh to visit him' [Matt. xxiv. 46]. And that is also clearly spoken in the Word of God which He spake Himself: 'Watch ye,' saith He, 'for ye know not what hour your Lord cometh'

[103: 13.]

þau orð sialdan or hog ganga; af þvi at þat hefer hónom nú fram komet sem Goð hét þeim es opt urðo funner í skynsamlegre vøko, at hann mœnde setja þá yfer alla góða hlute sína efter þetta líf.

9. Heilagr Þorlákr byscop fastaðe miok þá es hann vas heima at stóle sínom; ok mintesc hann á þat í því, es Dróttenn sagðe sialfr í Goðspialle, at 'þat være sumt kyn fiánda at eige mætte sigra nema með føsto ok bœna-halde,' ok lét hann þat því saman fara í síno lífe, at hann vilde yfer-stíga alla fiánda freistne.

10. Hann huggaðe þá es áðr vóro hrygger ok tiáðe þat fyrer þeim, es Dróttenn sialfr mælte: at, 'Sé sæler es nú sýta, ok þeir mono sialfer síðar huggasc,' ok í øðro Goðspialle; es hann mælte við Postola sína: 'Hrygð yðor mon snúasc í fagnað,' seger hann.

11. Þorlákr byscop ástundaðe með øllo kost-gæfe at sam-þyckja þá ok sætta, es áðr vóro reiðer ok sundr-þycker; ok sagðe þeim þat sem sagt vas ok satt es, at reiðen már miok rétt-sýne manna meðan hon fylger, sem Iacob Postole seger: at 'eige vinnr réttlæte Goðs reiðe mannzens.' Ok í øðrom stað: 'Sigrastú eige af íllo, heldr sigraðú íllt með góðo:' þat es at sigra reiðena með þolinmœðe ok gœzko.

12. Þorlákr byscop sá oft á helgar bœcr, ok las yfer Helgar

[Matt. xxiv. 42]. And it hath been well proven that Thor-lac must have seldom had these words out of his mind, because that hath now come to him which God promised to them that were sober in watching, that 'He would set them over all good things' [Matt. xxiv. 47] after this life.

9. The holy bishop Thor-lac used much to fast when he was at home in his bishop's seat, remembering therein what the Lord Himself said in the Gospel, that there is a 'certain kind of devil that cannot be overcome save by prayer and fasting' [Matt. xvii. 21], and therefore he conformed thereto in his life, wishing to overcome all the wiles of the devils.

10. He comforted them that were sorrowful, and held out to them that which the Lord Himself spake, 'Blessed are they that mourn now, for they shall be comforted' [Matt. v. 4]; and in another Gospel when He was speaking with His apostles, 'Your sorrow shall be turned into joy' [John xvi. 20].

11. The blessed bishop Thor-lac strove with all earnestness to bring together and make peace between those that were wroth and at enmity with one another, telling them as it was said and as it is true, that wrath blotteth out the righteousness of them she dwelleth with, as James the apostle saith, 'That the wrath of man worketh not the righteousness of God' [James i. 20]; and in another place [it is written], 'Be not overcome of evil, but rather overcome evil with good' [Rom. xii. 21], that is to say, wrath is to be overcome with long-suffering and kindness.

12. Bishop Thor-lac was often looking in holy books, and reading in

1. þau orð] emend.; þær tíðer, Cd. 6. B; homoiotel. in A from fiánda to fiánda. 13. Þ. b. ástundaðe . . . sætta] according to B; Þ. b. samþyckti þá ok sætte, Cd. 16. Iacob] emend.; Poll, Cd. (James i. 20). vinnr] B; at eigi á saman v. G. ok r. m., Cd.

[104: 13.]

Ritningar; af þvi at hann gleymðe eige því es Ióan Postole mæler í sínne bóc: 'Sæll es sá es les ok heyrer orð þessarar bǿcr, ok varðveitir þá hlute es á henne ero ritaðer.' Hann kende oft clercom bæðe bǿcr at lesa, ok annat nám þat es þeim vas nytsamlegt; sá hann hve mikel nauðsyn á vas gótt at kenna, sem Davíð seger í Psaltara: 'Komeð ér, syner, ok hlýðet mer, en ek man kenna yðr hverso Goð skal óttasc.'

13. Iafnan vas hann at rite, ok ritaðe ofallt helgar bǿcr efter dǿmom Póls Postola, es hann sagðe í sínom pistola: 'Eige ritom ver yðr aðra hlute an þá es yðr es mest þœrf at lesa ok at vita.'

14. En hvat*ki* es Þorlákr byscop hafðesc at annat, þá vóro hans varrar alldri*ge* kyrrar frá Goðs lofe ok bǿna-halde, þvi at hann hogleidde þat es Iacob Postole seger í sínom pistola, at 'miket má fyrer Goðe sí-feld bǿn réttlátz mannz:' hefer ok miket stoðat hans bǿna-hald, bæðe hónom ok mœrgom œðrom. Byscop vas linr ok miúkr í œllom atgœrðom, ok heil-ráðr um allt, es hann vas at sóttr; hefer hann þat nú ok œðlasc, es Goð hefer heiteð þeim, es þann veg være lynder, es hann mæler í Goðspialleno: 'Sæler 'ro miúkláter, þvi at þeir mono œðlasc eilífa iœrð lifande manna.'

15. Þorlákr byscop sœng hvern dag messo bæðe ser til hialpar ok œðrom, ok minntesc í sí-fello píningar Goðs sonar: ok hefer

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holy writings, inasmuch as he forgot not that which the apostle John saith in his book [Rev. xxii. 7], 'Blessed is he that readeth and heareth the words of these books, and keepeth those things that are written therein.' He would often be teaching clerks both to read books and learn what else was useful to them; he perceived how great need there was of good teaching, as David saith in the psalter [Ps. lxvi. 16], 'Come hither, O my sons, and hearken unto me, and I will teach you how ye shall fear God.'

13. He was ever awriting, and always he would be reading holy books, according to the ensamples of the apostle Paul, as he saith in his epistle [2 Cor. i. 13], 'We write none other things unto you than what ye have most need to read and know.'

14. And whatever else bishop Thor-lac had to do his lips were never silent from the praise of God or from prayer, because he kept in mind what the apostle James saith in his epistle [James v. 16], 'The effectual fervent prayer of a righteous man availeth much with God,' and his prayer hath stood in good stead *or* availed much both to himself and many others. The bishop was gentle and meek in all his ordinances, and of wholesome counsel in every matter that he was sought to for: and he hath now entered into that estate which God hath promised them that are that way disposed, where He speaketh in the Gospel, 'Blessed are the meek, for they shall inherit the everlasting land of the living' [Matt. v. 5].

15. Bishop Thor-lac sang mass every day both to his own and other men's salvation, remembering continually the passion of the Son of God,

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9. pistola] so Cd. here. 13. pistola] thus Cd. 16. atgœrðom] góðom ráðom, Cd. 19. lifande manna] add. B.

[104: 13.]

hann nú því fagrlegre ǫmbon teket fyrer sína þiónosto-gœrð, sem hann framðe oftarr þat embætte ok merkilegar an flester aðrer.

16. Hann lagðe mikla stund á at elska fátœka menn; klædde hann kalna, en fœdde hungraða; ok vas þat auð-sýnt, at hónom geck þat sialdan er hog hvat fyr hǫndom es á Dóms-dege: hve miok þat es kallat at á hirte ríðe hverso til fátœkra manna vas gœrt í þesso lífe. Þat lagðe hann ok við um þat framm sem flester góðer menn hafa gœrt áðr, at hann lét kalla saman fátœka menn fyrer enar hærsto hátíðer, tolf, eðr nio, eðr siau, eða fimm, ok kom til leynelega at þvá fœtr þeirra, ok þerrðe síðan með háre síno, ok gaf hverjom þeirra nœckora góða olmoso, áðr á braut fœre; ok gœrðe hann helldr svá at Goðs dœmom an manna, es fyrr þó fœtr postola sínna, ok lét síðan pínasc til lausnar ǫllo mann-kyne; mælte ok svá sonr Goðs, þá es hann hafðe þveget fœtr postola sínna, 'Gœreð ér efter dœmom mínom þeim sem nú gœrer ek við yðr.' Lét af því enn sæle Þorlákr byscop fóta-þváttenn fara fyrer miskunnar giǫfenne.

17. Eige mǫótto ok hans ást-viner ok trúnaðar-menn yfer því þegja efter andlát hans, es þeir þóttosc gœrla vita, at hann hafðe þá leynda hlute með ser í mein-lætom ok góð-gerningom es hann trúðe œngom til at vita; sem Goð býðr, at 'eige skole vita en vinstre hǫnd, hvat en hœgre gœrer.' Þórðo ok eige þat ást-viner

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and he hath now thereby received for his service the more fair reward according as he was more frequent and noteworthy in that office than most other men.

16. He applied himself greatly to the cherishing of the poor; he used to clothe the cold and feed the hungry, whereby it was easy to see that that never went out of his mind, which is to be looked for on the last day, *namely*, how much it is declared to weigh in the scales what a man shall have done for the poor in this life. And he did this over and above what other good men had done before him, in that he would have poor folk called together at the greatest feasts, twelve or nine, or seven or five, and would go in secretly where they were and wash their feet, and wipe them with his hair, and give each of them some good alms ere he went away. And this he did rather after the example of God than of men, for He washed the feet of His apostles, and afterwards let Himself suffer for the salvation of all mankind. Moreover the Son of God spake thus when He had washed His apostles' feet, 'Do ye after my ensample as I now do to you' [John xiii. 15]. Wherefore the blessed bishop Thor-lac let the washing of feet go before the gift of charity *or* mercy.

17. Nor could his dear friends and trusty men keep silence after his departure over a matter they felt they knew of a certain—*to wit*, that he had a kind of secret penance and work of charity, the knowledge of which he did not trust to any one, as God commandeth, that the 'left hand should not know what the right hand doeth' [Matt. vi. 3]. And

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6. hirte ríðe] thus Cd. 9. eða fimm] (eða v.), add. B.

byscops síðan berara at gœra, es hann vilde sialfr svá leynt vesa láta.

10. I. ÞORLÁKR byscop vas oft vanr at hafa rœ́ðor við góða menn ok sið-láta, ok kynna ser svá þeirra siðo, ok styrkja þá í sínom heilræðom, at þeir mætte haldasc í sínne gœ́zko. Hann hélt ok mikenn vørð á þeirra manna ráðe es [eige] gætto sína glœ́pe, at leiða þá frá røngom girndom; ok kalla[ðe] þá aftr til leiðrétto síns máls, þó *at* áðr hefðe eige vel til gæzc: þvi at þat mælte Dróttenn: 'Eige vil-ek dauða synðogs mannz,' sagðe hann, 'heldr vil-ek at hann snúesc til mín ok life.' Sýnde þetta enn sæle Þorlákr byscop øllom þeim es iðrasc vildo sínna and-marka; ok ef þeir vildo hans rǿðom fylgja, varð hann þeim fegenn, ok líknaðe þeim linlega með létt-bærom skriftom, efter því sem sagðe Spámaðr Goðs, at 'á hverjo dœ́gre es maðr vilde til Goðs snúasc, at hann munde þá lifa góðo lífe, en deyja eige íllom dauða.' En þá es eige vildo á-leiðis snúasc við hans blíðar umb-rœ́ðor, ok eige fyri-láta sína van-hage við hans stríð-mæle, þá for-boðaðe hann suma, en bann-sette suma, efter því sem Christr bauð lære-sveinom sínom: 'Hirta skoloð ér brœ́ðr yðra ást-samlega; en ef eige láta hirtasc, þá leiðesc ér þá sem aðra villo-menn eða heiðingja.' Hann bar þolen-móðlega mein-gœrðer manna, en harm-aðe miok van-hage manna; en sam-þykðesc alldre*gi* við sið-leysor

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the bishop's dear friends dared not afterward to make that more known which he himself wished to be left so hidden *or* secret.

10. I. BISHOP Thor-lac was wont often to have speech with good men and them of a righteous life, to make acquaintance with their ways thereby and strengthen them by his wholesome admonitions, that they might stand fast in their well-doing. He also kept strict watch over the deeds of those men that did not beware of their own sins, in order to lead them back from wrong paths, and call them back into right paths, though they had gone amiss before, according as the Lord spake, 'I will not the death of a sinner, but rather that he should turn to me and live' [Ez. xviii. 32]. This the blessed bishop Thor-lac showed to all that would repent of their faults, and if they would follow his advice, he was then rejoiced, and showed mercy to them with light penances, according as the prophet of God said, 'That whatever day a man will turn to God that he should then live a good life and die no ill death' [Ez. xxxiii. 11]. But they that would not turn to the right way by his kindly upbraiding, and not forsake their dangerous condition at his rebuke, then he would interdict some, and excommunicate others, according as Christ bade His disciples: 'Ye shall rebuke your brother lovingly,' and 'if he neglect to hear thee, let him be to thee as a heretic or a heathen' [Matt. xviii. 15, 17]. He bore patiently the evil deeds of men, but he grieved greatly at their evil condition, and never consented to the evil conversation of

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6. Emend.; es gættu sína glæpe, Cd.; er sín gætto eige vel sialfer, B. 16. umb-] thus A. 17. -láta] B; -líta, Cd.

vándra manna; þvi at hann vas þess fúss at heyra þat es Goð mæler: 'Sæler 'ro þolenmóðer, þvi at þeir mono kallasc Goðs syner.' Hónom þótte íll ó-hlýðne manna; fyrer þvi at hann grætto andar-sǿr sínna under-manna; svá sem Póle postola vas gefet við Goðs Cristne á sínom dǫgom, at œngom manne vas þat til meins eðr angrs, at eige þóttesc hann allra þeirra meina á ser kenna fyr ástar sakar við þá.

2. Heilagr Þorlákr neytte svá þess stiórnar-veldess es hónom var gefet í sínne vígslo, at binda ok leysa af Goðs hǫlfo ráð manna, at vitrom mǫnnom ok rétt-lǿtom sýndesc iamnt hvárs-tveggja gætt vesa, at þar fylgðe aldre*gi* œ́singr né van-stille; enda vas hann ok aldre*gi* í því svá slœ́r né linr, þó tor-sótt vere, at eige mætte þat meirr meta til miúkleiks ok miskunnar, þó *at* hann biðe margra lenge, ef rétt virðing vere á. Lét hann ser þat opt í hog koma sem Davíð seger, at 'Dróttenn elskar miskunn ok rétt-læte, en gefr af ser dýrð ok milde.'

3. Þess es ok at geta, es Þorlákr byscop elskaðe þann stað mest, þegar es Scála-holt leið, es hann hafðe áðr prýddan með sínne at-vist. Hann vígðe til ábóta í Vere Goðmund Bialfa son, góðan mann ok réttlátan; mildan ok metnaðar-lausan. Þorkell Geira son, es fyrr vas geteð í þesso mále, rézc þar under regulo-hald, ok hélt vel meðan hann lifðe, ok andaðesc á eno nionda áre byscops-dóms Þorláks byscops.

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wicked men, though he was quick to hearken to what God speaketh: 'Blessed are they that suffer patiently, for they shall be called the sons of God' [Matt. v. 9]. He suffered at men's disobedience, because he wept at the ghostly wounds of them that were under his charge, as was the way with the apostle Paul with regard to God's Christendom in his days, that 'no man suffered or was afflicted,' but he felt in himself, 'in his own body those sufferings by reason of the love he bore them' [2 Cor. i. 6, paraph.].

2. The holy bishop Thor-lac so used the authority that was given to him when he was consecrated, to bind and loose on God's behalf the condition of men, that it seemed to wise and righteous men as if there was equal care taken on the one side, that there should be no passion or lack of moderation, yet on the other, that he was never so slack or lenient, though it were a difficult matter to deal with, that it did not savour rather of meekness and mercy, though he were to wait a long time, if it were rightly considered. He let it often come into his mind what David saith, that the 'Lord loveth mercy and righteousness, and showeth forth glory and loving-kindness' [Ps. lxxxvi. 5].

3. This is also to be recorded, that bishop Thor-lac loved that place most after Scal-holt which he had adorned with his presence [i.e. Thick-by]. He hallowed as abbot of Wer, God-mund the son of Bialfe, a good man and righteous, open-handed and void of pride. Thorkell Gar's son that was spoken of before in this story, went thither under the rule thereof, and kept it well as long as he lived, and died in the ninth year of the bishopric of bishop Thor-lac.

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3. grætto] emend.; grædde, Cd.; harmaðe, B.

[106: 16.]

4. Um daga Þorláks byscops vas í læg leitt at halda heilagt Ambrosius-dag, ok Ceciliu-dag, ok Agnesar-dag; ok at fasta náttfæstor fyrr Postola-messor ok Nicholas-messo. Hann bauð ríkt at halda Friádaga-fæsto, svá at œngan skylde tví-mælt eta rúmhelgan, nema þann einn es í Pásca-vico es. Hann hélt svá ríkt sialfr Friá-daga, at hann át alldrige þurt, ef hann vas heill; en hann vas svá linr ok hœ́gr í því, þá es hann vas siúkr, at hann át hvítan mat á Ymbro-dægom ok Friá-daga, ef hann vas þess beðenn, ok gaf þau dœ́me þeim mænnom, es nú vilja slíka hlute svá gœra, sem vǽn es at bazt same í Goðs auglite. Þorlákr byscop vas siúkr í sínom byscopsdóme, þá es Ióla-dag bar á Friá-dag; ok vas hann þá mátt-lítell, ok bergðe hann þó kiotve þann dag; ok sýnde þau dœ́me af ser at svá vas betr gœrt.

5. Hann lagðe á þat mikla stund, at halda þeim mænnom saman es teingðer vóro helgom hiúskap; en lagðe þeim mænnom þunga hlute á hendr í fé-giældom ok skriftom, es af því brugðo stórom: þótte hónom sem Goðe mœnde í því mest mót-gœrð, ef þat efterlæte, es hann hefer mest veitt mænnom þessa heims hluta, ok gœrt þat, fyr ástar sakar ok miskunnar sínnar ok girndar mannanna, rétt ok blezat, sem hæfoð-synð es ellegar, ef þat vas herfelega neist ok ranglega raskat. En þau fé, es menn guldo fyr van-hage sína, lét hann aldrege koma við ænnor fé, heldr lagðe hann þau til þess,

4. In the days of bishop Thor-lac it was made law to keep holy Ambrose-day, and Cecil's-day, and Agnes-day; and to fast the vigils of the Apostles' masses, and Nicholas-mass. He strictly ordered the Friday fast to be kept in such wise that there should be two meals eaten on no ordinary Friday, save the one that is in Easter-week. He kept Friday so strictly himself that he ate nothing solid if he were well; but he was so lenient and easy in this when he was sick that he would eat white meat on Ember-days and Fridays if he were asked to do so, and these ensamples he gave to men who now would act just so as they hope may seem best in God's eyes. Bishop Thor-lac was sick while he was bishop on a time when Yule-day fell on Friday [1181, 1187 *or* 1192], and he was in weak health, and he used flesh that day, and showed an example therein that it were better so to do.

5. He took great pains to keep those folks together that were bound in holy wedlock, and laid heavy penalties in fines and shrifts upon them that had made grievous breaches therein. For he thought that it was the greatest offence to God if that indulgence which is the greatest worldly thing He hath given to man, and which He hath made, for His loving-kindness' sake and out of mercy and by reason of the lusts of men, lawful and blessed, which indeed otherwise were a capital sin—if this indulgence were monstrously disgraced and wrongly abused. And the moneys which some paid for their sin he would never mix with other money, but set them apart, that those households which lived well together but were poor might be enabled thereby to continue in the

6. alldrige] emend.; alla, Cd. 20. rétt] here resumes the second leaf of *a*. 22. ænnor] *a*; annat, Cd. þau] *a*; þat, Cd.

[107: 16.]

at þau hiú, es vel fóro saman ok fé-laus vóro, mætte þá heldr saman vesa an áðr; ok yrðe þeim þat nockvat til skióls ok yfer-bóta sínna ó-ráða, es féin hœfðo láteð.

6. Þorlákr byscop rauf þau ráð œll á sínom dœgom, sem hann visse at ó-lœgom ráðen vesa, hvárt sem hlut ótto í meire menn eðr minne. Eige varð hann við suma hœfðingja með œllo sam-hoga; þvi at hann samþykðe þat eitt við þá es vel samðe; þótte hónom þat miklo meira niðr-fall Goðs Cristne ef gœfgom mœnnom gófosc stórer hluter yfer: virðe hann ok við þá eige meire várkunn, at hepta sik eige at ó-leyfðom hlutom, es áðr hœfðo bæðe miket lán af Goðe í auðræðom ok mann-virðingom.

11. 1. NÚ es at segja af hvers-dags-hóttom ens sæla Þorláks byscops, hve iafn-lyndr hann vas í góðom hlutom: hann mælte aldregi þat orð es eige kœme til nackverrar nytsemðar, ef hann vas at því sóttr. Hann vas ok svá varr í sínom orðom, at hann lastaðe aldregi veðr, sem marger gœra; ok enga þá hlute es eige vóro lastande, ok hann sá at efter Goðs vilja fóro. Hann langaðe til œngra dœgra; hann kvídde ok œngo*m* vilge miok nema Alþinge ok Imbro-dœgom: af því Alþinge, at hónom þótte margr maðr þar verða villr vega um sín mála-ferle, sá es mikels vas virðr ok hónom þótte miket við liggja: en af því Imbro-

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same [rather than be parted by poverty], and he would that this might be some further amends and compensation for their faults who had paid their moneys.

6. In his day, bishop Thor-lac broke all those connections which he knew to have been unlawfully made, whether those that had part therein were great or small. He was not able to live in all communion with some [great] men and chiefs, because he would only consent to the doings of those that were right and good. He thought it were a far greater destruction to God's Christendom if gentle-folks were to be excused in great matters, and he would not show them any more indulgence, when they did not keep themselves from unlawful dealings in this kind, because they had received from God a greater portion of wealth and honour.

11. 1. NOW it is to be told of the every-day habits of the blessed Thorlac how temperate he was in all good courses. He never spoke a word that did not tend to some good purpose when he was asked anything. He was so wary of his words that he never blamed the weather as many do, or any of those things that are not blameworthy, but which he perceived went according to God's will. He did not look forward to any day above the rest, nor did he dread any one much, save it were the All-moot and Ember-days—the All-moot, because he thought that many a man went astray in the cases he had there, even a man of great worship in a matter which he had at heart, *or* thought of great import;

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1. fóro] *a*; vóro, Cd. 6. hœfðingja] *a*; menn né h., Cd. 10. ó-leyfðom] *a*; olyðnom, Cd. 11. auðræðom] *a*; auðæfum, Cd. 17. fóro] *a*; vóro, Cd. 18. vilge] add. *a*. 21. Imbro-] *a*; Ymbro-, Cd.

[108 : 16.]

dœgom, at hónom þótte þat ábyrgðar-ráð miket at vígja menn, es til þess sótto langan veg, ok hann sá þá miok van-fœ́ra til, bæðe saker lítels lærdóms ok annarra hátta ser ú-skapfelldra; en hann nennte þó varla at níta, bæðe saker fátœ́kes þeirra sialfra, ok fyr saker þeirra manna es þeim hœfðo kennt eðr sínar iarteiner hœfðo til sent: en sagðe hann hverjom þeirra greinelega, hvat hverre vígslo fylgðe til vanda, ok fal þeim siœlfom ábyrgð á hende ok þeim es þá sendo til.

2. Hann vas svá iafn-lyndr í fœstom sínom, þá es hann vas heima, en í vœkom ok bœ́na-halde, hvárt sem hann vas heima eðr eige, at til ens sama vas ey at ætla. Hann nýtte svá lítt fœ́zlo, at eige mátte annat *g*líkara þickja an hann mœnde þá optazt við skiljazc es hónom þótte mest fyrer. Svá vas hónom um dryck faret, at aldregi mátte finna, at á hann fenge, þó at hann hefðe þess-kyns dryck. En hann vas svá dryck-sæll, þá es hann veitte vinom sínom, at þat œl brásc aldregi es hann blezaðe ok hann signde sínne hende, þá es gerð skylde koma. Hann vas svá ú-vand-blœ́tr ok vin-veittr at þeim veizlom es dryckjor vóro, at hann sœ́mðe við allt þat es sœ́manda vas ok eige sœ́mðe ílla. En þá es Þorlákr byscop drack vatn eðr ú-áfengenn dryck, þá fór hann svá

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and the Ember-days, because he thought it a great responsibility to consecrate men who had come a long way therefore, but whom he saw to be very poorly fitted therefore, both by reason of their small learning and other conditions not to his liking. Nevertheless he could not find heart to refuse them, both because of their own poverty, and for the sake of them that had presented them or sent their tokens withal; wherefore he would tell every man piece by piece what duty appertained to each order, and handed over the responsibility in the matter to themselves and them that had sent them to be ordained.

2. He was so regular in his fasts when he was at home, and in vigils and prayers whether he were at home or not, that it was always to be guessed what he would be doing. He used so little food that one could not but think that he would often put away his food when he had the most desire for it. His way with regard to drink was that one could never see it to have any hold over him, even though he partook of strong drink. But he had such luck with regard to [the brewing of] drink when he was entertaining his friends, that the ale never went bad when he blessed it and made the cross over it with his hand, when it was about to work. He was easy to satisfy and so friendly at feasts when there was drinking that he put up with any kind of drink, no matter how poor if it was not quite bad. But whenever bishop Thor-

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4. níta] varna, *a*. 8. sendo til] A here puts, in a manifest repetition of ll. 5, the following: þorlákr lét opt kenna kenningar; af þvi at hann sá þat, þótt eige yrðe opt hlýtt svá skynsamlega sem skylde bók-sogom, at þó dvalde þat þá únýtar gerðer fyr morgom monnom. 12. líkara, *a*. optazt] *a*; optar, Cd. 15. þá es . . . vinom sínom] add. *a*. 16. brásc] *a*; brast, Cd. 17. þá es gerðar beidde, *a*. ú-vand-blœ́tr] *a*; úvand-látr, Cd. 18. es dr. vóro] *a*; es dryckr var, Cd. 19. es sœmanda vas ok] add. *a*.

stillelega með, ok (með) svá mikelle bindende, at hann saup á þriá sopa, eðr fimm, eðr siau, en nálega aldrege framarr; hann drack ok nálega aldrege mat-mála í mille ó-siúkr, ef eige vóro almennings dryckjor.

3. Þorlákr byscop vas aldrege all-vel heill í sínom byscopsdóme; ok vas þat sem vǽn vas, at því sem Póll Postole seger, at 'Kraftrenn algœresc af siúk-leiknom.' At-gœrðer lét hann lækna oft hafa at ser við sínne meinseme; ok sýnde þat, at Goð hefer til setta lækna, at þeir skolo stundom mega, at Dróttens vilja, með skǿmmom sárleikom stœðva lǿng ó-hœ́gende.

4. Þorlákr byscop hafðe skynsamlegan hǽtt á síno bœ́na-halde frá því sem flester menn aðrer: hann sœng fyrst *Credo* ok *Pater Noster*, efter þat es hann hafðe signt sik; ok ymna, *Jesu Nostra Redemptio*; ok lét þat þegar þar á finna, at hann hugsaðe iamnan til þeirrar lausnar es Goð hafðe leyst mann-kynet, . . . ok sanna ǽst við Goð ok menn; girnð eilífrar sælo, ok sam-vistar við Goð; ótte Dóms-dags, ok hingat-kváma Skaparans at dœ́ma um allt mannkyn. Þetta allt boðar þessar Ymne. Þá sœng hann Gregoriusbœ́n á meðan hann klædde sik; ok þar efter enn fyrsta psalm or Psaltara, ok lét ser aldrege or hog ganga þau heilræðe es í Psalmenom standa, at 'Sá es sæll es eige gengr efter ó-rǽðom, ok eige samþycker ílla hlute með synðogom, og eige dœ́mer ranga dóma,

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lac drank water or other harmless drink, he did it so soberly and with such restraint that he would sip three sips of it or five or seven, and well-nigh never more. Moreover he well-nigh never drank between meals when he was not ill, and there was not a public drinking-feast.

3. Bishop Thor-lac was never quite hale during the whole of his bishopric, and this was to be looked for according as Paul the apostle saith, that 'the strength is made perfect out of sickness' [2 Cor. xii. 9]. He would let the doctors often perform operations upon him for his ailment, and showed that God had ordained leeches that they might at times by the Lord's will stop long ills by short pains.

4. Bishop Thor-lac kept regular habits in his prayers beyond that of most other men. He used to sing first the *Credo* and the *Pater Noster*, after he had crossed himself, and the hymn *Jesu Nostra Redemptio*, and thereby showed forth straightway that he was ever thinking of that salvation by which God hath ransomed mankind and [*set*] true love between God and men, the desire of everlasting bliss and presence with God, the dread of the judgment-day, and the coming of the Maker to judge all mankind—all which is proclaimed in this hymn. Then he would sing the Prayer of Gregory while he clad himself, and afterwards the first psalm out of the Psalter, for he never let those wholesome admonitions go out of his head which stands in this psalm: 'Blessed is he that walketh not after them that be of evil counsel and consenteth not to the evil doing of sinners, and judgeth not wrong judgments, but

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2. *a*; homoiotel. in A, from aldrege to aldrege. 3. alþýðo dryckjor, *a*. 5. Þórl. bp.] here *a* ends. 15. kynet . . .] something seems to be missing here.

[109: 16.]

ok iamnan geymer Goðs laga.' En es hann kom til kirkjo, sœng hann fyrst lof Heilagre Þrenningo. Efter þat lofaðe hann með sœngom þá heilaga menn es kirkjan vas vígð, sú es þá vas hann í, ok þar vóro helger dómar varð-veitter. Síðan las hann Mário-tíðer; ok efter þat lagðesc hann niðr fyr altare allr til iarðar, þá es eige vas heilagt, ok bað lenge fyrer allre Goðs Cristne. Ok hvern dag sœng hann þriðiung Psaltara um framm vana-sœng sínn, hvárt sem hann vas heima eðr eige. Ok sœng fleira miðlom psalma, an aðrer menn: hann sœng fyrst, *Gloria Patri*, af Heilagre Þrenning; þá næst: *Miserere mei Deus;* þá, *Salvum fac Pater et Domine* fyr ǫllo Cristno folke. En ef hónom bǽro til vanda-mǽl, sœng hann þat vers sem Salomon enn Spake bað til Goðs á sínom dǫgom, *Mitte mihi*, *Domine*, *auxilium de Sancto.* En es hann geck frá mat-borðe, sœng hann: *Benedicam Dominum in omni tempore.* En es hann af-klæddesc til svefns, sœng hann þann psalm, es Dróttenn es minntr á sítt heit at þeir skyle œrugger vesa es sítt ráð varð-veita réttlega, ok misbióða ǫðrom hvár*t*ke í orðom né gœrðom. Þesse psalmr es, *Domine*, *quis habitabit;* ok vas hónom miket ynðe at halda slíkar venjor, ok vætte at nockvorr monde efter hans hǽttom víkja.

5. Hann hende skemtan at sǫgom ok kvæðom, ok at ǫllom

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ever observeth the laws of God' [Ps. i. 1, 2]. And when he came to church, he first sung the praise of the Holy Trinity, and afterward he would praise with song those saints to whom the church was hallowed, which he then happened to be in, and whose holy relics were kept there. Then he would read the *Hours of Mary*, and after that he would fall on his face on the ground before the altar, when it was not a holiday, and pray long for the whole Church of God. And every day he sung the third part of the Psalter, beside the chants for the day, whether he were at home or not. And he used to sing more [doxology] between the psalms than other men, for he used first to sing *Gloria Patri* to the Holy Trinity, and next *Miserere mei Deus*, and then *Salvum fac Pater et Domine* for all Christian people. But if there came a difficult case before him, he used to sing the verse wherewith Solomon the wise man prayed to God in his days, *Mitte mihi*, *Domine*, *auxilium de Sancto*, and when he went forth from the table he used to sing *Benedicam Dominum in omni tempore;* and when he took off his clothes to sleep he sang the psalm wherein the Lord is put in remembrance of His promise that they shall be without fear that keep His counsels righteously, and hurt others neither in word nor work. This psalm is, *Domine*, *quis habitabit* [Ps. xiv], and it was a great joy to him to keep such customs, for he thought that some one might perchance follow after his habit therein.

5. He took pleasure in stories, and poems, and all songs and lays, and

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18. habitavit, Cd. 19. vætte] vente, Cd. 21. Hann hende (hente, Cd.) . . . manna] B; Þ. bp. lét opt skemta bæðe sogom ok kvæðom, kveðande ok horpo slætte; hann kende ok mikit gaman at ǫllo tale því es hyggilegt vas, ok hann sá at til nockurrar nytsemðar kom; varð hann af slíko ástsæll af ollom þeim er hiá vóro, B.

[109, 294: 17, 28.]

streng-leikom ok lióð-fœrom, ok at hyggenna manna rœ́ðom ok draumom; ok at ǫ́llo því es góðra manna skemtan vas, útan leikom; þvi at hónom þótte slíkt dvelja ú-nýtar sýslor vándra manna.

6. Þorlák byscop dreymðe þann draum á Alþinge, at hann þóttesc ganga frá kirkjo þar á þingeno heim til búðar sínnar, ok bera hæfoð ens heilaga Martini í faðme ser: en Póll prestr af Reykja-holte, dýrðlegr maðr, réð svá þann draum, at hann sialfr mœnde þar efter bera heilags byscops hæfoð hvert es hann fœ́re. Ok es nú ællom auð-sýnt, at þat es satt.

12. I. ÞÁ es Þorlákr byscop hafðe xv vetr at stóle seteð í Scála-holte með byscops-tign í biærtom blóma góðrar aferðar, elskaðr af Goðe ok góðom mænnom; miok mœ́ddr af mót-gœrðom manna, ok þar með af marg-faldre van-heilso, þá lýste hann því leynelega fyrer nockorom sínom trúnaðar-mænnom, at hann mœnde vilja upp gefa þann byscopsdóm, ok sagðe þá þurfa at fá styrkvara eyk under þat ok, sem hann hafðe áðr við genget: en hann vilde sialfr víkja aftr í Canoca-setr sítt með lítilæte, ok þióna þar Goðe ok helgom mænnom meðan hann lifðe.

En Allz-valdande Goð es hann hafðe upp hafet á eno hæsto palla kenne-mannlegrar tignar, sá þá, at hónom mátte þó endasc til háleitrar æmbonar, þótt eige minkaðesc hans tign í manna auglite; ok lét hann þat af því eige framm ganga, heldr sá hann hónom

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wise men's conversation and dreams, and all that good men took pleasure in, save plays, because he thought that such things kept men away from the unprofitable ways of wicked men [wherefore he was beloved by all that were about him].

6. Bishop Thor-lac dreamed this dream at the All-moot: he thought he was walking from the church there at the Moot to his booth carrying the head of St. Martin in his arms, but Paul the priest of Reek-holt, a man of worth, read his dream so, that he himself would afterwards bear a holy bishop's head wherever he went, and it is now manifest to all that this is true.

12. I. WHEN bishop Thor-lac had been fifteen winters in his see of Scal-holt in the office of a bishop, in the bright bloom of good works, beloved by God and by good men, [but] much wearied by his adversaries and also by manifold ailments, then he declared secretly to certain of them whom he trusted that he was minded to give up the bishopric, saying, that they needed to get a stronger ox under the yoke which he had been set under hitherto, and he himself wished to go back to his house of Canons with lowliness, and serve God and the saints there as long as he lived.

But Almighty God, who had raised him up to the highest place of clerkly office, saw that he might yet be worthy of a glorious reward, even though his honour was not lessened in men's eyes, wherefore he would not let this come about, but rather prepared for him such

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11. The rest of the Saga is taken from B (AM.) 379, 382.

þann viðr-búneng til handa móte síno andláte, sem hverr vitr maðr mœnde kiósa ser ok sínom ást-mǫnnom.

2. Þorlákr byscop fór þann fiórðung síðast yfer es hónom vas nálægaztr; ok tók í Borgarfirðe þá sótt, es hann leidde til grafar. Hann kom heim til stóls síns með lítlom mætte, ok lá í reckjo þriá mǫ́noðr, ok hafði iamnan mœ́ðosama sótt, en aldrege harða verke; ok mátte hann allra hluta svá geyma, sem þá es hann vas heill maðr, þat es mest lá við, bæðe hónom ok ǫðrom. Þá vas komenn at vist í Scála-holt Gizœrr Hallz son, es bæðe vas vitr ok góð-giarn. Hann kom oft at finna byscop í hans van-mætte, ok styrkðe hann í mǫrgom fagrlegom dœ́me-sǫgom, fróðlegom ok fá-heyrðom, frá helgom mǫnnom eðr ǫðrom góðom mǫnnom, þeim es bazt hǫfðo boret sín meinlæte í mann-raunom. Marger kvómo þá ok viner hans ok frændr at finna hann, ok þiggja af hónom heil rǫ́ð, en sýna á hónom fasta ǫ́st með fullom aloga. Póll systor-son hans kom til hans í sóttenne, ok sýnde enn sem fyrr, at hann vas hónom ástsamastr allra sínna gǫfogra frænda.

3. En es miok tók at líða at Þorláki byscope, þá sende hann efter Þórvalde, syne Gizœrar Hallz sonar, es mann-vit ok minne hafðe í gnœ́gsta lage, ok iamnan þótte vel til fallenn at hafa ætlan eða or-skurðe á um þat es miklo varðaðe. Ok es hann kom, þá tiáðe byscopenn fyr hónom fiár-hage staðarens þá es hǫfðo veret þá es hann kom til, ok hverso þá vas komeð, es hann ætlaðe ser eige

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a holy preparation for death as every wise man would chose for himself and his dearest friends.

2. Bishop Thor-lac went for the last time round that Quarter which lay nearest to him; and in Borg-frith there came upon him the sickness that brought him to his grave. He came home to the seat of his see with but small strength, and lay abed three months with a trouble-some illness all the while, but never great pain; and he was able to pay heed to all things that were of most import to himself and others as well as if he had been a hale man.

There was then staying at Scal-holt Gizor Hall's son, who was both a wise man and kindly. He came often to see the bishop in his weak-ness, and strengthened him with many fair histories, both interesting and rare, of the saints, or other good men that had borne their afflictions best in their trials. There came there also many of his friends and kinsmen to see him, and get good counsel from him, and show him their true love with all their heart. Paul, his sister's son, came to him in his sickness, showing then as before that he was the most loving of all his noble kinsmen.

3. But when the sickness of bishop Thor-lac began to grow greatly upon him, he sent to fetch Thor-wald the son of Gizor Hall's son, who had both understanding and knowledge in great store, and was ever deemed well fitted to have the direction or decision of all matters of weight. And when he was come, the bishop gave him a careful account of the whole state of the lands and properties of the see, both how it had stood when he came to it, and what was the state it had now reached when he believed that he could manage it no longer. He also counted over to him particularly

[295: 28.]

lengr fiár-forrꜵ́ð. Hann talðe ok upp fyrer hónom greinelega fiár-tillꜵg þau es hann hafðe haft við frændr sína, síðan hann kom til staðarens forráða; ok hverso hann hafðe þeim til þrifnaðar komet, hvat sem at sꜵk hafðe. Ok es þeir sꜵ́ þat, at staðrenn hafðe miok hǿgsc til forráða, ok auðgasc at fé, en þeim vas mꜵrgom fé-fátt es hónom vóro náner at frændseme, þá gǿdde hann enn, með ráðe Þórvallz ok annarra vina sínna, frændr sína með fiár-tillꜵgom.

4. Hann lýste þvi, at hann vilde klæðnat sínn gefa kenne-mꜵnnom; en þann es fé-mestr vas, gaf hann byscope þeim es efter sik kǿme; ok vilde hann þat eige ákveðom leiða, hverr sá mœnde vesa: annan klæðnat allan gaf hann prestom ok ꜵðrom clercom; en fátǿkom mꜵnnom þann es fé-minztr vas; þvi at hann lét þá aldrege hiá sitja þá es hann skifte giꜵfom með vinom sínom; vas hónom ok þá ynðe at því hve mꜵrg hundroð hann hafðe gefet á hverjom misserom, en mꜵrgom skip-pundom mat. Brande byscope at Hólom gaf hann fingr-goll: en þat fingr-goll, sem hann sialfr hafðe boret daglega ser á hende, gaf hann Póle systor-syne sínom; ok vas þat vígt; ok virðo þat marger vesa fyrir-spꜵ́ hans tignar þeirrar sem efter kom. En sú auðna vas á því þegar, sem nú undrasc einge, at hverr þóttesc nockot gótt af hlióta, es þær minjar hafðe, es hann hafðe átt.

5. Þorlákr byscop rǿdde greinelega ꜵll leyndar-mꜵ́l fyrer Þórvalde, áðr þeir skilðosc, þau es hónom mꜵ́tto nauðsynleg þyckja, sum til leyndar, en sum til upp-burðar efter sínn dag.

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those outlays which he had spent upon his kinsmen since he came to the management of the estate, and how he had brought them into a thriving state, no matter how much they had lacked. But when they saw that the estates had become much easier to manage and much wealthier in revenue, and that there had been great lack of money in them that were near-of-kin to him, then, by the counsel of Thor-wald and his other friends, he endowed his kinsmen yet again with certain outlays.

4. He declared that he wished to give his raiment to the clergy, and the richest he gave to the bishop that should come after him, but he would not give any indication as to whom he should be. His other raiment he gave to priests and other clerks, and the worst to the poor, for he would never leave them out when he was sharing gifts among his friends: and it was a joy to him then that he had given many hundreds [of money or cloth] and many ship-pounds *or* weights of meat to them every season.

To bishop Brand of Holar he gave a finger-ring, but the ring he himself had borne daily on his hand he gave to Paul his sister's son, that was bishop next after him, and it was his consecrated ring, and many took it as a sign *or* token of the honour that afterwards came upon him. And this blessing was forthwith manifest, which is now not wondered at, so that every man deemed he got some good that got some remembrance that had once belonged to him.

5. Bishop Thor-lac went over particularly all private business with Thor-wald before they parted, which he thought most necessary for him to know; some he kept secret, others to be disclosed after his death.

[296: 29.]

6. Siau nóttom fyrer andlát sítt kallaðe byscop saman lærða menn, ok lét olea sik. Ok áðr hann være smurðr, mælte hann miok langt œrende; en þó vas hónom málet þungt ok ervitt.

'Ek lá fyrr í reckjo,' sagðe hann, 'með lítlom mætte, ok vas-ek þá oleaðr í þeirre sótt: ok es þar vas komeð sǫng*v*enom sem nú es, þá mælta-ek svá fyrer, at aller þeir menn, sem í mínom stór-mælom være, skylde frialser vesa mínna um-mæla ef mik tœ́ke frá: ætlaða-ek þeim þat til líknar; en mer eige til áfallz dóms siǫlfom. En mer vas þat svá launat, at þeir sem eige vildo fœ́ra á-leiðis fyrer mer, sǫgðo þá siá mega, hvárt ek þóttomc of-fare veret hafa í mínom um-mælom, es ek vilda þá ǫllom lina efter mítt líf-lát. En ek mon nú raun til gera, hvárt heldr hefer veret: skoloð ér nú þau mín um-mæle heyra ok frá bera, at ek vil at ǫll um-mæle mín sé en sǫmo ok stríð-mæle, nema þeir sættesc við þá menn sem ek hefe til fenget mín mǫ́l at leysa; ok lofa-ek œnga lausn aðra an þá sem ek hefer áðr til lagt; ella bíðe þeir þess byscops es efter mik kœmr til.'

7. En es hann hafðe þetta mælt, þá hvílðesc hann fyrst, ok síðan talaðe hann til þeirra manna es við vóro stadder: 'Ek vil biðja yðr,' sagðe hann, 'at ér fyrer-láteð mer þat, es ek hefe svá gœrt at yðr hefer eige vel þótt.' Aller svǫroðo þeir es við vóro, at eingis mætte þeir hann kunna, en vildo þó giarnsamlega veita hónom þat es hann beidde. Þá mælte Gizœrr Hallz son fyrer allra

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6. Seven nights before he died, the bishop called together the clergy and had himself anointed; and before he got the unction he made a very long speech, though speech was slow and hard to him. 'When I lay abed before,' said he, 'with little strength and received unction in that sickness also, and when the chaunt [of the service for the dying] was to be performed as it is now, then I declared beforehand that all those men that were under grave charges before me should be free of his sentence if I were to be taken away. And this I meant as an act of mercy, but not as a condemnation of what I myself had done. But the reward I got therefore was that those, who would not treat my intent fairly, said that they could see that I had felt in my mind that I had gone farther in my sentences than I should, and that I was wishing to mitigate them altogether after my life was gone. But now I will give a proof [and show] whether these things have been true. Ye shall now hearken to and declare my sentence—that I will that all my sentences stand and the declarations of excommunication, unless they [that are under them] be reconciled to those men whom I have appointed to loose my laws, and I hold forth no absolution other than that which I have laid down before, and if not they must wait for the bishop that is to come after me.'

7. And when he had said this, then he rested first, and afterwards he spoke to them that stood by: 'I wish to pray you,' said he, 'that ye forgive me whatsoever I have done that ye have not thought right.' All they that were by answered that they knew of no such thing, but yet that they would willingly grant him what he had asked of them. Then Gizor Hall's son spake on behalf of all, for he was the best fitted

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8. Here B (382) resumes.

[297: 29.]

þeirra hœnd—sá es at œllo vas bazt til fallenn—'Vér biðjom yðr, herra, at ér fyrer-gefit oss þat es vær hœfom mis-mælt eða mis-gœrt við yðr, es vær erom hrædder um, at bæðe sé mart ok stórt.' Enn sæle Þorlákr byscop iáttaðe því blíðlega. Þá mælte Gizœrr annat sinn þat œrende, at nú má auð-sýnt vesa, at Heilagr ande hefer mælt með hónom: 'Þess biðjom vér yðr, herra,' sagðe hann, 'þó at ér skilesc nu sýnelega við oss at líkam-legre sam-vist: veseð oss andlegr faðer, ok árnande miskonnar við Almátkan Goð, þvi at vær trúom því, at ér monoð eige minna hafa vald í andlego lífe með Goðe, an nú hafeð ér.' En hann þagðe þá, ok svaraðe œngo; ok es nú auð-sýnt hví hann gœrðe svá, þvi at nú veiter hann œllom þat sem hann vas þá beðenn; en vilde þó eige bert gœra fyrer líti-lætis sakar, at hann sam-þyktesc við at hann mœnde til þess fœ́rr vesa. Gœrðe hann þetta at efter-dœ́me Goðs sonar, es hann sam-þyckte þat sumt þegjande sem satt vas, efter því sem helger menn segja. En es þeir hœfðo þetta mælt, þá feck þeim svá mikels, es við vóro stadder, at fáer mœ́tto vatne halda.

8. En es herra byscop sá þat, þá mælte hann: 'Láteð yðr þat eige mikels fá þó at skile órar sam-vistor. Ek hefe vereð alla gœto lítill skœrungr, ok til lítils fœ́rr, ef eige hefðe aðrer menn mik studdan; því es yðr eige skaðe at mer; ferr ek ok efter mínom forlœgom: en sá mon koma efter mik, es mikell skœrungr mun. Vil ek yðr ok í því hugga, at ek vænter, at Goð mun mik eige

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in every way: 'We pray you, my lord, to forgive us that which we have misspoken or misdone towards you, and we are afraid that it is both much and great.' And the blessed bishop Thor-lac consented cheerfully thereto. Then Gizor made a second speech, and it is now manifest that the Holy Ghost was speaking through him: 'We pray you this, my lord, although ye seem now to be parting with us as far as the bodily presence, that ye be a ghostly father to us and an intercessor for mercy with Almighty God, for we believe this, that ye will have no less power in the spiritual life with God than ye have now.' But he was silent and answered nothing, and it is manifest why he did so, because now he granteth all that which he was then asked to do, but he would not then make it apparent, by reason of his lowliness, that he could think that he would be able to do this. And in this he behaved after the ensample of the Son of God, when he gave assent by holding his peace to certain things that were true, as the saints say [in the Gospels]. But when they had spoken thus, they that stood by were so overcome that there were few but could refrain from weeping.

8. But when the lord bishop saw that, he spake, 'Do not take it sore, though our lives must part. I have been a man of small account in every way, and little able to do aught if other men had not upheld me, wherefore ye have small loss in me, and I am going as it is appointed to me, but he shall come after me that shall be a man of great account. Moreover I will give you this comfort, that I am in [good] hope that God

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18. sá þat] hafðe um stund þagat, AM. 379.

[297 : 30.]

helvítis-mann dœ́ma.' Síðan mintesc hann til allra kenne-manna, ok þeirra annarra sem hiá hónom vóro, ok gaf þeim ǫllom blezan sína. Efter þat vas hann oleaðr til lykta; en síðan vilde hann ecki tala nema þat es hónom þótte mest nauðsyn á; en iamnan þá es hann mátte, þá hrœ́rðosc varrarnar til bœ́na-haldzens meðan hann lifðe.

9. Þá es siau nætr vóro liðnar frá því es enn sæle Þorlákr byscop vas oleaðr, þá beiddesc hann snemma þess dags klæða-skiptess. Þá geck at hónom Ormr prestr Eyjolfs son, capalin hans, ok mælte: 'Oss þycker ábyrgð í at hrœ́ra yðr, herra, svá miok, með svá lítlom mætte sem ér eroð. Eða vilet ér or þessom klæðom fœ́rðer vesa, ef ér verðet skamm-lífer?' Byscop svarar: 'Vel mun duga at hrœ́ra mik; en af smurningenne vænter-ek mer miskunnar af Goðe, en ecki af klæðom þessom.' Vóro hónom þá fengen ǫnnor klæðe, ok endesc þat vel sem hann hafðe sagt. Eige sǫ́ menn at svá stórom tœ́ke af mætte hans (þann dag) sem vas reyndar; af þvi at þá hélt hann enn ǫllom hǫ́ttom sínom góðom enom sǫmom sem þangat til hafðo veret, þótt megnet være lítit, þá vas hugar-faret þó stað-fast sem áðr. En es nockot kveldaðe þann dag, þá tók miok at hónom at líða; ok es aptan-sœngve vas loket, þá þótte síga á hann ómegen nockot; ok es hann hóf upp augon, þá mælte hann: 'Hvert fóroð ér Þórkell nú?' Virðe

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will not condemn me as one of the damned.' Then he kissed all his clerks and the rest of them that were in his household, and gave them all his blessing. After this he received the last unction, and after that he would say nought but what he deemed most needful, but ever as long as he could his lips moved in prayer as long as he was alive.

9. When seven nights were passed from the time when the blessed bishop Thor-lac was anointed, he asked early in the day that his clothes might be changed. Then Orm Eyj-olf's son the priest, his chaplain, went to him and said, 'We think it dangerous to move you, my lord, so weak as ye be, and will ye not keep your clothes in case ye have no long life?' The bishop answered: 'It will do no harm to move me, and as to the unction I put my trust in God's mercy and not in these clothes.' Then other clothes were given him, and there came no harm, as he had told them [there would not]. That day men did not see that he had lost so much strength as [he] was afterwards shown [to have done], because he kept up all those same goodly ways as he had maintained before, though his strength was small, yet his heart was as steadfast as before. But when the day wore on somewhat toward evening, then it began to go more hardly with him; and when evensong was finished, then they thought that he was fallen into a kind of swoon, but when he opened his eyes he said, 'Whither didst thou go then, Thor-kel?' And Gizor Hall's son took

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4. Here two leaves are missing in B (382), the text taken from AM. 379. 11. Eða vilet ér or þ. klæðom . . . ǫnnor klæðe] thus A, partly mended (eða v. ér eige í þesse klæðe færðer vera, A); með svá l. m. sem ér eroð; vel mon þat endaz, seger hann; var svá gort sem hann beidde, ok endesk . . ., B, a sort of homoiotel. (endezk vel).

Gizœrr Hallz son svá, at því sýndesc Þórkell byscope við andlát sítt, at hann hafðe berlegazt spanðan hann frá vándo.

10. En es Þorlákr byscop vas at andláte komenn, þá beiddesc hann at drecka; ok es hann vilde til víkjasc, þá hné hann at hœ́gendonom, ok sofnaðe sœ́tlega til Goðs; ok veitte Goð hónom þá dýrð, at hann skylde þyrsta við sítt andlát sem sialfan Goðs son; ok skylde hvárskis þorste fyrr stœðvasc an í ó-endelego lífe, því er Goðs syner ero iamnan þyrster til. Auðsýnelegt lét Goð þat vesa í andláte ens sæla Þorláks byscops, at hann emnde þat þá, es hann sagðe fyre munn Dávíðs, at 'Dýrðlegr mœnde vesa í Goðs auglite dauðe heilagra manna hans.' Ok þó at þat være þá enn leynt fyre mǫnnom, at þau emne være um ráð (byscops), sem nú ero vitoð, þá þótte œngom manne efter því hiá hónom at vesa sem hiá ǫðrom mǫnnom ǫndoðom, heldr þótte flestom betra hiá hans líke at vesa, an hiá ǫðrom mǫnnom lifondom.

13. I. ÞEIR hluter urðo efter andlát Þorláks byscops, es þeim mǫnnom þótte mikels um vert es við vóro stadder ok sǫ́; en því sǫgðo þeir fǫ́m mǫnnom frá í fyrsto, at þeir vænto at Goð mœnde (þat) enn framar birta an þá sýndesc. Sá vas einn hlutr, at litr hans vas miklo biartare ok þeckelegre an annarra andaðra manna: sá vas annarr, at svá vóro siáldren biǫrt í augom hans langa stund efter andlát hans sem lifanda mannz þess sem

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it that Thor-kel had appeared unto the bishop at his death, because he had been the man that had most certainly snatched him from jeopardy [of a worldly life].

10. And when bishop Thor-lac was come to his death, he asked them to give him to drink, and when he wished to turn to take it, he sunk back on his pillow and fell asleep sweetly with God; and God gave him this glory, that he should thirst at his death as God's own son had done, and the thirst of neither of them was slaked save in that everlasting life which the sons of God are ever thirsting after. God let this be made manifest in the death of the blessed bishop Thor-lac, that He should fulfil what He spake by the mouth of David [Ps. vulg. cxv. 15], 'Precious in the eyes of the Lord is the death of His saints.' And albeit it was at that time hidden from men that the state of the bishop was such as it is now known to be, yet men did not deem it so to be with him as it was with other dead men, but rather most men deemed it better to be with his dead body than it was to be with other men alive.

13. I. THOSE things took place after the death of bishop Thor-lac that seemed of great import to them that were present and saw them, but they told them to few men at first, because they hoped that God would manifest more clearly what then was shown to them. This was one thing, that his colour was much brighter and more pleasant than that of other dead men. Another was, that the pupils of his eyes were bright a long time after his death as in a living man that can see. The

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4. hné] A and B. 7. ó-endelego] emend.; andlego, B. 8. syner] A; viner, 379. 9. ende, B. 12. þau] þat, Cd.

[299: 31.]

skygn es: sá vas enn þriðe hlutr, at sǿr vóro mǫrg fallen á hǫrund hans bæðe smǿ ok stór, en ǫll vóro þau gróen es til vas leitað; ok þótte þá þegar mikels um vert þeim es visso; en nú undrasc einge þótt svá hafe orðet. Þá vas dúkr breiddr yfer andlit hónom; ok es Gizœrr kom til, mælte hann: 'Láte oss siá fœðor várn.' Vas þá af tekenn dúkrenn. En es hann sá í andlit hans, þótte hónom því meira um vert hverja þeckt es bauð, sem hann kunne gœrst at siá. Efter þat vas búet um líkama Þorláks byscops vandlega, ok skoret hár hans; ok hafa menn af þeim helgom dóm mikla fró.

2. Hann andaðesc Fimta dag vico heldr síð dags, einne nátt fyre atfangs dag Ióla. Þá vas hann sex-tœgr at aldre, ok hafðe xv vetr byscop veret. Þá vas liðet frá Hingað-burðe Várs Herra Jesu Christi mclxxx ok vj vetr.

14. 1. UM morgonenn efter vas lík Þorláks byscops boret í kirkjo, ok stóð uppe í sǫng-húse ij nætr at bíða graftar. En annan dag Ióla vas hann í iǫrð lagiðr; vas þar við staddr Póll diacn, frænde hans, es byscop varð efter hann; ok aller lærðer menn es í nǫ́nd vóro. Þar kom þá ok lík þess fá-tœ́ks mannz es byscop hafðe teket af válaðe, ok veitt til dauða-dags: sá hafðe lík-þrárr veret; ok vilde Goð þá sýna þar þat

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third thing was, that there were many sores on his skin both small and great, but they were all healed when they were looked for, and they that saw it thought it even then of great import, but now no man wondereth that it was so. There was a cloth laid over his face, but when Gizor came he said, 'Let us see our father!' And the cloth was then taken away. And when he looked at his face, he deemed it of more account the pleasure that it gave him to behold it, inasmuch as he was a man that knew best the meaning thereof. After this the corpse of bishop Thor-lac was laid out carefully and his hair cut, and men got great advantage from this relic.

2. He died the fifth day of the week [Thursday, Dec. 23], rather late in the day, one night before the preparation for Yule. He was then sixty years of age, and had been bishop fifteen winters. There were then passed from the birth of our Lord Jesus Christ mclxxx and vi winters [a thousand and a hundred and ninety and three years according to the reckoning of Dionysius] [1193].

14. 1. On the morrow after, the corpse of bishop Thor-lac was carried to church and set up in the choir two nights to await the burial, and the second day of Yule it was laid in the earth. There were present Paul the deacon, his kinsman, who was bishop after him, and all the clergy that were in the neighbourhood. There came thither also at the same time the body of a poor man whom the bishop had taken out of beggary and maintained till his death-day; he had been a leper, and

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11. þorlákr byscop andaðesk á þórsdag einne nótt fyre Ióla-aptan, A (St.). 14. mclxxx ok vj] thus A (St.); þús-hundrat niotiger ok þriú ár, efter tolo Dionisi, B. 16. ij] AM. 219; ij, Cd.

milde-verk sem eitt vas af mœrgom þeim es hann gœrðe fyre Goðs saker í síno lífe.

2. En áðr menn genge frá greftre ens sæla Þorláks byscops, þá mælte Gizœrr Hallz son langt œrende ok fagrt um þau tíðende es þar hœfðo gœrzc, efter því sem siðr es til yfer tigenna manna greftre. Ok vil-ek geta nockorra orða hans þeirra es hann talaðe, ok mer ganga sízt or minne: hann tiáðe þat fyrst fyre þeim hverr nytja-maðr hann hafðe veret staðnom ok œllo landz-folkeno. Efter þat mælte hann svá:

3. 'Ek hefe her vereð nockorom sinnom staddr, þá es þau tíðende hafa gœrzc es þessom ero glík: fimm byscopar hafa her vereð niðr setter at mer hiá vesanda; fyrst Þorlákr byscop Rúnolfs son; þá Ketill byscop; en síðan Magnús byscop; efter þat Klœngr byscop; en nú Þorlákr byscop. Ek hefer ok talat nockor orð, þá (es) þesser atburðer hafa gœrzc sem siðvenja es til í œðrom lœndom yfer tigenna manna greftre. En mála-efne hafa veret iamnan stórlega góð; þvi at þeir hafa aller veret ener mesto merkis-menn í sínom byscopsdóme: ok es gótt á þat at minnasc, at várre grein, ok at sœgn várra forellra um þá byscopa es her hafa veret fyrer óra daga, ok á órom dœgom, at sá þycker hverjom baztr, sem kunnaztr es. En svá dýrðleger menn sem þeir hafa vereð aller, þá es þat þó eitt sér, hverso Þorlákr hefer sik til búet byscops tignar langt frá því sem aller aðrer: hann varð-veitte sik

God wished thereby to set forth this act of charity of his, which was one out of many that he did for God's sake in his life.

2. But before men went away from the burying of the blessed bishop Thor-lac, Gizor Hall's son spake a long and fair speech upon what had taken place there according as the manner is over the grave *or* at the burying of men of rank. And I will set down certain of the words which he spake, which have gone least out of my mind. He set forth to them first what a profitable man he had been both to the see and to people in the country. After that he spake thus:—

3. 'I have been here present several times when such things took place as have taken place here to-day. Five bishops have been laid down here while I was standing by. First bishop Thor-lac Run-olfsson, then bishop Cetil, and then bishop Magnus, after that bishop Clong, but now bishop Thor-lac. I have also been used to speak some words when these things took place, as the custom is in other lands at the burying of men of rank: and the matter of discourse hath always been exceeding good, because they have all been the greatest men of mark in their bishopdoms. And it is good to remember this, that in our own judgment and in the report of our forbears respecting those bishops that have been here before our days and in our own days, that bishop was always judged the best by those whom he was best known to. And glorious men as they have all been, this is nevertheless peculiar to Thor-lac, that he prepared himself for the office of bishop far more

6. orða hans] seger sá er sogona setti, add. A; seger sogo-meistarenn, B.
10. Here 382 resumes.

í hrein-lífe alla æve; ok sýndesc hann allan sínn alldr lastvarlega lifa með lítilæte ok allz-háttar ráðvende. Hann vas vígðr þegar á barns-aldre enom smærom vígslom hverja efter aðra, þar til at hann vas prestr sem fyrst þótte mega fyr alldrs sakar. En es hann vas prestr, þá gafsc hann Almǫ́tkom Goðe under reglo-hald, ok vas hann þá vígðr til canoca; efter þat til priors; en síðan til ábóta. Nú má siá hverso virzc hefer yfer-boðonom, ok enom vitroztom mǫnnom þeim es bazta for-siǫ́ kunno, at vígja hann ǫllom vígslom þeim es til lǫ́go; þvi at svá varð-veitte hann vel hvern vígslo-pallenn, at enge þótte annarr til an auka hans vígslor æ meðan þær vóro til. En vær vættom þó meðr Goðs miskunn at nú skyle hans tign hafa mest aukezc, sem hann es frá oss kallaðr til eilífrar sælo ok dýrðar með Goðe. En svá kunner sem oss ero marger hans góðer siðer, þá mego vær treglega at oss geta, at gœra efter því sem boðet es, at vér skylem á engiss mannz ráð glœggva dóma leggja. En svá miket traust hǫfom ver á hans verðleikom, at ek ugge, at fáer mone vánar-menn vesa ef hann es eigi full-sæll, svá sem ver vitom hann ó-*g*líkastan veret hafa ǫllom mǫnnom ǫðrom í síno góðlífe.'

Mǫrg orð ǫnnor vitrleg talaðe Gizœrr í síno kmále, en enge þau at meirr hafe sýnt hans speke ok rétt-sýne, an þesse sem nú vóro sǫgð, ok raun es á orðen.

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carefully than all the rest. He kept himself in chastity all his life, and he manifestly led a spotless life all his days with lowliness and all kind of holiness. He was hallowed at once, when he was yet a child, to the lower orders, one after another, until he was *made* priest as soon as might be by reason of his age. And when he was priest, then he gave himself to Almighty God under a regular life, and then he was hallowed canon, and after that prior, and lastly abbot. Whereby may be seen how he was looked on by his superiors and the wisest men that were best able to judge beforehand *of men*, in that they hallowed him to all the orders that he could take, for he kept so well every degree of his orders, that there was nought to be thought of but to go on giving him each new degree as long as there was any left.

'But nevertheless we are witnesses that, by God's mercy, his rank hath now at this last been most advanced, inasmuch as he hath been called from us into everlasting bliss and glory with God. And we who know so well many of his good ways can hardly conform to what is commanded, namely, to give express judgment upon no man's life. Still we have so much confidence in his worth that I think few men have reason for hope, if he be not now in full bliss, inasmuch as we know that he hath been most unlike all other men in the goodliness of his life.'

Many other wise words Gizor spake in his speech, but none that have better shown his foresight and good judgment than these which have just been told, and which have been proven true by experience.

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11. vættom] væntom, B.

[300, 127: 31, 1.]

15. 1. MORG tíðende urðo á þeim fimtán vetrom, es Þorlákr vas byscop í Scála-holte, í andláte ríkra manna. Þá andaðesc Erlingr iarl, ok Magnús konongr, son hans; Valdemarr konongr; Heinrekr Englannz konongr; Eiríkr iarl; Eysteinn erki-byscop. Þá varð ok orrosta á Ílo-vællom . . .

2. Þesser dó Íslenzker menn: Biœrn ábóte frá Þver-á; Káre ábóte; Ogmundr ábóte; Hallr ábóte; ok marger aðrer kennemenn ok virðinga-menn, bæðe her á lande ok annars-staðar.

Staðar-mennener ok lannz-folket víða hœrmoðo miok andlát ens sæla Þorláks byscops, þvi at þeir ætloðo hann meirr skilðan við mennena an nú er reynt, þvi *at* aldri hafðe upp komet helge né iarteiner nockors mannz á Íslande [fyr] an Þorláks byscops, en þó vóro marger menn huggaðer af þeckilegom draumom, þar til es Guð birte verðleika hans framar. En þó stóð til mikels hallæres ok áfelles, byscopenn einn í landeno, ok þó af-gamall; en þá hófsc ó-friðr Norðanlannz.

PÓLS SAGA.

1. 1. PÓLL vas son Ioans, ens gœfgazta mannz, Loftz sonar, Sæmundar sonar ens Fróða. Móðer Ioans vas Þóra, dótter Magnús konungs Berfœttz; en móðer Póls vas Ragneiðr,

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15. 1. Many things happened during those fifteen winters when Thorlac was bishop in Scal-holt, with regard to the deaths of mighty men. There died then earl Erling [1179] and king Magnus [1184] his son, king Waldimar [1182], Henry king of the English [1189], earl Eiric [1190], archbishop Eystan [1188]. There was also a battle at Ila-fields [1180] . . .

2. These died of Icelanders—Beorn, abbot of Thwart-water; Cari, abbot [of Thing-ore, 1187]; Og-mund, abbot [of Holy-fell, drowned 1188]; Hall, abbot [of Thwart-water, 1190]; and many other clerks and men of worth both here in the country and in other places[1].

THE LIFE OF BISHOP PAUL.

1. 1. PAUL was the son of that most noble man John, the son of Loft, the son of Sæ-mund the historian. John's mother was Thora, daughter of king Magnus Barefoot; and Paul's mother was Rag-neid, daughter of

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5. The ensuing battles, Northness 1181 and Sogn 1184, are missing. 9. Staðar-mennener . . . Norðanlannz] instead of the last §, St.

[1] *Stockholm MS. reads:*—The people of the see and men of this country far and wide felt the death of the blessed bishop Thor-lac grievously, inasmuch as they believed him to have been parted further from men than it hath now proven: because there had never before arisen a saint nor miracles of any man *been shown forth* in Iceland before bishop Thor-lac's. Nevertheless, many men were comforted by cheering dreams until God made manifest his miracles. Howbeit there was a hard season and distress, only one bishop in the land, and he a very old man, and war abrewing in the north of the country.

[127: 1.]

Þórhallz dótter, syster Þorláks byscops ens helga. Póll vas fœddr upp í Odda með Ioane fǫðor sínom; ok lagðe hann sialfr, ok svá aðrer, því meire virðing á hann sem hann vas ellre.

2. Póll vas vænn at álite, fagr-eygr ok fast-eygr; hrockin-hárr ok fagr-hárr; limaðr vel ok lítt fœttr; lit-biartr ok hǫrund-lióss, meðal-maðr at vexte, ok manna curteisaztr. Hann vas næmr, ok vel lærðr þegar á unga aldre; ok hagr at hví-vetna því es hann gœrðe, bæðe at rite ok at ǫðro.

3. Hann kvángaðesc ungr, ok feck Herdísar Ketils dóttor, vænnar kono ok vel at ser at hví-vetna því, es kvenn-mann mátte prýða.

4. En es þau hǫfðo fǫ́ vetr saman veret, þá fór Póll útan, ok vas á hende Haralde iarle í Orkneyjom; ok lagðe hann mikla virðing á hann. En hann fór suðr til Englannz, ok vas þar í scóla; ok nam þar svá miket nám, at trautt vóro dœme til, at nockorr maðr hefðe iam-miket nám numet né því líkt á iam-langre stund. Ok þá es hann kom út til Íslannz, þá vas hann fyrer ǫllom ǫðrom mǫnnom at curteise, ok lærdóm sínom, versa-gœrð ok bóca-list. Hann vas ok svá mikell radd-maðr ok sœng-maðr, at af bar sœngr hans ok rǫdd af ǫðrom mǫnnom þeim es þá vóro hónom sam-tíða.

5. Hann fór þá enn til vistar í Odda, ok hafðe þá enn gótt yfer-læte sem vert vas. En lítlo síðarr gœrðe Póll bú í Skarðe; ok

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Thor-hall, and sister of Saint Thor-lac the bishop. Paul was brought up in Ord with John his father, and he himself, and others also, ever held him [Paul] in greater esteem the elder he grew.

2. Paul was a goodly man to look on, fair-eyed and steady-eyed, curly-haired and fair-haired, well-limbed and small-footed, bright-coloured and fair-skinned, a man of middle stature, and of all men most courtly of carriage. He was quick and well learned when he was young, and skilful at everything he did, both writing and other things.

3. He married young, taking to wife Herdis Cetil's daughter, a fair woman, and of good skill in all that should adorn a lady.

4. But when they had been a winter together Paul went abroad, and became the man of Harold, earl in the Orkneys, who held him in great esteem. And afterwards he went south to England, and was there at school, and got great learning there, so that there was scarce any example of any man having got so deep and so much knowledge in the like time. And so when he came back to Iceland, he surpassed all other men in his courtliness and his learning, and in making of [Latin] verse, and in book-lore. He was also so great a singer and musician that his song and voice excelled those of all other men that were living in his day.

5. At this time he went back again to stay at Ord, and there he was ever in great favour, as was his due. But a little later Paul set up housekeeping at Scard, but at first there was but little of all that

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5. fœttr] 384; feitr, Cd. 18. Emend.; kurteise lærdoms síns, Cd. 19. -list] emend.; bóka lestri, Cd.

vas margs til fyrst fátt þess es hafa þurfte; en svá kom skœrung-skapr þeirra beggja hióna, ok góð-vild vina, í hald, at þau ǽtto ǿret hvet-vetna skams bragðs; ok urðo þau þó fyrer enom stǿrstom fiár-skœðom; ok bǽro þau hann vel ok prúðlega; enda vas svá sem ecki gœrðe af því, ok þá óxo fé þeirra sem sær genge á land.

6. Póll vas raun-góðr ok fá-lyndr; ok þýðr við alla vine sína ok alla góða menn; en hann vas stirð-lyndr við vánda menn, þiófa ok íll-menne. Stiórnar-maðr mikell vas hann um alla hlute í sinne sveit, ok œrr til-fara allz-staðar þar es þurfa þótte hans til-kvǽmo.

7. Póll vas goðorz-maðr, ok hélt hann svá alla sína þing-menn til allra réttra mála at hverge varð þeirra hlutr under.

8. Póll átte fiogor bœrn, þau es or barnœsko kómosc, við Herdíse kono sínne, sono tvá ok dǿtr tvær. Syner hans héto Loftr, ok Ketill; en dǿtr héto Halla, ok Þóra: þau vóro œll væn at álite, ok vel at ser þegar (es) þau óxo upp.

9. Þorlákr byscop, móðor-bróðer Póls, lagðe á hann mikla virðing, ok unne hónom miket, ok bauð hónom oft til sín. En þó nockorer hœfðingjar aðrer være and-streymer Þorláke byscope, þá vas Póll hónom því traustare frænde ok full-trúe, sem aðrer gengo meirr undan. En þá *es* Þorlákr byscop andaðesc, þá sýnde Póll enn sína ástlegre frændseme an flester aller hans gœfger viner.

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was needed, but the wise husbandry of both husband and wife, and the good-will and help of their friends, stood them in such good stead that within a short time they had plenty of everything. Yet they met with very great losses of stock; but they took it all well and bravely, and indeed it was soon as if there had been none, for their stock increased as fast as the flood-tide coming up the shore.

6. Paul was trusty and of few words, and affable to all his friends and all good men, but he was strict with all wicked men, thieves and evil men, a great controller over everything in his district, and prompt to help in all that needed his presence.

7. Paul was a priest-hood's man *or* gode, and he upheld his moot-men in all righteous cases, so that they always got the better therein.

8. Paul had four children, that grew up out of childhood, by Herdis his wife, two sons and two daughters; his sons were named Loft and Cetil, and his daughters Halla and Thora. They were all goodly to look on, and grew up of good parts.

9. Bishop Thor-lac, Paul's mother's brother, held him in great esteem, and loved him much, and often asked him to his house. But though some other chiefs were adverse *or* refractory to bishop Thor-lac, Paul was the more trusty and fully faithful to him the more others forsook him. And when bishop Thor-lac died Paul showed his loving friendliness to him more than all his noble friends.

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3. hver-vetna, Cd. þó] þá, Cd. 5. *Read* þó. 22. þá sýnde] thus?

[128: 2.]

2. 1. ET næsta sumar efter andlát Þorláks byscops ens Helga vas Póll kœrenn til byscops: áðr vas miok lǫng til-rœ́ða um þat mál: en þar kom um síðer, at þat vas laget under Brand byscop, mest at ráðe Hallz Gizœrar sonar; en hann kaus Pól til útan-ferðar. En hann iátte eige brátt under at ganga, ok geck annarr til at ǫðrom at biðja hann, Brandr byscop ok svá brœ́ðr hans, ok aðrer hans ást-viner; en hann synjaðe, ok fór við þat heim af þinge.

2. Síðan fór hann í Odda til kirkjo-dags um Seljo-manna-messo með mikelle á-hyggjo. En es aller vóro á þrotner at biðja hann til, ok hann sá, at þá vas við œnga at bægjasc, nema í mót Goðs vilja være—ok vilde hann þat víst eige þá es hann í-hugaðe sítt ráð—þá skaut enn Helge Ande hónom því í hog, at leggja sialfan sik í ábyrgð til þyrftar mǫnnom; ok geck hann þá síðan rǫsklega under þann vanda, es hónom hafðe áðr lenge hogr við boðet.

3. En lítlo síðarr fór hann í Scála-holt, ok Ioan faðer hans með hónom ok brœ́ðr hans, ok tók þegar við ǫllom fiár-forrǽðom staðarens. Hann bauð þá þegar þar at vesa Gizœre Hallz syne, es áðr hafðe þar veret um daga Þorláks byscops ens Helga, ok mest staðar-prýðe vas at ok híbýla bót, þeirra manna es þar være. Póll lét ǫll en sǫmo fiár-forrǽð vesa í Scála-holte, sem áðr hǫfðo veret; en hann sette Þorkel prest Hallz son til kirkjo-varð-veizlo;

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2. 1. NEXT summer after the death of Saint Thor-lac the bishop, Paul was chosen bishop, but there was a very long debate over the matter; but at last it came to this, that the matter should be put to bishop Brand, chiefly by the counsel of Hall Gizor's son, and he chose Paul to go out [and be hallowed bishop]. But he [Paul] did not soon consent to undertake the charge, and one after another went to ask him, bishop Brand and also his brothers, and others of his dearest friends, but he refused, and so went home from the Moot.

2. Then he went to the church-day [Dedication-day] at Ord on Seliamen's-mass [July 8, 1194] with great concern of mind. But when all had now ceased from asking him, and he saw when he thought over what was to be done that there was none left to contend with him, unless he wished to withstand God's will,—and this he surely did not wish to do,—at this moment the Holy Ghost cast it into his mind to put himself under this burden for the sake of others' needs, and with that he boldly undertook the charge which his mind had so long set him against doing.

3. And a little after this he went to Scal-holt, and John, his father, and his brothers with him, and at once took over all the stewardship of the bishopstead there. And straightway he asked Gizor Hall's son to abide there, for he had been there in the days of Saint Thor-lac the bishop, and was the greatest ornament to the see and the greatest furtherance to the estate thereof of all them that were there. Paul let all the managership in Scal-holt go on in the same way as it had done before, but he set priest Thor-kel Hall's son to take care of the

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20. es þar] conj.; om. Cd.

[129: 3.]

ok sá þiónaðe hónom fyrst, es hann kom út; en hann vas síðan canoce í Vere.

4. Herdís varð-veitte bú þeirra í Skarðe, ok bœrn þeirra œll, ok œll auðrœ́ðe þeirra vel ok sœ́milega, meðan hann vas útan; ok vas þat al-mælt, at einge bœrn være svá vel vanið sem þeirra bœrn í œllo heraðe; ok hélt þat vel skape meðan hon lifðe; af þvi *at* hon vas allra kvenna vœndozt, bæðe fyre sína hœnd ok annarra manna, sem oft bar raun á.

3. 1. PÓLL fór útan et sama sumar, sem hann vas til byscops kœrenn, ok vas þá diacn at vígslom. Hónom greiddesc sín ferð vel unz hann kom til Noregs; ok fór síðan til Kaupangs í Níðar-óse, ok vas þar um vetrenn unz leið Ιól . . . ok þóttesc hverr þeirra manna bazt hafa, es hans sœ́mð ok virðing gœrðe mesta, því heldr es gœfgare vóro; ok virðo þeir þá rétt.

2. Eirekr erki-byscop vas í Danmœrko þá es Póll kom útan til vígslo, ok vas hann með Absalone erki-byscope; en Sverrer Magnus konungr vas austr í Vík, ok fór þaðan á Upplœnd. En efter Ιól fór Póll norðan or Kaupange á fund konungs með síno fœroneyte, ok (vas) þá með hónom fiolðe konungs manna. En konungr tók svá vel við hónom, sem sonr hans eðr bróðer være til handa hónom komenn; ok gœrðe svá mikla tign hans ok virðing, sem hann mœnde sialfr kiósa eða hans viner: en bæðe vas, at hann

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church, and he was his first chaplain when he came out [to Iceland], but he afterwards became canon of Wer [Thickby].

4. Herdis took care of the homestead at Scard, and of all their children, and of all that belonged to them, in goodly and seemly wise as long as he was abroad, and it was said by all, that no children were so well brought up as their children in the whole hundred: and all this kept its shape as long as she was alive, for she was of all women the most scrupulous both for herself and others, as was often proved.

3. 1. PAUL went abroad the same summer that he was chosen bishop, and he was at that time in deacon's orders. He had a fair voyage till he came to Norway, and then he went to the Chipping *or* market-town at Niths-oyce [Nidaros], and was there through the winter until Yule passed . . . and of those he met there that man thought he did best who did most to pay him honour and respect, and this the rather the nobler the man was [who entertained him], and in this they did rightly.

2. Archbishop Eiric was in Denmark when Paul came out to be consecrated, and he was staying there with archbishop Absalom, but king Swerre-Magnus was east in Wick, whence he went to the Uplands. But after Yule Paul and his following went from the north out of the Chipping *or* market-town to see the king, and with him there came many of the king's men. And the king received him as well as if he had been his son or brother, and gave him as much rank and honour as he himself or his friends could ever have wished for, and the reason of this was both because the king saw better into men than other men could,

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1. sá] þá, Cd. 5. vanin, Cd. 10. kosenn, Cd. 12. . . .] here something is missing.

[129: 4.]

kunne betr an flester menn aðrer, ok hafðe betre fœ́re á; ok sló ǫllo við því es til gœ́ða vas, es þeir mætte báðer gǫfgazter af verða.

3. Þórer byscop vígðe Pól til prestz í Hamar-kaupange. Þat vas á Imbro-dǫgom á Langa-fǫsto, einne nótt efter Mathias-messo; ok fór hann síðan aftr til konungs ena sǫmo nótt; ok vas þá með hónom, unz hann fór til Danmerkr; ok feck konungr hónom alla hlute þá es hann þóttesc hafa þǫrf á or lande. Konungr lét ok alla byscopa fá hónom bréf sín með insiglom þá es í lande vóro. Fór hann síðan til Danmerkr um Fǫstona, ok kom til Lundar Pásca-dagenn fyrsta, á fund erki-byscopa; ok bauð Absalon hónom þegar til sín, es hann kom, með enne mesto sœ́mð, en beið hans at há-messo, es hann visse at hans vas þangat vǽn.

4. Vas hann síðan með erki-byscopom um Pásca-vicona ok vas í eno tígolegzto yferlæte af þeim báðom; ok vas þá þegar ráðen vígsla hans; af því þeir gœ́to brátt reynt þat hverr skǫrungr hann vas, bæðe at lærdóme ok vitrleik ok at-gœrve. En hann beið vígslo í munk-lífe því es heiter at Heraðs-vaðe; ok vas hann fyrr vígðr an þeir hǫfðo þó ætlat es þeir skilðosc; ok kom þat mest til þess, at Knútr konungr Valdemars son lagðe þau orð til, at hans ferð skylde flýta efter því sem hónom gegnde bazt, ok þeim mǫnnom es hann skylde byscop yfer vesa; ok fór þat efter an-

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and because he had better means to do as he wished, and he put forth all that was of the best to do most honour to both of them.

3. Bishop Thore ordained Paul priest in Hammer-chipping. It was in the Ember-days in Lent one night after Matthias-mass [Feb. 26], and afterward he went back to the king the same night, and he abode with him till he went to Denmark; and the king provided everything that he seemed to have need of for his journey. Moreover the king got all the bishops that were in the country to give him a letter with their seals. Then he went to Denmark about Lent, and came to Lund on the first day of Pasch [Easter] to see the archbishop, and, as soon as he was come, Absalom asked him to stay with him, with the greatest honour, and waited for him at the high mass when he knew that he was about to come.

4. He was there with the archbishops through Easter-week, and was held in the greatest honour by them both; and counsel was taken forthwith for his consecration, for they soon got proof of what a paragon he was, both for learning and wisdom and accomplishments. And he waited for his consecration in the monastery that is called Herads-wade, but he was hallowed earlier than the time they had fixed when they parted, and the chief cause of this was that king Cnut Waldemar's son sent word that they should further his journey, as it would suit him best and those whom he was to be bishop over. And this went of a piece with his other luck, that such a noble person should honour him so

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13. es] þegar, Cd. 14. -byscopom] emend.; -byscope, Cd.

narre hans gæfo, at enn gꜵfgazte maðr virðe hann þar svá mikels ó-sénan, at hann gaf þat ráð til sem hann munde sialfr kiósa.

5. Absalon erki-byscop vígðe Pól til byscops Ioans-dag byscops, viij nóttom fyre Philippus messo ok Iacobus, at ráðe Eireks erki-byscops, es eige hafðe þá sialfr sýn til at vígja hann: vóro byscopar við vígslo Póls byscops, Eirekr erki-byscop ok Pétr byscop af Róes-keldo. Póll byscop gaf goll-hring Absalone erki-byscope, en annan Eireke erki-byscope, ok ꜵllom ꜵðrom nockorar gœrsemar þeim es studdo embætte hans vígslo ok tign. Celestinus vas þá Páve es Póll byscop vas vígðr: Póll byscop vas þá fer-tœgr at aldre es hann vas til byscops vígðr.

6. Fór hann síðan til Noregs, ok fann Sverre konung í Vík austr, ok fór með hónom til Biorgynjar; ok vas með hónom unz hann fór til Íslannz et sama sumar; ok tignaðe (konungr) hann því meirr í ꜵllom hlutom, sem hann hafðe lengr með hónom veret, ok hann kunne hann gœrr. Aller virðo hann mikels, sem vꜵ́n vas at, ok hans frændr vóro aller þeir es gꜵfgazter vóro í landeno.

4. 1. PÓLL byscop fór þá út til Íslannz et sama sumar sem hann hafðe vígðr veret til byscops, ok kom í Eyja-fiꜵrð; ok veitte hann þá þegar dýrlega veizlo Brande byscope ok ꜵðrom sínom vinom, þeim es þar vas við kostr, vín at drecka, ok ꜵll ꜵnnor þau at-fꜵng sem mest mꜵ́tto verða. Sýndesc þat þá

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greatly though he had not seen him, as to give the very counsel as he himself would have wished should be given.

5. Archbishop Absalom hallowed Paul bishop on the day of bishop John [April 23], eight nights before Philip and James' mass, by the counsel of archbishop Eiric, who had not then himself the sight needful to hallow him. The bishops that were at Paul's consecration were arch-bishop Eiric, and Peter bishop of Roes-keld. Bishop Paul gave a gold ring to archbishop Absalom, and another to bishop Eiric, and to all the others that took part at his consecration and advancement to the dignity of bishop some treasure or other. Celestine was pope when bishop Paul was consecrated. Bishop Paul was forty years old when he was consecrated bishop.

6. Afterwards he went to Norway, and met king Swerre, east in Wick, and went with him to Beorg-win [Bergen], and was with him until he went to Iceland the same summer, and the king honoured him ever the more in all ways, the longer he was with him and the better he knew him. All men held him in great esteem, as was to be looked for, and his kinsmen were all the most noble men in the whole country.

4. 1. BISHOP Paul went out to Iceland the same summer that he had been hallowed bishop, and came to Ey-frith, and there he gave a costly feast to bishop Brand and other of his friends whom he could get there, with wine to drink, and ale, and all the other meat and drink, of the best that could be. And it was then shown forthwith at the first, as was often

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2. ósen, Cd. 13. Biorgvinar, Cd.

þegar í fyrsto, sem oft urðo síðan rauner at, at hann unðe þá ofallt bazt, es hann gladde sína vine sem flesta ok vanda-menn, í veizlom virðolegom með ástúð ok skœrungskap.

2. Hann hafðe þá út með ser tvá gler-glugga at fœra kirkjonne í Scála-holte, festar-meyjo sínne andlegre; ok sýnde hann þá þegar, þat es síðarr kom enn meirr framm, hvat hónom bió í hog, hverso miok hann vilde þá kirkjo prýða, um þat framm sem áðr vas, es hann vas til vígðr, þótt hon være áðr gœrvelegre ok dýrlegre an hver annarra es á Íslande vóro.

3. Sú vas en fyrsta virðing es Póll byscop gœrðe til síns stóls ok sínnar kirkjo, um þat framm sem ne einn byscop hafðe gœrt áðr, at hann sœng œnga messo áðr hann kom til stóls í Scála-holt: en í œllom lœndom es sú virðing á, at eige sé minna vert at hlýða prestz messo ný-vígðz enne fyrsto, heldr an byscops messo einhverre; en þetta mátte því meira, sem þá vas bæðe senn at hlýða prestz messo ok byscops: ok dreif þá síðan fiolðe manna í Scálaholt til þeirra fagnaðar tíðenda, at hlýða messo Póls byscops enne fyrsto. Þar vóro þá marger gœfger menn við stadder, Ióan Loftz son faðer hans, Sæmundr ok Ormr brœðr hans, ok Gizœrr Hallz son, ok vas þar þá miket fiolmenne. Byscop mælte þá langt mál ok fagrt; ok hét þá þegar því sem flester urðo fegnazter, at hann mœnde œll boð þau bióða, sem Þorlákr byscop hafðe boðet.

4. Þat mátte ok þá þegar brátt siá, es hann tók yfer-fœr um sýslo sína, hverso blíðr ok þeckr hann vas við alla sína under-menn, ok

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proved afterwards, that he was ever best pleased when he was cheering his friends as many as he could gather and his kinsfolk in worshipful entertainment with love and magnificence.

2. He brought home with him two glass-windows to give to the church at Scal-holt, to his ghostly spouse; and so he showed at once, which afterwards appeared still more, what was in his mind, how much he wished to adorn the church to which he was consecrated more than it ever was before, though even before it was the finest and most precious of all that were in Iceland.

3. This was the first honour that bishop Paul paid his see and his church, which no bishop as yet had ever done, to wit, he sung no mass before he came to his see in Scal-holt, but in all lands it is esteemed that it is as good for a man to hear a new-made priest's first mass as it is to hear an every-day bishop's mass; but how much better must this have been seeing it was the first mass of a priest and a bishop at once. And many men gathered to Scal-holt at those glad tidings to hear bishop Paul's first mass. There were many noble men that stood and heard him, John Loftsson his father, Sæ-mund and Orm his brethren, and Gizor Hall's son, and there was a great gathering there then. The bishop spoke a long and fair discourse, and he promised at once, what was a most welcome thing to most men, that he would ordain all the ordinances which bishop Thor-lac had ordained.

4. This also was manifest at once, when he began to go progresses through his diocese, how blithe and cheerful he was to all under him,

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14. -vígðz] emend.; vígðre, Cd.

[131 : 6.]

hverso ó-vant hann lét gœra við sik ǫllom, es hónom skyldo beina vinna eðr aðra hlute þá es skylt vas hann at tigna. Varð hann við þat svá ást-sæll við alla alþýðo at aller unno hónom hog-ǽstom nálega um allt land, bæðe í sínne sýslo, ok svá í annarre sýslo eige at síðr.—Þat vas ok auð-sýnt hvé mikell fé-maðr hann mœnde verða fyrer sakar um, siá ok skǫrungskapar ofallt í sí-fello.

5. Póll byscop hafðe einn vetr seteð í Scála-holte áðr Herdís, kona hans, kom þangat til um*b*-sýslo fyr innan stock; ok vas svá mikel stoð ok styrkr at, bæðe staðnom ok hónom siǫlfom, sem enge vas ǫnnor slík af mǫnnom meðan hann vas at stóle. Svá vas skǫrungskapr hennar mikell ok um*b*-sýsla, at hon hafðe fǽ vetr þar veret áðr þar vas hvet-vetna œ́ret þat es hafa þurfte, ok einskis þurfte í bú at biðja, þótt hundrað manna være á búe, en siau tiger eða átta tiger heima-manna.

5. 1. PÓLL byscop sá þat brátt es hann kom til stóls í Scála-holte, at hónom þótte þat skylt, at styðja ok styrkja, ok til loka fœ́ra, þat es enn heilage Þorlákr byscop hafðe sínn vilja sýndan, ok hann lét kaupa til: en þat vas at búa um cloccor þær es hann hafðe keypt til staðarens í Scála-holte, es þá vóro baztar á ǫllo Íslande. Hann hafðe ok fiogor tré haft út með clocconom, tví-tœg at hæð alnom at mæla.

2. Póll byscop feck til síðan þann mann es hagaztr vas á ǫllo

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and how easily he was satisfied with regard to all that was his due, both the hospitality or other things which were due to his position. And thereby he became so beloved by the whole commonalty, that well-nigh every man held him most dear, both they that were in his diocese and no less they that were of the other diocese. It was also easy to see how rich a man he would become, by reason of his prudence and good management in every thing and way.

5. Bishop Paul had been one winter in Scal-holt before Herdis, his wife, came thither to take over the management of all within doors, and she was such a prop and stay there, both as regards the bishopstead and himself, as no other among men was, as long as he was [bishop] in the see. So great was her skill in business that before she had been more than a few winters there there was plenty of everything that was needed, and there was no need to go a-begging for anything, though there were one hundred persons on the estate, and [of these] about seventy or eighty servants.

5. 1. BISHOP Paul soon saw this when he came to the see of Scal-holt, that it would be needful for him to keep up and strengthen and finish a certain thing which the holy bishop Thor-lac had shown to be his will, and towards which he had begun to buy. And this was to provide for the church-bells which Thor-lac had bought for the bishopstead in Scal-holt, and which were the best in all Iceland. He had also got out from abroad with the bells four beams twenty ells long by measure.

2. For this end bishop Paul then got him the man who was the best

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8. ok var honom, Cd. 12. œret nóg, Cd. 20. ok hann, Cd.

Íslande á tré, es Ámunde Árna son hét, at gœra stœpol svá miok vandaðan at efnom ok smíð, at hann bar eige miðr af œllom tré-smíðom á Íslande, en áðr kirkjan siœlf. Hann lét gœra kirkjo uppe í stœplenom, ok rið upp at ganga; ok vígðe hann þá kirkjo enom heilaga Þorláke byscope enn tíunda dag í Iólom, ok bió þá kirkjo at œllo fagrlega, ok feck þar hvet-vetna til þat es hafa þurfte. Hann lét Atla prest, skrifara, penta allt ræfr innan í stœplenom, ok svá biórenn; ok tialda allt et neðra þrennom tiœldom, vel ok fagr-lega; ok svá lét hann skrifa yfer ser hvers leiðe þeirra niðr-setning, hvers þeirra es þar hvíla í stœplenom. Hann lagðe eige minna fé til stœpol-smíðar, at því es hónom hugðesc siœlfom at, an fiogor c hundraða, eða þaðan af meira. Hann keypte cloccor þær í stœpolenn, es enar mesto gœrsemar vóro iam-miklar, at þeim manne Norǽnom es Kolr hét. Hann keypte enn fleire cloccor til stœpolsens, ok svá sam-hringjor tvær uppe í kirkjonne; ok prýdde hána í hví-vetna því es hogom mátte hyggja, bæðe kirkjo ok stopol, í búninge œllom, í brícom ok í crossom, í scriptom, licneskjom ok lœmpom, ok gler-gluggom, ok í byscops skrúðe allz kyns. Hann lét ok stein-þró hœggva ágæta haglega, þá es hann vas í lagðr efter andlát sítt; ok hann lét búa crypt virðolega í stœplenom, þeirra manna es hónom þótte mestr vande á.

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carpenter in all Iceland, whose name was Amund Arne's son, and he had a bell-house *or* steeple made so beautifully wrought, both in its material and in its workmanship, that it carried it over all other wooden buildings in Iceland, no less than the church itself had done before. He had a church made in the upper floor of the steeple, and a staircase to go up thereto, and he hallowed this church to Saint Thor-lac the bishop on the tenth day of Yule, and furnished the church fairly in every way, putting into it everything that was needed therefore. He let priest Atle the scribe [illuminator] paint all the roof inside the steeple and the gable end, and hang it all below with three hangings well and fairly, and over each of the tombs of them that were buried in the steeple he let write who they were that rested there. He laid out no less money in building this steeple, as far as he could bethink himself, than 400 pieces of silver or somewhat more. He bought the bells that were in the steeple, and were the greatest treasures of their size, from a Northern man whose name was Col. He bought moreover other bells for the steeple, two of them being those of the same tone, that are above the church, and he adorned in every way that he could devise, both the church and the steeple, with every kind of furniture, tablets and crosses, and books, and images, and lamps, and glass-windows, and all kinds of bishops' vestments. He also had a noble stone coffin cunningly hewn, wherein he was laid after his death, and he had a *crypt* made in worship-ful fashion in the steeple, for those men whom he thought most closely bound to him.

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2. smíði, Cd. 6. hvet-v.] Cd. 16. því] þat, Cd. 17. brícom] 384; kirkionne, Cd. 20. crypt] emend.; groft, Cd.

[132: 7.]

6. 1. Á ENO þriðja áre byscopsdóms Póls byscops andaðesc Ioan Loptz son, faðer hans, Allra-heilagra-dag, sá maðr es þá vas gæfgaztr á ællo Íslande. Hann virðe ser þat miket niðr-fall vesa, es þá vas þess mannz við misst, es mest mátte hans virðing hefja ok styrkja, ok vas skyldastr til allra manna.

2. En Allz-valdande Goð, es hans gæfo lét ofallt vaxa dag frá dege, en aldregi minka, gǿdde svá hans virðing, at enge maðr hafðe áðr á Íslande orðet af sínom frændom iamn-gæfogr ok tigenn sem hann varð þá af sínom ná-frænda, Þorláke enom helga byscope; af þvi at þá birtesc dýrð hans ok heilagleikr, fyrst fyr norðan land, ok þar efter um allt Ísland, ok æll lænd ænnor þau es í nánd vóro. En þótt Póll byscop yrðe þessom tíðendom fegnare an flester aðrer, þá fór hann svá varúðlega með því mále, at hann hafðe allra hæfðingja ok ena vitrozto manna at-kvæðe fyrer ser um meðferð þessa máls; ok vas þat eige trútt, at eige legðesc sá orð-rómr á af nœckvorom mænnom, at hann vilde þetta mál lítt á loft fǿra af heilagleik ens sæla Þorláks byscops. En hónom kom þó þat til, at hann vilde svá launa Goðe dýrð þá, es hann lét verða á hans dægom, es áðr hafðe aldregi slík orðet, ok at hann vilde þá meðferð alla hafa, es ván vas at Goðe mœnde bazt þyckja. Þótte hónom van*d*-fǿrt með vesa, sem vas, at mundangs-miket være af teket í fyrsto, ok eige mætte at sænno at finna. En enge trúðe fyrr né fram-kvæmðe an hann

6. 1. In the third year of bishop Paul's bishopric, his father, John Loftsson, died on All-hallow-day [Nov. 1, 1197], the man who was then the noblest chief in all Iceland. He felt it to be a great blow to him—the loss of the man who was most able to raise and strengthen his dignity, and was the most bound of all men so to do.

2. But Almighty God, who ever let his happiness and good fortune wax day after day and never grow less, took such care of his renown that no man before in Iceland hath ever received equal honour and dignity from his kinsmen as he got there from his near kinsman bishop Thor-lac the Saint, because it was in his days that his glory and saintliness were shown forth, first in the north-country and afterwards over all Iceland and all other lands that were near. But, though bishop Paul was more glad than any one else of these tidings, he carried himself so carefully in the matter that he would have the vote of all the chiefs and the wisest men before him in dealing with this matter; and there was not wanting a report among some men, that he did not want the matter of the saintliness of the blessed bishop Thor-lac to get abroad. But he acted as he did, because he wished to give God the glory, that he had let that come about in his days the like of which had never happened, and because he wished the matter to be so carried that there might be most hope of God's approval. He thought it to be a matter of difficulty as it was, to set the matter going with a lofty balance, and that there might be found nothing blameworthy in its treatment, but no one believed earlier

14. Emend.; at hann h. allra h. ok hina u. menn f. ser mest um þetta atkvæde ok meðferð þessa máls, Cd. 20. ok] om. Cd.

dýrð ok heilagleik ens sæla Þorláks byscops, þótt hann fœ́re með varúðlegar an aðrer. En þó vas þat allra manna ráð enna vitrozto, með orðsendingo Brannz byscops, at helgr dómr Þorláks byscops være upp tekenn or iœrðo et sama sumar, efter því sem hann hafðe sialfr sagt fyrer í berre vitran Þórvallz prestz á Iólom enom næstom áðr.

3. Efter þing þat et sama sumar, es þetta vas ráðet, sende Póll byscop orð Brande byscope, ok brœ́ðrom sínom, Sæmunde ok Orme; ok sonom Gizœrar Hallz sonar, Þórvalde ok Magnúse; Þórleife Þorláks syne or Hitár-dale, móðor-fœðor Herdísar; Katle syne hans; Þorláke Ketils syne, bróðor Herdísar; Goðmunde preste Ara syne, es síðan varð byscop at Hólom; ok mœrgom œðrom sínom ást-vinom. Póll byscop gœrðe dýrlega veizlo þeim mœnnom es þar kómo; ok vas þar þá síðan tekenn upp or iœrðo heilagr dómr ens sæla Þorláks byscops, ok búet þá um virðolega, sem sómðe, efter for-siá ok fyrer-sœgn Póls byscops; ok fylgðo iarteiner þá þegar þar stórar, sem sagt verðr í sœgo hans; ok vas þat dýrð hans, en gæfa Póls byscops.

4. Et næsta sumar efter vas leiddr í lœg messo-dagr Þorláks byscops um allt land; ok sett fasta fyrer, tveggja dœ́gra. Efter þat sótto marger menn þangat of allt land at dýrka enn sæla Þorlák byscop í vœkom ok fœstom, í bœ́na-halde ok fé-giœfom, ok svá sótto ok þeir menn þangat es í fœrom vóro á hverjom

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nor forwarded more than he did the glory and saintliness of the blessed bishop Thor-lac, though he walked more warily than other men [with regard to it]. Nevertheless it was the opinion of all the wisest men, according to the message of bishop Brand, that the relics of bishop Thor-lac should be translated this summer according as he had himself foretold in a manifest vision of Thor-ward the priest's the Yule next before this.

3. After the Moot the same summer that this was decided upon, bishop Paul sent word to bishop Brand, and to his brethren Sæ-mund and Orm, and to the sons of Gizor Hall's son, Thor-wald and Magnus, and to Thorlaf Thorlaksson of Hot-dale the mother's father of Herdis, to Cetil her son, to Thor-lac Cetil's son Herdis' brother, to priest God-mund Are's son, who was later bishop of Holar, and to many others of his dearest friends. For them that came bishop Paul prepared a costly feast, and afterwards there were taken up out of the earth the relics of the blessed bishop Thor-lac, and bestowed withal as worshipfully as beseemed it, according to the foresight and provision of bishop Paul, and straightway there followed mighty tokens, as it is told in his [Saint Thor-lac's] Life, and the glory was his, but the good-hap was bishop Paul's.

4. The next summer after [1199] the mass-day of bishop Thor-lac was made law throughout the whole land, and a two days' fast ordained withal. After this men sought thither out of all the country to do reverence to the blessed bishop Thor-lac with vigils and fasts, and prayers and gifts, and thither too sought they that were travellers, many

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5. bene] 384; þeirre, Cd. 12. at] á, Cd.

misserom fiol-menner, bæðe út-lenzker menn ok Íslenzker; ok fœ́rðo heit sín þar, es þeir hꜵfðo heiteð, ok seldo í hꜵnd Póle byscope, ok sꜵgðo hónom ser-hverja at-burðe sínna á-heita, ok iarteina þeirra es þeir þꜵ́go á móte; ok vóro hónom þat ofallt fegin-sꜵgor. Þeir bꜵ́ro aller á braut sannar rauner heilagleiks ok dýrðar ens sæla Þorláks byscops, en rausn ok stór-menzko Póls byscops.

5. En þó áðr være mikel virðing Póls byscops sem verðogt vas, áðr upp kœ́me helge Þorláks byscops, þá gœ́dde þat í miok metorð hans, es hann átte sann-gꜵfgaztan móðor-bróðor; ok vætto marger, at et forn-kveðna mœnde sannasc, at 'móðor-brœ́ðrom verðe menn líkazter,' ok þótte þar líkende mꜵrg á gœrasc, at þar mœnde ok svá vesa; af þvi *at* hann gœrðe marga hlute efter því sem enn sæle Þorlákr byscop hafðe gœrt. Hann vas ráðvandr ok rœ́kenn at tíða-gœrð: hann vas meinlæta-samr í fꜵstom ok í klæða-búninge: hann hafðe ok á-kenning allra hluta þeirra, es hann mátte varr við verða, at enn sæle Þorlákr byscop hafðe í sínom hꜵ́ttom; lítilæte, ok olmoso-gœ́ðe; harðlífe, ok þolin-mœ́ðe, sem hvárr-tvegge þeirra varð í raun margre ok mikelle í sínom byscops-dóme.

6. Þá es Póle byscope þótte nockot samnasc ok saman dragasc fiár-hlutr sá, es menn gꜵ́fo af góð-vilja enom sæla Þorláke byscope, þá sýnde hann þat brátt hvat hónom bió í skape. Hann keypte

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every season, both aliens and Icelanders, and paid their vows there that they had vowed, and gave into bishop Paul's hands, and told him every man the cause of his vow, and the token that they received in return, and this was ever glad tidings to him. They all carried away with them true proofs of the saintliness and glory of the blessed bishop Thor-lac and the hospitality and magnificence of bishop Paul.

5. But though the renown of bishop Paul was great as was deserved, before the saintship of bishop Thor-lac was mooted, it made his repute still higher in that he had a mother's brother of true nobility, and many looked for the old saw to come true, that 'a man takes after his mother's brother.' And there were many tokens that it would be so, because he did in many things just as the blessed bishop Thor-lac had done. He was careful in his life and an observer of the offices, he mortified himself with fasts and with regard to raiment, he had moreover a touch of all those things which he could find out that the blessed bishop Thor-lac had in his behaviour, lowly and an almsgiver, living plainly and long-suffering, as in both [him and his foregoer] was proved by trials many and great during their bishoprics.

6. When bishop Paul thought that sufficient money had been gathered and brought together, of that which men gave out of their goodwill to the blessed bishop Thor-lac, then he quickly made manifest what he had made ready in his mind to do. He hired that goldsmith, whose name

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10. vætto] vænto, Cd.

þá síðan við goll-smið þann es Þórsteinn hét, ok þá vas hagaztr maðr at malme á ǫllo Íslande. En svá urðo til-fǫng af hans hende, at ecke skorte þat es hafa þurfte til þeirrar smíðar es hann vilde smíða láta. Hann lét taka til scrín-gœrðar; ok lagðe þar til œr-grynne fiár í golle ok gim-steinom ok í brendo silfre. Hann lagðe þar ok eige minna fé til scríns ok smíðar-kaups, með tillǫgom annarra manna, an fiogor hundrað hundraða. Þat smíðe vas miok svá vandat, (svá) at þat bar eige minna af ǫðrom scrínom, þeim es á Íslande vóro, um fegrð an um vǫxt; ok vas þat betr an þriggja alna; en ecki vas annat betr an alnar langt þeirra es þá vóro á Íslande. Enge man spyrja þess vitra manna es scrínet sér, hvert stór-menne sá maðr hefer veret, es þá gœrseme hefer gœra láteð; eðr til hvers hann hefer ok fœ́rr veret fyrer efna saker.

7. 1. Á DOGOM Póls byscops kom útan af Grœ́n*a*-lande Ioan byscop, ok vas í Aust-fiǫrðom um vetrenn; en kom síðan á ofan-verðre Langa-fǫsto í Scála-holt á fund Póls byscops; ok kom þar at Scír-dege; ok vígðo þeir báðer mikenn crisma; ok hǫfðo þeir margar tǫlor trúlegar, ok spaklegar rœ́ðor sín á miðle. Póll byscop tók við hónom með enne mesto sœ́mð, ok veitte hónom virðolega veizlo meðan hann vas; en leyste hann á braut með mikelle stór-menzko, bæðe í fé-giǫfom, ok í annarre virðing. Ioan byscop gaf mǫnnom ráð til, hverso vín skal gœra

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was Thor-stan, and who was the most skilful worker in metal of all Iceland. And so abundant were the bishop's supplies that there was no lack of anything that was needful for the work which he wished to have wrought.

He let a shrine be wrought, and furnished therefore abundantly moneys in gold and gem-stones and burnt silver. He laid out no less money upon the shrine and the hire of the smiths, with the contributions of other men, than four hundred pieces of silver. This shrine was so beautifully wrought, that it no less excelled all other shrines that were in Iceland in beauty than it did in size, and it was more than three ells long, and there was no other longer than an ell of all those that were then in Iceland. No wise man who sees this shrine can question how magnificent a man he must have been who could have had this treasure made, or what wealth he must have had to have begun such a work.

7. 1. In the days of bishop Paul there came out of Green-land bishop John, and he abode the winter through in East-frith, and then came to Scal-holt at the end of Lent to the bishop Paul; and he came thither on Shear-[Thurs]day [April 3, 1203], and both the bishops hallowed much anointing oil *or* crisma, and they held many confidential talks and laid wise plans between them. Bishop Paul received him with the greatest honour, and gave him a worshipful feast while he was there, and led him on his way with great magnificence, both in gifts and other marks of honour. Bishop John taught men how to make wine out of crow-berries, accord-

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2. malme] 384; malan, Cd. 4. lagðe] lagðesc, Cd. 5. ogrynne, Cd. 6. skrínis, Cd. 17. mikenn crisma] 384; biscopar, Cd. (?).

[135: 10.]

af krœ́ke-berjom, efter því sem Sverrer konungr hafðe hónom fyrer sagt. En svá bar til, at þá et næsta sumar efter gat nær hvarge ber á Íslande: en sá maðr es Eirikr hét, ok bió skamt frá Scálaholte á bœ́ þeim es heiter á Snorra-staðom, bar saman nockot vín, ok varð vel, á því eno sama sumre. En Ioan byscop fór til Noregs ok síðan til Róms, ok rœ́dde hver-vetna, þar sem hann kom, frá rausn ok tign Póls byscops.

2. Á dægom Póls byscops, þá es Gizœrr Hallz son hafðe læg-sægo, þá geck mest af ser ranglæte manna um alner, bæðe útlenzkra ok Íslenzkra manna, at eige þótte svá lengr vesa mega. Gaf (þá) þat ráð til Póll byscop, at menn skylde hafa stikor, þær es være tveggia alna at lengð; styrkðo þá aðrer hæfðingjar með byscope, Gizœrr ok syner hans, Þórvaldr, ok Hallr, ok Magnus, þat mál; einneg brœ́ðr hans, Sæmundr, es þá vas gæfgaztr maðr á ællo Íslande; ok Ormr, es bæðe vas læg-spakr ok at flesto forvitre; ok aller hæfðingjar; ok vóro þá læg á lægð efter því sem ofallt hefer haldesc síðan.

3. Á eno siaunda áre byscopsdóms Póls byscops andaðesc Absalon erki-byscop í Danmærk, Benedictus-dag; ok á því eno sama áre andaðesc Brandr byscop, Sixtus-dag, þá es hann hafðe byscop vereð átta vetr ens fiórða tigar, enn meste skærungr. Efter andlát Brannz byscops kœro Norðlendingar til byscops Goðmund

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ing as king Swerre had told him. And it happened the next summer [1203] after there were berries almost everywhere in Iceland; and a man, whose name was Eiric, who dwelt a short way from Scal-holt at the homestead that is called Snorre's-stead, made some wine out therefrom, and it turned out well. But that very summer bishop John went to Norway and thence to Rome, and everywhere he came he spoke highly of the hospitality and dignity of bishop Paul.

2. In the days of bishop Paul, when Gizor Hall's son held the Law-speakership, there arose very much unrighteous dealing as to the ell, both among aliens and Icelanders, so that men thought it not to be borne any longer. Then bishop Paul gave this counsel in the matter, that men were to have for a measure sticks *or* yards two ells length. Then other chiefs lent their might with the bishop to the forwarding of this measure, Gizor and his sons, Thor-wald and Hall and Magnus, as well as his brothers, Sæ-mund, who was then the most noble man in all Iceland, and Orm, who was both a good lawyer and skilled in most other knowledge, and all the chiefs, and it was then made law as it hath been maintained ever since.

3. In the seventh year of the bishopric of bishop Paul, Absalom, arch-bishop in Denmark, died on Bennet's-day [March 21, 1201], and in the same year bishop Brand died on Sextus-day [Aug. 6], and he had been bishop eight winters of the fourth ten [38], and was a great paragon. After the death of bishop Brand, the North-countrymen chose for bishop priest God-mund Are's son, and bishop Paul gave him his writ to arch-

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2. hvarge] emend.; hverge, Cd. 12. at] add. 384. lengð] ok motto þat menn mikit ok kvaðust under þat mál (sic), add. 384. 13. ok Hallr] add. 384.

[136: 11.]

prest Ara son, ok feck Póll byscop hónom bréf sín á fund Eiriks erki-byscops; ok vas Goðmundr vígðr til byscops í Þróndheime x nóttom fyrer Ioans messo byscops; ok vas þá Hákon konungr í Norege, son Sverriss konungs. Goðmundr byscop fór til Íslannz et sama sumar, ok kom í Aust-fiærðo, ok fundosc þeir Póll byscop, ok gœrðo mikla sœ́mð sín í miðle í veizlo ok fé-giæfom. Síðan fór Goðmundr byscop til Hóla, ok sat þar at stóle með ó-hœ́gendom enom mestom fyrer margs saker. Auðræðe urðo brátt eige mikel, en af-venzlor þótto varla með mikelle stillingo: en þeir sem fyrer urðo, virðo hann heldr stirðan ok stríðan í sínom boðorðom: en því vin-sælle varð Póll byscop ok ástsælle við alþýðo lannz-manna, sem menn sǽ hver-vetna hans for-siǽ, en hœ́gende hans viðr-vistar ok boðorða við alla þá es til hans ǽtto (at) hníga; ok æsto ser slíks yfir-boða aller lannz-menn ef koste ætte.

4. Póll byscop let telja í þeim þrimr fiórðungom lannz, es hann vas byscop yfer, kirkjor þær es at skyldo þurfte presta til at fá: ok hann lét presta telja, hve marga þyrfte í hans sýslo; ok vóro þá kirkjor xx ok cc tírœð; en presta þurfte þá x miðr an ccc tí-rœ́ð. En því lét hann telja, at hann vilde leyfa útan-ferð prestom, ef œ́rner være efter í hans sýslo: en hann vilde ok fyrer siá, ef svá felle, at eige være presta-fátt í hans sýslo, meðan hann være byscop.

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bishop Eiric, and God-mund was hallowed bishop in Thrond-ham ten nights before bishop John's-mass [April 13, 1203], and Hacon, son of king Swerre, was then king in Norway. Bishop God-mund came back to Iceland the same summer and came to East-frith, and then bishop Paul and he met, and they paid each other much honour in feasts and gifts. Then bishop God-mund went to Holar, and sat there in his see with the greatest discomforts on many accounts. His means soon became small, but the outgoings were hardly deemed moderate. And all that came in the way with him, held him rather stern and stiff in his commands. But bishop Paul waxed ever in love and friendship with the whole commonalty of the land, as men saw his prudence in everything, and his easiness in what he required and commanded to all that were in obedience to him; and all the people of the land would fain have had such a governor over them if they could have had their choice.

4. Bishop Paul had the number of the churches taken, that there was need of priests for, in the three Quarters of the country over which he was bishop, and he had the priests numbered, how many there were needed in his diocese. And there were two hundred and twenty churches, ten-told, and there were needed of priests ten less than three hundred, ten-told. And he had them numbered for this reason, that he wished to give priests leave to go abroad if there were enough left behind in his diocese, and he wished also to provide, if need were, that there should be no lack of priests in his diocese as long as he was bishop.

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1. Eiriks] emend.; Einars, Cd. 12. sǽ] 384; siá, Cd. 13. æsto] æsktu, Cd. 16. at skyldo] 384; hann þurfte, Cd.

[137: 12.]

5. Á eno tolfta áre byscops dóms Póls byscops urðo þau tíðende, es mikels vóro verð: þá andaðesc Gizœrr Hallz son tveim nóttom fyrer Óláfs-messo. Um hann mælte Sæmundr, bróðer Póls, þeim orðom, at hann være 'hrókr allz fagnaðar hvarge es hann vas staddr.'

6. Þá kom eldr upp í Heclo-felle et þriðja sinn þrim*r* nóttom fyrer Ambrosius-dag of vetrenn efter.

8. 1. PÓLL byscop vas svá mikell gæfo-maðr, at hónom gengo nálega aller hluter at sólo enn fyrra hlut æve sínnar; ok † þá hann svá þat sem nú má nackvat heyra í hiúkolfe þeirrar frá-sœgo es ek hefe frá sagt, eige marga hlute hiá því sem emne ero til, at hann þótte œllom mœnnom ást-goðe. En Allz-valdande Goð gœ́dde hann því meirr es ofarr vas, bæðe at auðrœ́ðom ok mann-virðingom. En ef þat ætla nockorer menn, at fyr ástar saker hafa ek meira af teket um frá-sœgn of líf Póls byscops an emne sé til seld, þá geta þeir eige rétt; þvi at þat stendr mer meirr í hog at ek hafa mart merkilegt láteð efter liggja í frá-sœgn hans æve, fyrer fá-frœ́ðes sœkom ok ú-gá, ok lete at ríta, heldr an þat, at ek hafa ne-eitt loget í frá-sœgn.

2. Þann gæfo-hlut bar enn Póle byscope til handa þá es mœnnom þrœngðe ó-áran, ok biloðo mœnnom sœ́ð ok sæ-fœng, ok vel flestr

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5. In the twelfth year of the bishopric of bishop Paul there came to pass these tidings which were of great concern. There died Gizor Hall's son two nights before Olave's-mass [July 27, 1206]. Of him spake Sæ-mund Paul's brother these words, that he was 'a rook *or* corner-stone of all merriment wherever he was present.'

6. Then also three nights before Ambrose-day the following winter [Dec. 4, 1206] there came up fire [was an eruption] in Hecla-fell for the third time.

8. 1. BISHOP Paul was such a fortunate man, that well-nigh every-thing went sun-wise [happily] with him in the earlier part of his life; and [this also he had] as may be heard in some degree in the [body *or* hull] of this story, I have told above, and there is nothing therein but what is true, that he became, as it were, the idol *or* teraph of all men. And Almighty God blessed him the more the longer he lived both in wealth and honour.

But if any one should think that, for love's sake, I have adorned the story of the life of bishop Paul more than there was any ground for, they do not guess right, for this rather sticks in my mind, that I have left out many notable things in the story of his life, by reason of lack of knowledge or by carelessness and laziness in writing, rather than that I have lied a whit in my story.

2. This happy plan moreover bishop Paul took up, when men suffered stress of bad seasons, and lacked crops and fish and most other winter

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10. þá . . . þat] ? this is somehow wrong. hiúkolfe] what is this? 12. hann] 384; þat, Cd. ást-goðe] *or* ást-góðe, Cd.; astgoðr, 384. 15. of líf] emend.; æve ok lífs, Cd. 16. geta] emend.; gera, Cd.

[137: 12.]

vetrar við-búnaðr, ok ræskoðosc af því for-lag fénaðar fyrst, ok síðan manna: þá tók hann þat ráð, með ásiáð Þórvallz Gizœrar sonar ok annarra vitra manna í sínne sveit, at heita á Goð ok helga menn til ár-bótar, ok syngja þriú *Pater Noster* hvern dag til dýrðar Goðe í minning ens helga Þorláks byscops, ok gefa hans dag um sumaret sauða-nyt at morgin-mále, ok vændol heys af kýr-fóðre hverjo, en mærk af miœl-vætt hverre: ok kom aldrege síðan hallære meðan hann lifðe.

9. 1. EN af þvi at Goð vill eige ofallt efter-læte eino reyna sína ást-vine; heldr vill hann sína menn al-gœrva verða láta í freistnenne ok mann-raunonom, ef vel standasc, sem hafa rauner af orðet:—

2. Nú es Póll byscop skein í þeim blóma, at hans virðing ok vegsemð geck ofallt í væxt; en Herdís aflaðe þeirra hluta allra í sínom skærungskap ok forsiáð, es staðrenn þurfte, í ællom gœrninge þeim es hafa þurfte; (þvi) at hon vas í allre um*b*-sýslo nákvæmzt þeirra mála, es þærf vas heima at stað, ok at ællom æðrom búom þeirra es byscop átte: bærn þeirra gœrðosc at-gœrve-menn þegar á unga aldre: Loftr í hagleik ok lærdóme, ok vitrleik; Ketill í skilningom ok rite; Halla í verknaðe ok bóc-frœðe; Þóra í hlýðne ok ástseme. En af þvi *at* Goð mæler svá í Goð-spialle, at allt mál skal standa í tveggja eðr þriggja vitne, þá berr-ek framm

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provision, whereby there came about first a lack of food for beasts and afterwards for men,—then he took this counsel, by the good-will of Thor-wald Gizor's son and other wise men of his fellowship, to vow to God and the saints for bettering of the seasons, to sing three *Pater-nosters* every day to the glory of God and the memory of Saint Thor-lac the bishop, and on his day in the summer to give at the morning-meal the milk of his sheep and a bundle of hay from each cow's fodder, and a mark *or* half-pound out of each half-hundred weight [to the poor]; and there came never any famine more as long as he lived.

9. 1. BUT inasmuch as God will not always try them whom He loveth with indulgence only, but will rather by temptation and trials make His servants perfect, if they stand fast, as there have been many ensamples:—

2. Now when bishop Paul was shining in such bloom that his worth and wealth were ever increasing, and Herdis was gathering in all kinds of things with her husbandry and prudence, which the estate stood in need of, with all the stewardship that was needful; for she was the most notable housewife in all those matters of business that there was a call for upon the estate at home or at any other of the homesteads that the bishop owned: their children became at once in their young years skilful: Loft in handicraft and learning and wisdom, Cetil in skill and handwriting, Halla in working and book-lore, Thora in obedience and love. Now inasmuch as God speaketh thus in the Gospel, that anything that is said shall be established by two or three witnesses [John viii. 17], I

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1. ræskoðosc] emend.; rostaðest, Cd. 5. í] add. 384. 12. af orðet] read, á orðet? 16. í allre] 384; allra, Cd. 17. mála, es þærf vas] emend.; manna es þar var, Cd. 20. skilningom] thus; *skill*, handicraft?

[138: 13.]

með mer vitne Ámunda smiðs, es bæðe vas merkr ok rétt-orðr. Hann kvað víso þessa—

Loft efler Goð gifto (gengr fæst af því) hæstre:
Kœ́nn styðr krafte sínom Ketils lán iaofurr mána:
Œ́ztr lér æve baztrar allz dróttenn þer, Halla!
Dýrr magnar þrif Þóro þengell haofoð-engla!

Slíko geck of þeirra hage ofallt, meðan þau aótto of heilt at sitja.

10. 1. EN þá es Póll byscop hafðe seteð at stóle tolf vetr í Scála-hollte, varð sá at-burðr, at Herdís fór heiman, várit efter Pásca, í Skarð til búss þess es þau byscop aótto; ok skylde hon taka hiónom, ok um aðra hlute þá sýsla es þar þurfte. Henne fylgðo baorn hennar tvau, Ketill, ok Halla; en heima vas með byscópe Loftr ok Þóra.

En þá es Herdís vas í Skarðe, þá gœrðe vatna-vaoxt mikenn, ok gœrðe aóna Þiórs-aó ó-reiða: en hon vilde heim koma at nefndom dege, af þvi at mart vas þat heima ó-ráðet es ætlað vas at hennar skylde bíða. Lét hon síðan sœ́kja skip, ok fœ́ra til árennar; ok fara þau síðan til skipsens, Herdís, Ketill, ok Halla, ok Ioan bróðer Herdísar; ok Biaorn hét prestr capalín byscops sá es þeim fylgðe: [Sigfús prestr Grímsson]; Þórsteinn hét diacn or Skarðe; Goðrún Þóroddz dótter ok systor-dótter Herdísar. Yfer aóna fór fyrst Ketill

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will set forth with one the testimony of A-mund the Smith, who was a man both of rule and truth. He made this verse—

God magnifies Loft with the highest gift, there is no stint therefrom,
And the King of the Moon increases Cetil's estate by his power,
And the Lord of all bestows a most blissful life on the Halla,
And the dear Prince of the Archangels makes Thora thrive mightily.
[See Corpus Poet. Bor. ii. 282.]

So it went with them ever in their life till the day that they were visited by misfortune.

10. 1. Now when bishop Paul had been at his see twelve winters [1207], it happened that Herdis went from home in the spring after Easter to Scard, to a homestead the bishop had there, and she was going to get servants and busy herself with other matters that were needful there. Two of her children, Cetil and Halla, went with her, but Loft and Thora were at home with the bishop.

But when Herdis was at Scard there came a great flood, and the river Steer-water *or* Theorso could not be ridden. But she wished to get home at the day she had named, because there was much at home unsettled, which it was meant should wait her coming. So she had a boat got and taken to the river, and they went down to the boat—Herdis, Cetil, and Halla, and John Herdis' brother, and a priest named Beorn chaplain of the bishop that served them, Sig-fus Grimsson the priest, a deacon of Scard named Thor-stan, Gud-run Thor-odd's daughter and Herdis' sister's daughter. Cetil and Beorn went across the

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6. magne, Cd. 19. kapellan, Cd. 20. Sigfús prestr Gr.] add. by conj., see the following.

[139: 13.]

ok Biœrn, farar-skiótar ok reiðingar þeirra. Þá týndesc reið-hestr Herdísar. Et œfsta sinn es yfer ǽna skylde fara, vas á skipe, Sigfús prestr Grímsson, Þórsteinn diacn, Herdís ok Halla ok Goðrún, en veðr nockot byljótt. En es þau kómo í straum þann es skamt vas frá lande, því es þau skylde til fara, þá barsc þeim á, ok kastaðe skipeno under þeim: en þau fóro œll í kaf; ok kómo œll upp síðan: ok vas þat heyrt til beggja þeirra mœ́ðgna, at þær sungo, ok fǽlo sik ok sáler sínar Goðe Almǽtkom á hende. Skilðe þar þá feigan ok ú-feigan: Sigfúse sveif at lande; en Herdís, Halla, ok Goðrún drucknoðo, ok Þórsteinn diacn; en Sigfúss vas þrekaðr miok es hann kom at lande; en ecki vas þeirra manna á lande es knáleikr vas yfer. En Almáttegr Goð emnðe œll sín fyrer-heit, sá es því hefer heiteð, at hann mœnde 'gefa huggon með hverjom harme;' ok (at) 'hann mœnde einskis framar freista, an hverr mœnde bera mega, þess hann býðr.' Ok sýnde Goð þat hvárt-tveggja í þessom enom hœrmolega at-burð: þá huggon bar at með harme, at enn sama dag fundosc œll lík þeirra manna es þar hœfðo faresc: ok vas sú huggan þá mest þeim es efter lifðo. En þat vas þó lítt með *g*líkendom, nema Goð gæfe af sinne milde ok miskunseme; af þvi at svá vas vatna-vœxtr mikell, at fǽm nóttom síðarr rak hestenn í Vestmanna-eyjar þann es þar hafðe faresc.

2. En es þesse tíðende kómo til eyrna Póle byscope á náttar-

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river first, their horses and harness, and Herdis' riding horse was lost then. The last time, when they were to cross, there were on board the boat, Sig-fus Grimsson, Thor-stan the deacon, Herdis, and Halla and Gud-run, and the weather was somewhat squally. And when they got into the current, and were a short way from the shore they were about to go over to, they foundered, and the boat sunk under them, and they all went to the bottom, and all came up again, and both mother and daughter were heard to chaunt and commend themselves and their souls to God Almighty's hand. And there they that were to die, and they that were to live, parted: Sig-fus was driven ashore, but Herdis, Halla, and Gud-run were drowned, and Thor-stan the deacon; but Sig-fus was much spent when he came ashore, but there was no man ashore that gave any help to them.

But Almighty God fulfilled all His promises, He that hath promised that He would 'give comfort with every grief,' and that 'He would try no one more [heavily] than he could bear' [by that which He lays upon him] [1 Cor. x. 13]. And God showed this in both ways in the grievous mishap, for comfort came with grief, in that all the bodies of them that were drowned were found the same day, and this comfort was very great to them that survived, and yet it was little likely [that it could have happened], save God of His goodness and grace had granted it, for there was such a great flood, that a few nights later the horse that had drowned there was driven up on the West-men-isles.

2. But when these tidings came to the ear of bishop Paul suddenly at

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3. prestr] add. 384. 9. Sigfúse] 384; Sigfús, Cd. 12. endi, Cd.
15. býðr] *or* bíðr? 16. bar at] emend.; bratt, Cd. (b^r^at).

[139: 13.]

þele váveiflega, þá sýndesc ǫllom, at Goð hefðe nær ætlað, hvat hann mœnde bera mega: hann mátte ecki matar neyta; ok hann hafðe eige svefn áðr líken vóro niðr sett; en þó leitaðe hann alla at gleðja í því es hann mátte. En þó má hverr ætla, hvílíka mann-raun hann hafðe; hafa misst með hǫrmungo mannzens þess, es hann unne mest; en siá í sí-fello hrygð á bǫrnom sínom ok ǫllom þeim es hann átte fyrer at hyggja. Stillilega fór hann með allre efter-gœrð efter þær, bæðe í fé-giǫfom við kenne-menn, ok svá við fátœka menn; ok sá hann þat sem vas, at um allt þat es miklo varðar, es 'betre sígande arðr an svífande.'

3. Ár-tíð Herdísar ok þeirra manna, es líf sítt léto með henne, es xiiij nóttom efter Crucis-messo um váret; ok vas þat margra manna skylda, lærðra ok ó-lærðra, at minnasc hennar svá rœkelega ok ástsamlega sem enna skyldozto náonga, fyrer sakar margra hennar dýrlegra mat-ráða.

4. Póll byscop veitte Þorláke, bróðor Herdísar, mikla huggon, bœðe í orðom ok stórmannlegom fé-giǫfom, þeim es hann gaf hónom; ok virðe (hann) í ǫllom hlutom ecki minnr an áðr hann misste hennar við: huggaðe byscop Þorlák ecki miðr efter frá-fall hennar an sítt lið. Þóra dótter hans tók til forráða fyr innan stock efter frá-fall móðor sínnar, með ást-samlegre ásiá fǫðor síns; ok vas hon þá eige ellre an xiiij vetra gǫmol, ok bar hon þat þó framm, svá at þeim virðesc ǫllom bazt at hennar hǽttom, sem kunnazt vas.

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the dead of night, then it was manifest to all that God had measured close what he could bear. He could not taste any food, and could get no sleep before the bodies were buried, though he tried to cheer up as much as he could. But yet any one may tell what a trial he had, to have lost so grievously the persons he loved best, and to see sorrow continually in his children and in all those that he had to care for. He did all that had to be done for the dead with composure, both as regards fees to the clerks and also to the poor, for he perceived this, which is true enough, that in such matters 'a sinking plow [i.e. deep plow] is better than a swaying one.'

3. The anniversary of Herdis and them that lost their lives with her is fourteen nights after the Invocation of the Cross in the spring [May 17, 1207]. And it was many men's duty, both clerk and lay, to remember her [pray for her soul] as warmly and lovingly as their nearest kinswoman, because of her many housewifely charities [on their behalf].

4. Bishop Paul gave great comfort to Thor-lac Herdis' brother, both in words and in munificent gifts which he gave him, and held him with no less esteem than before he lost her; the bishop cared for Thor-lac no less than for his own children after her death.

Thora, bishop Paul's daughter, took the management of all indoors after the death of her mother, with the loving supervision of her father, though she was no older than fourteen years of age; and she carried all on so well that they that were best acquainted with her ways of management esteemed them the best.

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10. svífande] emend.; snuande (i. e. suiuande), Cd. 19. byscop] emend.; ħ (ħ = bp.), 384. Þorlák] emend.; Ꝥallt, Cd. (Ꝥallt *for* Ꝥlac). 23. at] add. by emend.; hennar h., Cd. 24. vas] voro, Cd.

[140: 14.]

Byscop drap svá brátt yfer harm sínn, þann es hann hafðe beðet, at flester menn þóttosc lítt á finna. En þó mego aller (menn) þat at *g*líkendom ráða, at því olle meirr þolin-mœðe hans, ok at hann vilde sœma við alþýðo í síno blíðlæte, an þat, at hónom genge or hog sá harmr meðan hann lifðe.

11. 1. PÓLL byscop lét sialdan, nema þá es hótíðer være, kenna kenningar hiá því sem áðr vas; ok virðe hann þá enn ællom meira um vesa at sialdan næðe. En hann lét nálega hvern helgan dag tvær messor syngja: fióra daga kende hann sialfr kenningar á hverjom tolf mánoðom, Ióla-dag enn fyrsta, ok Miðvico-dag enn fyrsta í Fæsto, Scír-dag, ok Kirkjo-dag, en þvi at eins fleire daga, at hónom þœtte nockor nauðsyn til bera.

En því get ek slíkra hluta við, es glíkt hafa gœrt þeir menn es orð-vandazter ero ok vel kunnande, ok þat er*o* mest góðe þeim es efter lifa, at menn mege þeirra dœme sem flest vita, es ællom sé gótt efter at glíkja.

Á hverjom gistingar-stað hafðe hann for-mála sialfr, eða feck annan mann til, þá es hann hafðe yfer-fær um sýslo sína nockor.

2. Þiónoðo hónom ymser menn: fyrst Þórkell prestr Hallz son, góðr kenne-maðr ok ráð-vandr, nockora vetr, unz hann rézc (í)

The bishop so soon got the better of the grief that he had suffered, that many men thought there was little trace of it to be seen in him: and yet every one can clearly understand that it was more his long-suffering and his wish to appear cheerful to the people than because his sorrow ever went out of his heart as long as he lived.

11. 1. BISHOP Paul would seldom, in comparison with the former ways, save it were a high-day, preach a sermon, for he thought that they would care more for it if they could seldom get it; but he had two masses sung well-nigh every holiday, he himself preached a sermon four days every twelve-month, the first day of Yule, and the first Wednesday of the Fast [*Ash-Wednesday*], Shear-[Thurs]day, and the day of the [dedication of the] church, and only on any other day when he thought there was some need [to say somewhat].

And I put this down for this reason, that other most scrupulous and careful men have done likewise, and it is the greatest good for them that shall come afterward, that they may know as many ensamples as possible of such men's doings, for there is good to be got out of all.

At every place where he took quarters he himself made a discourse, or set another to do so, when he was holding his visitation in any part of his diocese.

2. Several men were his chaplains; first the priest Thor-kel Hall's son, a good clerk and upright man, for some winters, until he entered the

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3. at hann] þat hann, Cd. 4. sœma] 384; sæmda, Cd. 7. virðe] 384; unde, Cd. 10. dag enn fyrstan, Cd. 14. glíkt] emend.; olikt, Cd. ('g' faded in archetypus). 15. orð-vand.] emend.; auð-v., Cd. kunnande] kunnu, Cd. 19. nockor] emend.; nockut, Cd.

canoca setr. Efter þat þiónaðe hónom Leggr prestr siau ǫ́r; en síðan Norðlenzkr prestr sá es Biǫrn hét, lítell maðr vexte, en þó vitr ok vel lærðr ok fóstre Brannz byscops, hann fór útan síðan. Efter þat þiónaðe hónom Brandr prestr Dalcs son, es áðr hafðe enn byscopom þiónat, Brande ok Goðmunde byscopom. Ketill prestr Hermundar son vas ok hans þiónosto-maðr, áðr hann andaðesc; ok hann varð-veitte at staðnom cór ok kenne-menn efter frá-fall Póls byscops. Af því léto ener fyrre byscopar enn sama ser þióna ofallt, hverr þeirra, at þeir sýndo staðfeste ok iamnlynde skaps síns í því sem í mǫrgo ǫðro. En því let Póll byscop ser ymsa þióna, at hónom þótte því betr, es fleire tignaðesc ok gǫfgaðesc af hónom; en hvers sœ́mð vas með góðre virðingo meðan hónom þiónaðe, hvat sem fyrer lagðesc síðan.

12. I. Í ÞANN tíð (es) Herdís andaðesc, tóko til vandhœ́fe mála Norðlendinga, Goðmundar byscops ok Kolbeins Tuma sonar. En svá sem vitað es, at alla lannz-menn tóko með miklom ó-hœ́gendom þeirra vandreðe, þá sat þó Póll byscop fyrstr allra manna fyrer þeim vanda, es ecki vas áðr . . . í Norðlendinga fiórðunge. En hann vas í svá vandan sess komenn um þat mál; þvi at erki-byscop hafðe sent hónom bréf sín með insiglom, at hann skylde styðja ok styrkja, efter því sem hann hefðe fǫng ok fœ́re á, mǫ́l Goðmundar byscops: en Kolbeins mál studdo marger ást-viner Póls byscops, ok frændr ok tengða-menn, þeir es

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Order of Canons. After that priest Leg served him seven winters; and afterwards a North-countryman called Beorn, a man of small stature but wise and well-learned, and a foster-son of bishop Brand; afterwards he went abroad. After that priest Brand Dalc's son served him, who had before served bishops Brand and God-mund. Priest Cetil Her-mund's son was also his servant [chaplain] before he died, and he took care of the choir of the cathedral and the clerks there after the loss of bishop Paul. The former bishops let the same chaplains serve them all through, each of them, that they might show the steadfastness and evenness of their temper in this as in much else. But why bishop Paul changed his chaplains was, because he thought it better that many should get rank and honour from him, and each man was in good esteem while he served him whatever might happen afterward.

12. I. At the time Herdis died, the case of the Northlanders between bishop God-mund and Colban Tumesson began to get troublesome, and as is well known, all the men in this country gat great distress through these troubles. But bishop Paul bore the brunt of these troubles before any one else . . . , not before in the Northlanders Quarter. And he was in such troublesome position *or* sore stress in this matter, because the archbishop had sent him his letter with his seal that he should stay and strengthen, as far as his power would go, the side of bishop God-mund, while many dear friends of bishop Paul supported

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6. Herm.] 384; Hamundar, Cd. 7. cór] 384; conor (!), Cd. 11. -oðosc (indic.), Cd. 18. . . .] something either missing or wrong.

hann vilde í ꜵllo ástúð sýna, en mátte ecki at gœra. En þeim rǽðom vas eige hœ́gt saman at koma, es Goðmunde byscope þótte ser ecki veitt vesa, nema Póll byscop stœ́ðe á ꜵndorðan meið með hónom; ok hann virðe hvártke mennena né lannzlꜵgen, en forboðaðe eða bann-sette hvern þeirra es nockot vildo móte hans vilja gœra: en Póll byscop vas í mꜵrgo sinne góðr í biðom, þótt eige være allt efter því gœrt sem hann sá at bazt sómðe; ok gœrðe hann ser ok Goðe þann veg marga at ávexte, † at (hann) hirte aðra hóglega; en þó nento eige aðrer ofallt ílla at hafa. En Goðmundr byscop vægðesc eige við þá menn meirr es í Póls byscops sýslo vóro, at eige forboðaðe hann þá eðr bann-sette, þegar es þeir dœ́mðo þá dóma es hónom vóro eigi (við) skap, þótt lꜵg-dómr være. En Póll byscop lét eige þau um-mæle bíta menn; en þó lagðe hann á hꜵnd þeim nockora lítla script, til varúðar þeim mꜵnnom es fyrer því urðo eðr á-netjoðosc hans banne; af þvi at hann unne betr sínom mꜵnnom † at hafa . . . heldr an sitja í nockorom ótta hvárt þeim mætte þat nockoð granda eðr ecke.

2. En es þeirra vandræðe gengo svá miok af ser, at þeir ǽtto bardaga þann es Kolbeinn fell í, ok marger aðrer neyter menn, bæðe lærðer ok ó-lærðer, en léto vine sína þeir es efter vóro . . . . En efter þat gœrðo þeir byscop at-farar at þeim es efter lifðo ok

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the side of Colban and kinsmen and relations of his own to whom he wished to show lovingkindness withal, yet he could do nothing. But it was no easy thing to make these matters right, inasmuch as bishop God-mund did not think himself upheld, unless bishop Paul stood in the forefront with him, and he defied both men and the laws of the land, and interdicted and excommunicated every one that would do anything against his will. But Paul was oftentimes a patient man, even though all was not done as he wished and as he saw it ought to be, and in this way he brought many to good fruit towards himself and God, and to others he gave gentle penances. Nevertheless they could not bear always to be in wrong; but bishop God-mund did not pay any more regard to those men that were in Paul's diocese, but interdicted them and excommunicated them as soon as they gave any judgment that was not to his mind, even though it were the lawful judgment. But bishop Paul would not let these sentences bite men [deep], but yet would lay upon them some small penance, for the safety sake of those that came under or were inmeshed in God-mund's cause, for Paul liked rather that those under his charge should undergo some [slight penance] rather than sit in terror as to whether the bishop's sentence might take effect in them or not.

2. But when the troubles ran so high that there was a battle wherein Colban and many other good men, both clerk and lay, fell [Sept. 9, 1208], and they that survived lost their [friends]. And after that the bishop and his men made an attack upon the survivors and the next-of-kin to

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1. en m. ecki at gœra] conj.; miok þeim ecka, 384, Cd. (corrupt). 3. ondverðan, Cd. 9. Somehow wrong. 17. . . .] corrupt; 'tvo goð,' Cd.; nockoð, 384. The text is here unsafe. 21. vine sína] conj.; limar sínar, Cd. . . .] something missing.

[142 : 15.]

nánazter Kolbeine ok stœkðo þeim í braut, en eignoðo ser ǫll þeirra fé, en kǫlloðo þá í banne. En es Póll byscop varð þessara ó-tíðenda víss, þá bað hann sína vine, at þeir skylde eige gœra bráða at-fǫr at þeim. Ok bar þat til þess at hann vilde vænta at 'blóð-nætr sé hverjom bráðaztar,' ok þat mœnde sannasc sem mælt es, ok ætlaðe með meire stillingo ok ráðe faret verða, ef lengr være biðat. En hann vætte í ǫðro lage at Goðmundr byscop mœnde mis-smíðe á siá, hve miket at vas orðet, ok munde bióða góð boð til sættar ok sœ́mðar þeim es til efter-mála-vóro. En es þat drógsc undan; en spurðesc í ǫðro lage ágangr þeirra á hendr mǫnnom, ok rǿn ok áverkar ok allz-kyns ó-hætter nálega, þá sende Póll byscop capalín sínn Biǫrn til fundar við Goðmund byscop, at biðja, at hann leiðrétte ok lægðe vandræðe þeirra með yfer-bótom; ok bauzc til under-stǫðo með hónom aðallega sem þyrfte—ef hann drœ́gesc eige sialfr undan—sínn góðvilja ok sín efne þau es hann hefðe fǫng á, í auðræðom eða í ǫðrom til-lǫgom. †Vas þat auðsýnt .... let-orð Póls byscops norðr-farar hǫfðingja fyrst um hausteð, meðan harmr manna vas nýjaztr ok † sízt dofnaðr af sárleik manna missis..... En síðan vas þess leitað við Goðmund byscop, at hann ynne þeim (es) efter lifðo sína frændr gǫfga ok góða, auðveldre leiðrétte sínna harm-saka, an nú .... vilde firra háska, meðan

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Colban, and drove them away and took to themselves all that they had, and declared them to be under excommunication. But when bishop Paul knew and was aware of these tidings, he prayed his friends not to make an attack upon them at once, and his reason was that he knew [the old saw] that 'the blood-nights are the hottest,' and he hoped that this saw would be proved, and expected that matters would go more calmly and reasonably if they waited longer. And he hoped on the other side that bishop God-mund would see the flaw in his work and how much harm had come of it, and would make good offers of peace and honour to those that had the suits for the slain. But when this [hope] was disappointed, and there came news on the contrary of attacks against them, and robberies and assaults and well-nigh every kind of outrage, then Paul sent his chaplain Beorn to see bishop God-mund, and ask him to make amends and allay these troubles with ..., offering to support him as thoroughly therein as was needed with good-will and his own means, in whatever way he could by money or other outlay, if he would only meet him half-way. It was manifest . . . the way bishop Paul had by his words hindered the chiefs from going north, first at harvest-tide while men's grief was the greatest and least abated the pain of the loss of men . . . ; and then it was proposed to bishop God-mund that he should grant to his noble and good kinsmen some easy amends for what they had suffered than they had, for he wished to snatch

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1. stockðo (stucku) þeir, Cd., 384. 3. víss] víss ok var, Cd. 4. vilde vænta] ? 6. lenge, Cd. 8. hve] hvat, Cd. 9. til efter-mála-vóro] emend.; þeim er efter voro, Cd. 14. aðallega] conject.; naliga, Cd. (aþaliga). 17. . . .] something missing. 18. sízt dofnaðr] corrupt; read, sáttar-stofnan . . . . ? 19. vas þess leitað] conj.; var leitað, Cd.; the text is here unsafe. 20. ynne] unne, Cd.

kostr være, Goðmund byscop ok hans fylgðar-menn. En Goðmundr byscop þekðesc þat eige, ok virðe hann vesa vin-hallan under hǫfðingja í slíkre um-leitan. En þat sýndesc þá brátt með hverre vizko at vas hvárs þeirra for-siǫ́; af þvi at á sama áre fóro hǫfðingjar til Hóla, ok rǫ́ko Goðmund byscop af stólnom; ok ruddo á braut fiolða íll-þýðis es þar vas, seker menn ok ráns-menn, ok reyfarar; ok drǫ́po suma: ok varð þá at riúfasc sú illinga-seta; ok urðo þá ok þaðan frá góð forlǫg manna. Póll byscop bauð til sín Goðmunde byscope með gœ́zko ok góðvilja; þá hann þat eige, ok gœrðe at við-siǫ́m at finna hann, þvi at hann vilde eige hlýða hans heil-ræðom.

13. 1. Í ÞANN tíð fór útan Loftr son Póls byscops, ok sótte heim tigna menn í ǫðrom lǫndom, Biarna byscop í Orkneyjom; en efter þat Inga konung í Norege ok Hákon iarl bróðor hans, ok þá af þeim virðolegar giafar ok fé-miklar. En es byscop sat í þeirre áhyggjo um son sínn, ok um frétter aðrar hverso þá genge, þá gladde Goð hann svá á eino sumre, at Loftr kom þá út með góðre virðingo ok fé-miklom giǫfom, es hann hafðe þeget; ok kunne þat at segja, at hann hefðe fǫðor síns mest noteð hvar sem hann kom.

2. Á því sumre komo út gœrsemar þær es Þórer erkibyscop af Norege hafðe sendar Póle byscope, córona goll-saumoð,

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God-mund and his followers out of instant jeopardy while yet it was possible. But bishop God-mund would not listen to it, and charged him with leaning towards the chiefs in making such proposals.

But it was soon made manifest which of the two had most wisdom and prudence in this, because in the same year the chiefs went to Holar [April 15, 1209], and drove bishop God-mund out of his see, and swept away that crowd of rascalry that was encamped there—outlaws and robbers and reavers, and slew some, and thereby that gang of malefactors was broken up, and thenceforward men had good luck [and peace].

Bishop Paul, with gentleness and good-will, asked bishop God-mund to come and stay with him, but he would not, and took great care not to meet him because he would not listen to his wholesome counsel.

13. 1. AT that time Loft, the son of bishop Paul, went abroad, and went to the homes of men of rank in their lands, to Bearne bishop of the Orkneys, and after to king Inge in Norway, and earl Hacon his brother, and from them he received worshipful gifts and much money. But as the bishop sat in much concern about his son and other news how things were going, God gladdened him so that one summer Loft came back with good renown and rich gifts that he had received, and he was able to say that he had got a good welcome for his father's sake wherever he had been.

2. In that summer came thither [to Iceland] the treasures which Thore archbishop of Norway had sent to bishop Paul, a gold em-

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4. hvárs] hvers, Cd. 9. þá] þag, Cd.

sú es enge hafðe fyrr iam-góð komeð til Íslannz, fingr-goll dýrlegt ok glófar virðoleger. En annat sumar efter, þá es Póll byscop hafðe sextán vetr at stóle seteð í Scála-holte, þá kómo enn út gœrsemar ágætlegar, es Nicholas byscop af Osló sende Póle byscope, fingr-goll miket, es vá tvá aura, ok steinn í virðolegr: ok hann sende hónom balsam svá mikenn, at ván vas at þat yrðe aldregi at vandræðom síðan; en ecki vas annat iamn-toro-gætt es at skyldo þurfte at hafa; hafðe þat ok kostað eige minna an nockorar merkr brennz silfrs.

3. Þess es ok skylt at geta, at Póll byscop sende ok margar giafar útan sínom vinom; bæðe vóro þat valer, ok aðrar gœrsemar. Hann sende Þóre erki-byscope byscops-staf af tønn gœrvan, svá haglega, at enge maðr hafðe fyrr sét iam-vel gœrvan á Íslande, es smíðat hafðe Margret en Haga, es þá vas odd-hægozt allra manna á Íslande. Þau vóro þá bæðe hiú í Scála-holte es Póll byscop andaðesc, ok hafðe Þórer prestr, bónde hennar, þar þá øll fiár-forráð; en hon gœrðe slíkt allt sem byscop vilde. Póll byscop hafðe láteð til taka at gœra tabolo fyrer altare, áðr hann skilðe við, ok ætlaðe þar til miket fé, bæðe í golle ok silfre; ok Margrét gróf ok tønn til, ágæta vel; ok es þess vón, at þat munde en mesta gœrseme verða, af fyrer-hyggjo hans, en þau Þórsteinn scrín-smiðr ok Margrét semðe síðan af hagleik sínom. Varð þat mikell svarta-svipr at hans frá-falle, at þá urðo slíker hluter fyrst

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broidered mitre, such as none as good had ever come to Iceland, a costly gold ring, and splendid gloves. But the next summer after, when bishop Paul had sat sixteen winters in the see of Scal-holt, there came out noble treasures which Nicholas, bishop of Oslo, sent to bishop Paul, a great finger-ring of gold that weighed two ounces, and a noble stone in it; and he sent him so much balm, that it looked as if there would never be any difficulty about the supply thereof any more, for there was nothing else so difficult to get among those things which it was necessary to have, and this could have cost no less than many marks of burnt silver.

3. It is also needful to put down, that bishop Paul also sent out many gifts to his friends, both hawks and other treasures. He sent archbishop Thore a bishop's staff, wrought out of tusk-ivory so skilfully that no man had ever seen one so well carven in Iceland as this which Margaret the Skilful had made, who was then the most skilful carver of all folk in Iceland. These two, both she and her husband Thore who was the steward, were both in Scal-holt when bishop Paul died, and she used to do whatever work the bishop set her to do. Bishop Paul had put in hand and had her begin a *tabula* [or *reredos*] for the altar before he died, and had meant to spend on it much money, both gold and silver, and Margaret carved it most nobly out of tusk-ivory, and this would have been the greatest jewel *or* masterpiece if, according to his plan, both Thorstan the shrine-maker and Margaret had wrought it out with their craft. But his death was a big black blow, and such things had to be put off for

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2. thus 384; homoiotel. in Cd. from þá–þá. 17. byscop] 384 (bp.); hann (h̄), Cd. 22. semðe] sende, Cd.

staðar at nema í bráð, fyrer annara fiol-skylda saker. Þórsteinn vas ráðenn til tabolo smíðar. Þat sumar et sama, es byscop lifðe síðazt, kom út húfo-viðr or Norege, sá es Póll byscop hafðe hœggva láteð: ok þá gaf hann í hœnd œll kaup þau til staðarens, es at skylldo þurfte at hafa.

4. Nú ero sagðer þeir hluter, es vel fello í hag á því sumre. Þá skal ek geta þeirra hluta, es miok þótto and-streymer: þá varð land-skialfte mikell enn næsta dag fyrer Seljo-manna-messo, ok léto marger menn líf sítt; ok fell ofan al-hýse á fiolða bœjom, ok gœrðo ena stœrsto skaða. Þá var ok þerra-leyse et mesta, ok urðo stór-skaðar at því. Þá vas ok sagt út andlát Klœngs Þórvallz sonar es enn vænzte þótte til mikels hœfðingja ef lífe hélde.

14. I. ÞAT sumar tók sótt ok ó-hœgende mikel Póll byscop þá es hann fór um Vestfirðinga-fiórðung, ok komsc hann nauðolega til Hitar-dals; lá hann þar í reckjo nálega fiórar vicor; síðan fór hann heim með lítlom mætte; ok kom heim í Scála-holt þrimr nóttom fyrer Simons-messo; ok lagðesc þá þegar í reckjo. Hann sœng messo Allra-Heilagra-messo-dag, ok sœng þá síðozto messo Goðe Almáttkom til dýrðar ok œllom Helgom, en ser til hialpar ok miskunnar, ok œllom Cristnom mœnnom lifondom ok œndoðom. En fyrer Marteins-messo tók at ó-hœgjasc

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the sake of many other things that had to be done. Thor-stan was appointed to make the *tabula*.

That same summer, when the bishop was last alive, there came out from Norway timber for a [*turret*] cap, which bishop Paul had had hewn, and at that time he paid for all the commodities that were needed for the bishopstead.

4. Now are told those things which fell out well this summer, but I will now put down those things which were held to be very much against the stream. There was that great earthquake the next day after the Selia-men's-mass [July 8, 1211], whereby many folks lost their life, and there fell down whole houses on many homesteads, and the greatest damage was done. There was also the greatest lack of dry weather, and much damage was done thereby [1211]. The news of Clong Thor-wald's son's death were also brought out, who was held to bid most fair to be a great chief if his life lasted.

14. I. THAT summer bishop Paul fell into sickness and disease, when he was going through the West-frith-men's Quarter, and with difficulty he reached Hot-dale. There he lay in bed well-nigh four weeks, afterwards he set out for home with little strength, coming home to Scalholt three nights before Simon's-mass [Oct. 25], and at once went to bed. He sung the mass on All-hallow's-day [Nov. 1], and sung the last mass to the honour of God Almighty and all Saints for their help and mercy to him and all Christian men quick and dead. But before Martin's-mass he began to suffer with great pains from his illness, and

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5. þyrftu, Cd. 11. at] á, Cd.

[145: 17.]

með verkjom miklom sótt hans, ok fylgðe bæðe svefn-leyse ok mat-leyse; ok þótte hann þá einvænn vesa. Þar vóro þá syner hans ok brœ́ðr ok marger aðrer viner hans.

2. Efter þat sende Póll byscop efter Þórvalde ok Magnuse Gizorar sonom, ok kómo þeir í Scála-holt, ok skipaðe hann þá til allra hluta fyrer þeim, efter sínom vilja. En hann vas oleaðr octabo-dag Martini. En áðr være smurðr helgo við-smiœrve, mælte hann miok langt mál at dœ́mom ens helga Þorláks byscops: í átte hann þá á hœnd ser fyrer œllom lærðom mœnnom, þeirra es við vóro, freklega alla hlute, es hann virðe sik hent hafa til varúðar í sínom byscopsdóme; ok bað alla, at hónom skylde fyrer-gefa þat es hann hafðe mis-gœrt við þá. En hann fyrer-gaf œllom blíðlega þat es við hann hœfðo mis-gœrt; ok fal sik under Goðs miskunn.

3. En efter þat vas hann oleaðr, ok vas nockot rén á hans sótt unz hann fór af smurningar-klæðom, ok tvær nætr síðan. En þá tók at élna ó-hœgende sóttar hans af nýjo; ok lifðe hann þá eige lengr an tvær nætr síðan, ok tók hann þá *Corpus Domini* við sialft andlát sítt; ok sofnaðe þá til Goðs.

4. En vico fyrer andlát Póls byscops sýndesc tungl svá sem roðra være; ok gaf eige liós af ser um mið-nætte í heið-viðre; ok bauð þat þá þegar mikla ógn mœrgom manne.

5. Póll vas vígðr til byscops á dœgom Celestinus pava af Ab-

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there followed both sleeplessness and loss of appetite, and then it was thought to be a hopeless case. His sons and brethren and many more of his friends were already there.

2. After this he sent to fetch Thor-wald and Magnus the sons of Gizor, and they came to Scal-holt, and to them he gave orders about everything according to his will. And he was anointed [received the unction] on the utas of Martin-mass. But before he was anointed with the holy unction, he made a long discourse after the example of Saint Thor-lac the bishop. He confessed before all the clerks that were there harshly [toward himself] all the things that he thought he had done of bad ensample during his bishopric, and prayed all that they would forgive him that in which he had trespassed against them, and he cheerfully forgave all that in which any had trespassed against him, and commended himself to the mercy of God.

3. And after that he was anointed, [and] there was some relief in his sickness, until he changed his chrisom clothes, and two nights afterwards, but then the disease of his sickness began to prevail upon *or* overwhelm him anew, and he lived no longer than two nights more, and then he received the body of the Lord at the point of death, and then fell asleep with God.

4. But a week before the death of bishop Paul the moon shone as it were the blood-of-sacrifice, and it gave no light at midnight in a clear sky, and this struck many men with great awe.

5. Paul was hallowed bishop in the days of pope Celestine by arch-

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2. Emend.; einrænn, Cd. 15. ok] emend.; om. Cd. 17. élna] emend.; fella, Cd.

salone erki-byscope, á dꜵgom Sverress konungs: þá vas hann fer-tœgr at aldre. Hann stýrðe Goðs Cristne með mikelle stillingo sextán vetr, ok andaðesc þriðja dag vico, einne nótt fyrer Andreas-messo. Ok vas þá liðet frá Goðs burð fiogor ꜵ́r ens þrettánda hundraðs.

6. Are prestr enn Fróðe, es mꜵrg dœ́me spakleg hefer saman-tꜵlð, seger hve miok várt land drúpðe efter frá-fall Gizœrar byscops, es menn virðo mestan skꜵrung veret hafa á Íslande. En her má siá, hverso margr kvíð-bióðr hefer faret fyrer frá-falle þessa ens dýrlega hꜵfðingja Póls byscops: iꜵrðen skalf ꜵll ok pipraðe af ótta; himinn ok skýen gréto, svá at mikell hlutr spilltesc iarðar ávaxtarens; en himin-tunglen sýndo dauða-tꜵ́kn ber á ser, þá es nálega vas komet at enom œfstom lífs-stundom Póls byscops; en siórenn brann ok fyrer landeno þá, þar sem hans byscopsdómr stóð yfer. Sýndosc nálega allar hꜵfoð-skepnor nockot hrygðar-mark á ser sýna yfer hans frá-falle.

7. Ena síðosto nótt es Póll byscop lifðe, dreymðe Þórvald Gizœrar son, enn vitrazta hꜵfðingja, at Ioan Loftz son fœ́le Petre Postola á hende þá hiꜵrð, es Póll byscop sonr hans hafðe gætt: en Iesus Christr fal sína hiꜵrð á hende Fꜵðor sínom áðr hann være píndr, en Póll byscop fal sik ok hána á vald Almáttegs Goðs, áðr órr faðer ok gætande vas frá oss kallaðr.

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bishop Absalom, in the days of king Swerre; he was then fifty years old. He governed God's Christendom [here in Iceland] with great temperance sixteen winters, and died the third day of the week one night before Andrew's-mass [Nov. 29, 1211], and there was then passed from the birth of God four years of the thirteenth hundred.

6. Priest Are the historian, who hath told together many memorable things, saith how heavily our land drooped after the loss of bishop Gizor, whom men esteemed the greatest man that had ever lived in Iceland [see Mantissa, ch. 1]. And here it may be seen how many fearful omens took place before the loss of this our precious chief, bishop Paul.—The earth shook and shivered for fear, the heavens and the clouds wept, so that great part of the growth of the earth was destroyed, and the heavenly bodies [stars] showed upon them the manifest tokens of death when it was well-nigh come to the last hours of the life of bishop Paul; and the sea also burnt off the land, to which his bishopric reached. It did show as if all the elements showed upon themselves some mark of sorrow for his loss.

7. And the last night that bishop Paul was alive, Thor-wald Gizor's son, the wisest of the chiefs, dreamed that John Loft's son commended to Peter the apostle the flock which his son, bishop Paul, had charge of; but [as] Jesus Christ commended His flock into the hands of His Father before His Passion, so bishop Paul commended himself and his flock to the care of Almighty God before he was called from us, who was our father and guide.

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7. drupnaðe, Cd.; driupte, 384. 9. kvíðboge, 384 (mod. form). 12. ber] emend.; her, Cd. 15. Syndist, Cd. 16. yfer] conj.; frá, Cd. 20. hende] hendr, Cd. 21. fal sik ok h.] en P. bp. bifalaðe (mod.) sik ok hana á v. Alm. G. áðr hann v. f. o. k., Cd., but the clause is unsafe.

[146: 19.]

15. 1. NÚ má siá hvárn-tveggja stafn byscopsdóms þessa ens dýrlega byscops; ok hyggjom ver á þeirre tíð hafe eige . . . . at siá skut-stafnenn, es eige langaðe til at siá fram-stafnenn.

En við þat es oss at una hans ást-mœnnom es efter lifom, at hann hefer nálega œll þau gœðe efter sik leift, es menn mego efter hafa góðs mannz ok gœfogs: bœrn virðoleg með góðom efnom til skaða-bóta þeim, es mest niðr-fall es orðet í andláte Póls byscops; auðr gnógr, ok allz-kyns staðar-prýðe, flest framm komen, en sum stofnoð með góðom efnom; heilræðe hans með kenningom, þeim es hann kennde í sí-fello í orðom ok fœgrom dœmom síns lífs; auðræðe ok unaz-vister, es hann ætlaðe vel flestom sínom nánom frændom. En hann mon til þess hogt hafa at Goð mone þá hugga, es hann hefer eige einkom fé huggaða.

En þessa sœgo mína styrkðe vitr maðr, Ámunde Arna son smiðr Póls byscops, ok kveðr vísor þessar:

Réð Goðs laga greiðer (góð var stiórn yfer þióðom)
sextán vetr enn snotre, sólar, byscops-stóle:
Nú er mein-bœnnoðr manna mál-sniallr heðan kallaðr
(Kome Póll í frið fullan fliótt) með himna Dróttne,
Dáð-hitter gat Dróttens dýrr Goðs lœgom stýra
(sætt bió sann-vinr rétta) sextán vetr til betra
hyggjom hitt at segja, hialp-ríkom vel líka
gagn vann af hug creinom hans œnn Goðe ok mœnnom.

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15. 1. AND now is here to be seen the whole bishopdom of the precious *or* goodly bishop from stem to stern; and we believe that we may not have spent the time thereon [unprofitably; for who of those to whom it was granted] to see the stern, would not be longing to see also the stem [the outset of his bishopric]?

Moreover this is a comfort for his loving friends that outlive him, that he hath left behind him well-nigh every legacy that can be taken after a goodly and worshipful man—*to wit*, worthy children, with good substance withal to recompense them that have suffered most by the death of bishop Paul; wealth enough and all kind of episcopal furniture, much finished, but some launched with good substance *or* material *for the finishing thereof*; good counsel in his teaching, which he taught continually, both in words and by the fair example of his life; good promise and pleasant lodging, which he perfectly intended for the most of his nearest kinsmen. And he must have taken counsel to this end, that God would provide for them whom he had not made special provision for.

And this history of mine a wise man, Amund Arna's son, bishop Paul's smith, hath confirmed, and spoken these verses—

Sixteen years the speaker of God's law [canon law] ruled the bishop's see.
Now he is called hence to God: may Paul come into full peace!
A maker of peace and lover of justice, he ruled his see righteously sixteen winters.
His work won favour both with God and man.

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3. . . .] corrupt text; aðrer til veret, Cd.; for the supposed sense see translation. 12. Emend.; unaðs-samar, Cd.; unar-vister, 384. 14. einkom] add. 384. 21. dýrr Goðs] dýr geðr, Cd. 22. sætt] emend.; sitt, Cd. 23–24. Text partly unsafe.

[147 : 20.]

Lýðr á allr fyr eyðe œr-sætes við Goð mætan,
Þeim er gœrðe frið fyrða, far-sælom vel mæla:
Bœ́nom brátt at skíne blíð-geðr hœfoð-feðra
Þeim es ýta bœl bœ́ter, byscop órr, með córa.

2. Þá sextán vetr, es Goðs Cristne prýddesc under blóma byscopsdóms Póls byscops, urðo mœrg stór-tíðende í heimenom: þá andaðesc Celestinus Páve; Absalon erki-byscop: Sverrer konungr, Hákon, Gothormr Noregs konungar: Knútr, Sœrkver Svia konungar; Ríkarðr Engla konungr: Niall byscop; Brandr byscop; Ioan byscop: Haraldr iarl í Orkneyjom; Philippus iarl: Einarr ábóte Márs son; Goðmundr Bialfa son ábóte; Hafliðe ábóte Þórvallz son; Þórkell ábóte Skúms son.

Marger hafa ok aðrer gœfger menn andasc meðan Póll byscop vas, bæðe lærðer menn ok ó-lærðer: Ioan Loptz son; Gizœrr Hallz son: Sigmundr Orms son; Þórleifr Þorláks son; Þórvaldr Þórkels son; Kalfr Snorra son; Are Biarnar son; Onundr Þórkels son; Hermundr Coðrans son; Þórðr Snorra son; Goðmundr Ámunda son; Berse prestr Halldórs son.

Ok mart varð annat til tíðenda í hans byscopsdóme: skipa-tión; ok ellz upp-kváma í Heklo-felle; ó-friðr, rán, ok brennor; ok með mœrgom fa-tíðendom líflát manna.

[*Epilogue.*]

3. Nú hefe-ek yfer faret nockvot með skyndingo æve Póls byscops; ok hefer mer meirr til genget ú-kœ́nska an illvile, þó at

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Let us all intercede with God for him,
That he may soon shine, the joyful bishop, in the choir of the patriarchs.

2. During the sixteen years when in God's Christendom [here in Iceland] was adorned with the blossom of the bishopric of bishop Paul, there were many great tidings in the world. There died pope Celestine, archbishop Absalom, king Swerre, Hacon [and] Guth-orm, kings of Norway; Cnut, Saurkwe, kings of the Swedes; Richard, king of the English: bishop Nial, bishop Brand, bishop John: Harold earl in the Orkneys, earl Philip: abbot Einar Mar's son, abbot Gud-mund Bialve's son: abbot Haflide Thor-wald's son, abbot Thor-kell Scum's son.

Many other noble men also died while Paul was bishop, both clerks and laymen—John Loft's son, Gizor Hall's son, Sig-mund Orm's son, Thor-laf Thor-lac's son, Thor-wald Thor-kel's son, Calf Snorre's son, Are Beorn's son, Aunund Thor-kel's son, Her-mund Cod-ran's son, Thord Snorre's son, Gud-mund A-mund's son, priest Berse Hall-dor's son.

Also there were many other great tidings in his bishopric, loss of ships and the eruption in Mount Hecla, war, rapine, and arson, and the death of men in many dreadful ways.

[*Epilogue.*] 3. Now I have gone through with haste the life of bishop Paul, but lack of skill rather than ill-will has prevented me from making

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23. til] á, Cd. (at?).

[148: 20.]

þesse frá-saga sé eige iamn-merkileg orðen, sem hann hafðe efne til sett af sínne hælfo.

Gleðe Goð Almáttogr hann í sí-fello í eilífre dýrð. Amen.

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this History one of so great mark as the matter was fine which the bishop for his part furnished.

Almighty God gladden his soul in everlasting glory for ever. Amen.

§ 4. S. JOHN OF HOLAR'S LIFE.

THE Life of bishop John of Holar (d. 1121), the gem of these Lives, is akin in some respects to that of his brother saint, Thorlac of Scalholt; but, though contemporary, not by the same author, as a closer examination will convince the reader. It has a different tone in it— more mellow, more legendary. It has passed through the crucible of oral tradition, and comes out with a certain finer artistic completeness and beauty than the more hard, raw, and exact life of S. Thorlac exhibits. The seventy-seven years which separate the biographer from the hero account for this ripeness of tone, for this Life was certainly written after the saintship of bishop John was declared in 1200, though not long after that event. The author was therefore a contemporary of the Hunger-waker, and indeed may well have drawn the chapter on Gizor from that work: hence this Life would be the younger of the two, though, we hold, only by a few years.

The text rests upon a vellum of note, the great folio AM. 234, the only extant compeer to the Flatey-book in point of size (but not thickness), the biggest in margin of all Icelandic MS., two columns standing out in every page in the midst of a huge spread of white, clean parchment. This unwonted breadth of white margin and cleanliness is accounted for by the fact that the MS., according to the evidence gathered by Arne Magnusson, was preserved in the cathedral library of Scalholt. It once contained a great collection of saints' lives, and was written in the early part of the 14th century. 'This book,' says Arne, 'has long belonged to the church at Scalholt, and has been bit by bit riven asunder so. I have got many leaves of it out of many places in Iceland in the uttermost corners of the land.' And again, 'Moreover Thormod Torfason [better known to us as Torfæus, b. 1636, d. 1719] told me of this volume that it had formerly (I believe when he was at school [c. 1651], rather than later when he was in Iceland) been about a hand's breadth thick, and I remember he added that about that time the school-boys, and may be others, had plucked leaves out of it to put outside Latin exercise-books. When I was with Bartholin [c. 1688], some years before his death, he had this volume on loan from Master Thord Thorlac's

son [the bishop, editor of Landnama-book, etc.]. I read it through then, and picked out of all the Sagas which stand therein the *vetustiores* and *rariores voculas*.' There are still to be seen in the volume marks of Arne's red pencil under these 'older and rarer words.' Arne made a Latin translation of this biography, which interested him, probably when he was with Bartholin. The text is good, and there are no leaves lost, luckily, in this part of the volume. It has been photographed in reduced size by the care of Dr. Unger of Christiania, and a copy of this facsimile is in the Bodleian by his gift.

AM. 235, a late 14th-century MS., c. 1380, is used as an additional help. It is a great collection of saints' lives also, and Arne says of it, 'The book is in small folio, without binding, has formerly been the property of Scalholt church, *ut puto*.' It is covered with thick grey unsized paper to protect it.

The text B (Cod. Holm. 5, fol., see pp. 422–23, and Introd. to § 6) has rendered help in a few instances. Of S. John's Saga only the beginning is left (see p. 548). By C, a paper copy of small value (AM. 392) is denoted.

The editio princeps is that by the editor, Biskopa Sogor, vol. i. The fasciculus containing it came out in 1856.

The Life of John, like that of Thorlac, is followed by a *Miracle Book* of early date and various authorship and authenticity. This we have not printed here, as it hardly enters into the plan of our work; it is of the ordinary mediæval type, and adds neither to our knowledge of the bishop or to the state of feeling concerning him which is already well shown in his life. It was printed in full in the Biskopa Sogor, vol. i. An interpolation, as we take it (between chs. **12** and **13**), of a few miracles, headed by a brief preface taken, it seems, from Thorlac's Saga, **6**. 7, we have weeded out.

1. 1. ÞAR hefjom ver sægo eða frá-sægn frá enom helga Ioane byscope: at í þann tíma es réð Norege Haraldr Sigurðar son, en liðner vóro frá falle Óláfs konungs ens Helga tveir vetr ok tottogo, þá vas enn helge Ioan byscop fœddr á bœ þeim í Fliótz-hlíð es á Breiða-bólstað heiter. Faðer hans hét Ogmundr: faðer Ogmundar hét Þórkell ok vas son Ásgeirs Cneifar.

THE LIFE OF S. JOHN THE BISHOP.

1. 1. WE begin the story or record of the holy bishop John in the days when Harold Sigurd's son was ruling Norway, and there were passed from the fall of king Olaf the Saint two-and-twenty winters. In that time was the holy bishop John born in a homestead in Fleet's-lithe that is called Broad-bowster. His father was named Og-mund. The father of Og-mund was named Thor-kel, and was the son of

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4. tveir v. ok t.] ij and xx, Cd. 6. Ogmundr] en Þórgerðr móðer, add. Cd.

[151: 1.]

Móðer Ioans byscops hét Þórgerðr; hon vas Egils dótter, Hallz sonar af Síðo, þess mannz es fyrstom varð auðet af ællom hæfðingjom í Austfirðinga fiórðunge at taka skírn ok rétta trú: móðer Þórgerðar hét Þórlaug, dótter Þórvallz or Áse.

2. Enn helge Ioan byscop óx upp heima með feðr sínom á Breiðabólstað þar til es hann vas fiogorra vetra gamall; þá urðo mikel tíðende, ok þau es ællo þesso lannz-folke vas mikell fagnaðr í: þá vas vígðr til byscops Ísleifr, son Gizœrar ens Hvíta, ok dóttorson Þóroddz Goða, at bœn allz landz-lýðs. Hann vas vígðr til byscops af Adalberto erki-byscope í Brimom af Saxlande, á dægom Leonis ens niunda páva með því nafne. Ísleifr vas lærðr á Saxlande í borg þeirre es Herfurða heiter. Hann vas fyrst vígðr hingat til lannz þeirra byscopa es her hafa at stóle seteð. Marger byscopar hæfðo áðr komet til þessa lannz þeir es ecke hæfðo hegat til lannz vígðer veret, vóro sumer her miok marga vetr en sumer skamma stund. Ísleifr vas í Norege enn næsta vetr efter es hann vas vígðr til byscops, ok fór síðan til Islannz, ok kom út á næsta sumre efter ó-aldar-vetr enn mikla, ok hafðe stól sínn ok heimile á fæðor-leifð sínne sialfs í Scála-holte.

3. Snemmendiss var fyrer spáð af vitrom mænnom hví-líkr þesse maðr mœnde verða, enn helge Ioan byscop; þvi at hvar sem hann kom fannzc mænnom miket um hann, þeim es hugleiddo hví-líkt bragð yfer hónom vas.

As-gar Cneif. The mother of bishop John was named Thor-gerd. She was the daughter of Egil the son of Hall o' Side, who was the man who had the fortune to be the first of the chiefs of the East-frith-men's Quarter to take baptism and the true faith. Thor-gerd's mother was named Thor-laug. [She was] the daughter of Thor-wald o' Ridge.

2. The holy bishop John grew up at home with his father and mother at Broad-bowster until he was five winters old, and then there came about great tidings and ones which all the people of this land were greatly rejoiced at—*to wit*, the consecration as bishop of Is-laf, the son of Gizor the White, and daughter's son of Thor-odd gode, according to the prayer of the whole people of this country. He was hallowed bishop by Adalbert, archbishop of Bremen in Saxland [Saxony], in the days of Leo, the ninth pope of that name. Is-laf was taught in Saxland in the town that is called Herfurd [Herford]. He was the first consecrated to be bishop of this country that has had his see here. Many bishops had come into this country aforetime which had not been consecrated to be bishops of this country; some were here very many winters, and some a short while. Is-laf was in Norway the next winter after he was consecrated bishop, and afterwards he went to Iceland, and came out hither the next summer after the great famine [1057], and set up his see and his home in his own paternal heritage at Scal-holt. [Cp. *Hungrv.* ch. 1. 3, 4.]

3. It was early the prediction of wise folk what a man he would come to be, this holy bishop John, for wherever he went men were impressed when they looked in his countenance.

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17. efter] fyrer, B.

[152: 2.]

4. Goðine hét maðr, ok vas kallaðr Goðine enn Góðe; ok þat hyggja menn, at hann hafe svá veret: hann sá enn helga Ioan, þá es hann vas barn at aldre, ok rœ́dde um hann þessom orðom: 'Siá maðr es fríðr, ok hefer yfer ser miket heilagleiks bragð.' Nú kom þar at því sem mælt es, at 'Spá es þat es spaker mæla.'

2. 1. ÞÁ es Ioan vas barn at aldre, þá breytto þau faðer hans ok móðer ráðe síno, ok fóro útan. Þau kómo til Danmerkr, ok fóro til Sveins konungs, ok tók konungrenn við þeim virðolega; ok vas Þórgerðe skipat at sitja hiá sialfre dróttningonne, Ástríðe, móðor Sveins konungs. Þórgerðr hafðe son sínn, enn helga Ioan, under borðe með ser. Ok es margskonar kráser dýrlegar, með góðom dryck, kómo á borð konungsens, þá varð sveinenom Ioane þat fyrer, sem iamnan es barnanna hǿttr, at hann rétte hendr til þeirra hluta es hann fýste at hafa; en móðer hans vilde þat kviðja hónom, ok drap á hendrnar hónom. Ok es dróttningen Ástríðr sá þat, þá mælte hon við Þórgerðe: 'Eige svá! eige svá! Þórgerðr mín: lióstú eige á hendr þessar, þvi at þetta ero byscops hendr.' Nú má af slíkom at-burðom marka þat sem fyrr kómom ver orðe á, hverso vitrom mœnnom fannzc miket um; ok þeir sǿ ok fyrer þá hlute es síðan kómo framm efter goðlegre fyrer-ætlon um enn helga Ioan byscop.

2. Þat es ok skylt at tiá, es enn helge Óláfr konungr mælte við Þórgerðe, móðor ens helga Ioans byscops—hon vas þá átta vetra

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4. There was a man named Godwine, and he was called Godwine the Good, and men believe that he was so indeed. He saw the holy bishop John when he was yet a child, and spake of him in these words, 'That is a fair child, and he hath in him a great appearance of holiness.' And now it hath come to pass according to the saw, 'What wise men say will come to pass.'

2. 1. WHEN John was yet a child his father and mother broke up housekeeping and went abroad together. They came to Denmark and went to king Swein, and the king received them worshipfully, and Thor-gerd was made to sit by the queen herself, Est-rith, the mother of king Swein. Thor-gerd had her son the holy [bishop] John at the table with her, and when many kinds of precious dainties with good drink came to the king's table, then it happened with the boy John, as is ever the way with children, that he stretched out his hands to the things he wished to have. But his mother would have chidden him, and smote his hands. But when queen Est-rith saw this, she spake to Thor-gerd, 'Not so, not so, Thor-gerd mine; do not strike those hands, for they are bishop's hands.' Now from such an occurrence it may be seen, as we have said before, what wise folk thought of him, and they foresaw what afterwards came to pass, by God's providence, with respect to the holy bishop John.

2. It is also needful to put down what the holy king Olaf said to Thor-gerd, mother of the holy bishop John. She was then eight winters

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5. Spá er spaks geta, C. 23. átta] tolf, B.

[153: 2.]

gǫmol, es hon fór til Noregs með feðr sínom ok mœ́ðr. Egill fór til hirðar ens helga Óláfs konungs, ok vas þar vel virðr sem aller aðrer Íslenzker menn þeir sem héðan kómo at. En es at Iólom dró, þá ú-gladdesc Egill. Konungrenn fann þat, ok spurðe hvat til hélde. Égill kvað þat ecke vesa. En es konungr leitaðe efter, þá seger Egill hónom—ef hann skylde nœckot til finna—at hónom þótte þat hellzt at, ef Þórlaug kona hans skylde eige vesa sett iamvirðolega sem hann at þeirra hótíð enne dýrlego, es þá fór í hǫnd. Konungrenn kvezc mundo ráða bœ́tr á því, ok bauð henne til sín at Iólonom, ok bǫ́ðom þeim mœ́ðgom. Ok Iόla-kveldet, es þær vóro í gǫngo með Ástríðe dróttningo efter konungs hǫll, ok vas þeim ok í sæte skipat hiá dróttningonne, þá þecker konungrenn meyna, ok mæler síðan við Egil fǫðor hennar: 'Þesse dótter þín lízc mer væn mær, ok með góðo yfer-bragðe, ok þat kann-ek at segja þer, at hon verðr gæfo-maðr mikell, ok sá mon gǫfgaztr ætt-boge á Íslande es frá henne man koma.' Nú hefer þat fagrlega efter genget, sem vǫ́n vas at, es þesse enn helge maðr mælte, ok birtezc yfer þessom helga manne Ioane byscope, syne hennar: þvi at sá es sannlega gǫfogr, es hann vas prýddr með mǫrgom mannkostom, ok veg-samaðr með byscoplegre tign meðan hann lifðe þessa heims; en nú skínn hann fǫgrom iartegnom ok verðr at mikelle hiǫlp ǫllom þeim es hann sœ́kja at árnaðar-orðe við Almáttkan Goð.

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old when she went to Norway with her father and mother. Egil went into the service of the holy king Olaf, and was well treated there, as were all other worshipful men of Iceland that came thither. But when it drew on to Yule, Egil began to be sad. The king espied it, and asked him what was the matter. Egil said it was naught; but when the king enquired into it, then Egil told him that if there were anything amiss it was rather this, that Thor-laug his wife would not be treated as honourably as himself when they held the glorious feast that was then close at hand. The king said that he would put this to rights, and asked her to spend Yule with him, and her daughter also. And on Yule evening, when they were walking up the hall with queen Est-rith, and they were given seats for them close to the queen, the king espied the maid, and afterwards said to Egil her father, 'This daughter of thine seems to me a fair maid and of goodly bearing, and I can tell thee that she will be a lucky lady, and it shall be the noblest family in Iceland that shall spring from her.' And now that hath fairly come to pass as was to be looked for indeed, which the holy man spakē, and hath been shown forth in this holy man bishop John her son, for he indeed is truly noble, that was honoured by the choice of many men and glorified with the office of bishop while he lived in this world, and now he shineth by fair miracles, and hath become of great help to all them that seek his intercession with Almighty God.

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3. Íslenzker] B; virðoleger, Cd.

[153: 3.]

3. 1. ÞÁ es faðer Ioans ok móðer hæfðo útan veret slíka stund sem þeim þótte at ráðe, þá fóro þau út aftr til Íslannz ok settozc í bú sítt á Breiða-bólstað. En es enn helge Ioan vas af liðenn enne mesto bernsko, þá feck faðer hans hann til læringar Ísleife byscope; óx hann upp hónom under hœndom, ok þroskaðezc brátt í helgo náme ok góðom siðom; þvi at hann vas vel til náms komenn um hvárt-tveggja með Ísleife byscope.

2. Marger hofðingjar ok virðoleger menn aðrer seldo sono sínar til fóstrs ok til læringar Ísleife byscope, ok léto vígja til presta: þeir urðo síðan marger hofuð-kennimenn; en tveir vóro byscopar af þeim: enn helge Ioan Norðlendinga byscop, es nú segjom vér í frá, ok annar Kolr Víkverja-byscop.

3. Ísleifr byscop átte þriá sono, ok urðo aller hofðingjar mikler: Gizœrr byscop ok Teitr, ok Þórvaldr. Gizœrr vas lærðr í Herfurðo á Saxlande; Teit fœdde Hallr í Haukadal*e*.

Teitr son Ísleifs byscops, fœdde ok lærðe marga kenne-menn; ok vóro tveir byscopar af hans lære-sveinom, Þorlákr byscop enn fyrre, ok Biœrn byscop.

4. Ísleifr byscop sá brátt, hverso vel Ioan fóstre hans fœrðe ser í nyt nám sítt, ok þá aðra góða hlute, es hann kennde hónom í sínom fœgrom dœmom ok góðom siðom, þá tók hann at elska hann miok ok virða mikels í mœrgom hlutom; ok þar gœrðo þegar aðrer efter.

5. Enn helge Ioan vas mikell maðr vexte, manna vænstr ok lið-mannlegaztr, eygðr manna bazt; bleikr á hár, ok sterkr at afle, ok enn þeckilegste í œllo yfer-bragðe: ok svá þeckr sem hann vas œllom mœnnom af síno yfer-bragðe, þá vas hverge minna um þat vert, hverso hann vas linr ok léttr við alla alþýðo í måle; ok svá feck hann til gætt

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3. 1. WHEN the father and mother of John had been abroad such while as they thought good, they went back to Iceland again, and settled down in their homestead at Broad-bowster. And when the holy [bishop] John was grown to be a big boy, his father put him to school to bishop Is-laf. And he grew up in his charge, and soon grew ripe in holy learning and good manners, for in bishop Is-laf he had the best means of getting both.

2–3. [See Hungrv. **1.** 7 b, and 2.] Hall of Hawk-dale fostered Tait. Tait, bishop Is-laf's son, fostered and taught many clerks. Two of his disciples afterwards became bishops, viz. bishop Thor-lac the first, and bishop Beorn of Holar.

4. Bishop Is-laf soon saw how well his fosterling John was getting on with his learning and the other good things which he taught him with fair ensamples and goodly conversation. Then he began to cherish him greatly, and hold him of much account in many ways, and others soon did the same after his example.

5. The holy [bishop] John was a big man of growth, the most goodly and handsome of men, the best-eyed of any man, light of hair, and strong of body, and the best-favoured in his whole carriage; but no matter how well-favoured he was in all men's sight in his bearing, yet he was not a whit less remarked for the gentleness and lowliness of his speech to all

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11. B; Kollr, A. 24. silki-bleikr á hárs-lit, C.

[154: 3.]

með síno góðo um-stille, at hann varð bæðe kærr Goðe ok góðom mǫnnom.

6. Nú verðr ok skyldogt at segja nœckot frá því, hverso enom helga Ioans hafe virzc Ísleifr byscop fóstre hans: þvi at svá segja hyggner menn ok fróðer, at þat varð Ioane byscope á munne iamnan, þá es hann vas staddr hiá því es menn rœ́ddo um sín á miðlom um þá menn es bazt þótto at ser vesa. 'Ísleifr byscop, fóstre mínn,' kvað hann, 'allra manna vænstr; allra manna sniallaztr; allra manna baztr.' Þá svǫroðo þeir byscope, es áðr hǫfðo við talasc: 'Hverr gat nú, herra, Ísleifs byscops?' Enn helge Ioan byscop svaraðe: 'Hans skal ok ofallt geta, es ek heyre góðs mannz geteð.' Nú vas þetta fagr vitnis-burðr Ísleife byscope, es heilagr maðr skylde svá rœ́ða um hann; en virðing mikel Ioane byscope, es slíkr maðr skylde hafa fóstraðan hann.

7. Sá hlutr es ok einkom sagðr, at enn Helge Ioan hafe haft um aðra menn framm, at hann hafe veret raddaðr hverjom manne betr; ok þar man*o* enn verða nockor merke til þess sǫgð síðan í frá-sǫgnenne, at vitrom mǫnnom hafe svá þótt.

4. 1. ENN helge Ioan fýstezc enn at fara útan; ok vas enn helge Ioan þá diacn at vígslo, ok vǫ́no nær roskenn at aldre, ok girntesc at siá góðra manna siðo, ok nám sítt at auka, siǫlfom ser til nytseme ok mǫrgom ǫðrom, sem síðan reyndesc: þá fór hann fyrst til Noregs, þaðan til Danmerkr; ok létter hann

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people. And so by God's help he brought it about that he became dear both to God and to good men.

6. Now it hath become needful to say somewhat of this also, in what account the holy bishop John held his foster-father bishop Is-laf, for as men of wisdom and knowledge say, it was ever in bishop John's mouth when he happened to be by when men were talking among themselves of the man whom they held the best. 'Bishop Is-laf, my foster-father,' he would say, 'was the handsomest of all men, the cleverest of all men, the best of all men.' Then they that had been talking before would answer the bishop, 'Who was speaking, my lord, of bishop Is-laf?' And the holy bishop John would answer, 'I must needs speak of him whenever I hear a good man spoken of.' Now this was a fair testimony to bishop Is-laf that a holy man should speak so of him, and a great honour to bishop John that such a man should have fostered him.

7. This thing is also specially spoken of which the holy bishop John had had above all other men—to wit, that he was better voiced than any man, and hereof shall be some token spoken of later in this history, that wise men have held that it was so.

4. 1. THE holy bishop John was minded to go abroad, and he was then a deacon in orders, and well-nigh a full-grown man, and he yearned to see the ways of good men, and to increase his learning both for his own profit and for that of many others, as was afterwards proven. So he went first to Norway, and thence to Denmark, and never stayed on

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20. vonum, Cd.

eige fyrr þesse ferð an hann geck suðr, ok sœ́ker heim enn helga Pétr Postola; ok síðan hverfr hann aftr þaðan, ok kœmr í Danmꜵrk *in Passione Domini;* ok vas enn Sveinn konungr á lífe, ok sœ́ker hann á hans fund.

2. Ok es hann kœmr í þann stað es konungrenn vas fyrer, þá vas þat þar tíðenda, at konungr vas at messo. En prestr sá es syngja skylde messona, hóf upp at lesa *passio* í því es enn helge Ioan kom í kirkjona; en hónom geck lestrenn seint ok treglega, en mꜵnnom þótte þungt ok hꜵfogt at hlýða þeim es hiá stóðo. En es enn helge Ioan fann þat, at prestrenn vas næsta gœrr at fyrer-sión af mꜵnnom, þá leggr enn helge Ioan stolo yfer herðar ser, ok gengr at prestenom, ok tók bókena or hende hónom með líti-læte, ok las passiona svá skꜵrolega ok skynsamlega es aller undroðosc þeir es við vóro stadder. Ok es loket vas tíðenom, þá sender konungr efter hónom, ok býðr hónom til sín, ok bað hann lenge með ser vesa; ok lagðe á hann svá mikla virðing at hann sette hann et næsta ser siꜵlfom, ok þótte miket under at hann dvelðezc með hónom lengr an skemr; ok dvalðezc hann með hónom um stundar saker.

3. Á þesse stundo, meðan enn helge Ioan vas með Sveine konunge, þá vas hann veg-samaðr af Goðe með ágætlegom fyrerburðom; ok um dag es hann kom under konungs borð, þá seger hann sialfr konungenom, hvat fyrer hann hafðe boret. 'Svá þótte mer í nótt sem ek væra staddr í nœckorre hꜵfot-kirkjo forkunnar

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his way till he went south and sought the holy apostle Peter in his own place, and afterwards he turned back thence and came to Denmark on the day of the Lord's Passion. And king Swein was still alive, and he sought to him to see him.

2. And when he was come to the place where the king was, it was then told him that the king was at mass. But the priest that was to sing the mass began to read the Passion as the holy John came into the church. But he read the lesson so slowly and with such difficulty that they that stood by thought it heavy and wearisome to hear. But when the holy John found that the priest was well-nigh become a laughing-stock to men, then he laid a stole over his shoulders, and walked up to the priest and took the book out of his hand in lowly fashion, and read the Passion so nobly and clearly that all they that stood by marvelled. And when the service was over the king sent after him, and asked him to him, and bade him stay a long while with him, and paid him so great honour that he put him next himself, and was pleased that he should stay with him as long as he would, and indeed he stayed with him a good while.

3. During the time while the holy John was with king Swein he was honoured by God with noble forebodings, and one day when he came to the king's table, he himself told the king what he had seen in a dream. 'Methought in the night that I was standing in a certain cathedral of marvellous splendour, and in the choir of the church, as it were in the

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2. kœmr] add. Cd.

[156: 5.]

virðolegre; ok í córenom kirkjonnar, ok svá sem í byscops rúme, sá-ek sitja Dróttenn várn Iesum Christum; ok á fót-skemle fyrer fótom hónom sá-ek hvar sat enn helge Dávíð konungr, ok sló hærpo sína með ágetlegre iðrótt ok fagr-legre hlióðon; ok þat þycke mer líkara, herra, at efter mone dvalzc hafa í minne míno af þeim enom fagrlegom hlióðom es hann sló. Nú láttú, herra, fœ́ra hærpo; ok, at þer hiá vesanda, mon-ek reyna ef ek mega muna nœckot af því es hann sló.' Þá bauð konungr, at taka skylde hærpo ok fá Ioane; ok tók hann við hærpunne ok stilte, ok sló með svá mikelle kœ́nsko at konungrenn sialfr ok aller þeir es við vóro stadder, þá hæfðo á mále hverso vel sleget vas. Ollom þótte mikels um vert þenna at-burð þeim es frá vas sagt, ok lofoðo aller Almátkan Goð, þann es ser lætr sóma at birta dýrð heilagra manna sínna.

4. Eige hœ́fer annat an geta þess við hverso miket lið Íslenzkom mænnom varð, iam-vel útan-lendes sem her, at enom helga Ioane byscope. Teljom ver þann hlut fyrstan til þess, at hann spanðe út hingat með ser Sæmund Sigfús son, þann mann es einn hverr hefer enn veret mestr nytja-maðr Goðs Cristne á þesso lande; ok hafðe veret lenge útan svá at ecki spurðezc til hans. En enn helge Ioan feck hann upp spurðan ok hafðe hann sunnan með ser; ok fóro þeir báðer saman sunnan út hegat til frænda sínna ok fóstr-iarðar.

5. Þá es enn helge Ioan vas útan þesso sinne, réð fyrer Norege Magnús konungr Óláfs son, Harallz sonar, Sigurðar sonar: ok es

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bishop's seat, I saw our Lord Jesus Christ sitting, and on a foot-stool at His feet I saw the holy king David sitting, and smiting his harp with most noble skill and most fair music; and indeed I think, my lord, that there hath remained in my mind somewhat of that fair music that he made. Now do thou, my lord, let them bring me a harp, and I will try before thee if I can remember somewhat of the music he made.' Then the king bade them bring a harp and give it to John, and he took the harp and tuned it, and smote it with so great skill that the king himself and all they that stood by cried out how well he played. All to whom this was told thought this thing to be of great import, and all they praised Almighty God that deigneth to manifest the glory of His saints.

4. Nor can this be left out how great succour the Icelanders got both abroad and at home from the holy bishop John. We will tell this first, how he found out and brought back from abroad hither along with him Sæ-mund Sigfusson, the man that of all others hath been of the greatest profit to God's Church in this country, when he had been away so long that there were no news at all of him. But the holy John got news of him, and brought him back with him from the south, and they both journeyed together from the south out hither to their kinsfolk and their foster-land.

5. When the holy John was abroad this time king Magnus, the son of Olaf [the Quiet], the son of Harold Sigurdsson, was ruling over Norway,

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2. -skemle] 225; -skefle, Cd. 9. stilte strengena til slagar, C.

[156: 5.]

enn helge Ioan kom norðr í Þróndheim, þá vas konungrenn þar. Í þenna tíma vóro í Norege marger Íslenzker menn. Þá vas þar Teitr, son Gizœrar byscops. Ok þá urðo þar þau tíðende, at Íslenzkr maðr, sá es Gísl hét, vá víg; ok vas sá maðr es vegenn vas hirðmaðr Magnús konungs. En Gísl rak þat til þessa snarræðes, at hann átte at hefna fǿðor síns. En þesse maðr hét Giafvalldr es Gísl vá; hann hafðe veret at víge Illoga fǿðor hans. Ok bráðlega efter víget þá vas Gísl tekenn, ok fiǿtraðr af mǫnnom konungsens. En es þeir spurðo þat ener Íslenzko menn, þá ganga þeir þegar þangat aller saman til stofo þeirrar es Gísl vas inne; ok vas Teitr fyrer liðeno, ok hœggr hann af hónom fiǿtorenn, ok leiðer hann á braut með ser. Ok efter þesse tíðende lætr konongr þings kveðja, ok vas ákafa-reiðr, ok horfðe til ens mesta váða um málet. Á þesso þinge vas ǫllom Íslenzkom mǫnnom bannat at tala sín mǿl, nema enom helga Ioane, hónom vas leyft at tala af konungenom; ok talaðe um málet langt œrende ok forkunnar-sniallt; ok þat kom til svá mikellar nytsemðar, at reiðe konungsens mýkðesc, en þeir menn nǿðo griðom ok sǿttom es áðr vóro nálega til bana ráðner.

5. 1. EFTER þetta fóro þeir út hingat til Íslannz, Ioan ok Sæmundr, ok settozc í bú hvárr á sína fǿðor-leifð, Ioan á Breiða-bólstað, en Sæmundr í Odda, ok bioggo þar báðer miok lenge; ok vas þeirra í miðle bróðorleg ǿst ok heilakt samþycke; enda vas þeim um marga hlute góða glíkt faret. Þeir vóro ok nær iam-gamler menn at vetra tale, at því es ver ætlom; ok

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and when John came north into Thrond-ham the king was there. At that time there were in Norway many Icelanders, and Tait the son of bishop Gizor was there then. And it came to pass that a man of Iceland, whose name was Gisl [Illuge's son the poet], slew a man, and the man that was slain was a house-carl of king Magnus. But Gisl was driven to this rash deed because he had to avenge his father, and the man whom Gisl slew was named Giaf-wald [Gieb-wald]; he had been at the slaying of Illuge, Gisl's father. And soon after the slaying Gisl was taken and fettered by the king's men. But when the Icelanders heard of it, straightway they all went together to the house wherein Gisl was, Tait being the leader of their company, and hewed off his fetters and took him away with them. But at the news thereof the king let call a Moot, and he was exceeding wrath, and it looked as if the matter would turn out very badly [for the Icelanders]. At this Moot no Icelanders were allowed to plead save holy John. The king gave him leave to speak, and he pleaded in a long and very fine speech, and it was of such influence that the king's wrath was abated, so that they got quarter and peace that before were well-nigh doomed to death [1096–7].

5. 1. AFTER this there came out hither to Iceland John and Sæ-mund, and settled down each on his father's heritage, John at Broad-bowster, and Sæ-mund at Ord, and there they both dwelt a very long while, and there was brotherly love and holy communion between them, and they were like unto one another in many good things. They were also near

[157, 158: 6.]

vas Ioan tveim vetrom ellre. Þeir prýddo báðer miok heilagar kirkjor, þær es þeir hœfðo at varð-veita, í mœrgom hlutom, ok þiónoðo þeim lítilátlega í sínom prestzskap, ok œ́xto miket rétt þeirra í kennemanna vistom, þeirra es þióna skyldo at hvárre kirkjonne fleire an áðr hœfðo veret. Þeir mœ́tto ok kallazc at rétto stolpar Cristnennar, þvi at þeir studdo hána fagrlega í sínom kenningom helgom, ok mœrgom œðrom farsælegom hlutom, þeim es þeir miðlaðo af ser œllom þeim mœnnom es þar vóro í nœ́nd, eða þeirra heilræðe vildo þeckjazc eða þýðazc.

2. Enn heilage Ioan byscop kvángaðezc, ok átte tvær konor; ok lifðe en fyrre skamma stund, en við hváregre átte hann bœrn þau es or barnœ́sko hafe komesc, eða ver hafem sœgor frá heyrðar.

6. 1. ÞÁ es Ísleifr byscop hafðe seteð at stóle í Scála-holte fióra vetr ok tottogo, þá tók hann sótt á Alþinge, ok andaðesc heima í Scála-holte á Dróttens dege, iii *nonas Julii*, átta tigom vetra efter fall Óláfs Tryggva sonar. Þá vas liðet frá burð Cristz M. vetr lxx ok þrír vetr; efter þat vas vígðr til byscops Gizœrr son Ísleifs byscops at bœ́n allra lannz-manna, þá es hann vas fer-tœgr at aldre. En þat vas á dogom Gregorii páva ens siaunda með því nafne, ok á dogom Óláfs konungs Harallz sonar, ij vetrom efter andlát Ísleifs byscops. Gizœrr fór suðr til Róms, ok beidde þar vígslo, fyrer þvi at Lemmarus erki-byscop vas mis-sáttr við páva, ok mátte hann fyrer því eige vígslo gefa. Þá sende Gregorius páve Gizœr til erki-byscops þess, es vas á Saxlande í Magadaborg es Hardevigus hét: hann vígðe Gizœr til byscops at boðorðe páva. Þá tvá vetr es í miðle vóro andlátz Ísleifs byscops ok út-kvámo Gizœrar byscops, vas hann annan her í lande; en annan, enn næsta efter es hann vas vígðr, vas hann í Danmork suman, en suman á Gautlande; ok kom út um sumaret hegat til lannz. Þá hafðe Márkus Skeggja son Logsogo. Gizœrr byscop hefer veret mestr hofðinge ok al-gofgastr maðr á ollo Íslande, at því es sagðe Are prestr Þórgilsson, at alðýðo virðing hafe á fallet.

2. Af ást-sælð hans ok fortolom Sæmundar prestz, ok með um-ráðom Márkus Logsogo-mannz, vas þat í log teket, at aller menn á Íslande skyldo telja fé sítt allt með svar-dogom, hvárt sem være í londom eða lausom aurom, ok gialda tiund af, at þeim hætte sem síðan hefer haldezc. Gizœrr byscop let log leggja á þat, at stóll byscops þess es á Íslande være, skylde vesa í Scála-holte; en áðr vas hverge. Hann lagðe til stólsens Scála-holtz-land, ok morg onnor auðræðe í londom ok lausom aurom.

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of a like age, as far as we can guess, but John was two winters the elder. They both adorned the holy churches which they had to keep in many ways, serving them humbly in their priesthood and increasing their rights greatly with respect to provision of clerks, so that they should have each church served more often than it had been before. They might also rightly be called Pillars of the Church, for they upheld her fairly in their holy teaching, and many other goodly endowments which went forth from them upon all them that were near them, or that would hearken to or accept their wholesome admonitions.

2. Now the holy John was married and had two wives, and the first one lived but a short while, and by neither had he any children that grew up out of childhood, or that we have heard tell of.

6. 1, 2. [See Hungrv. **1.** 8; Libellus, **9.** 8; **10.** 3.]

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9. þickjaz, Cd. 17. lxx] B, AM. 219; Cd. Holm. 5. om. 'lxx;' A (234) reduces it to the ordinary chronology, 'þúsund ára ok átta tiger.'

[159: 7.]

3. Þá es Almáttegr Goð vilde hefja upp sínn þiónosto-mann, enn helga Ioan, á hærra pall kennemannlegrar tignar, an áðr vas hann, þá bǿðo Norðlendingar Gizœr byscop, at hann mœnde vilja setja byscops-stól í Norðlendinga fiórðunge, fyrer því at þeir þóttosc fiar-læger, en fiórðungrenn sá fiolmennaztr ok mestr, ok þyrfte þar fyrer því mest byscoplegrar yfer-ferðar; en hennar vas þar áðr sialdnazt kostr. Gizœrr byscop bar þetta mál fyrer ena hyggnozto menn; ok sýndesc þeim svá ǫllom saman, sem þat mœnde ráð at láta efter þeim þessa bœ́n; mest fyrer þá sǫk, at þat sýndesc vesa miket upp-hald Goðs Cristne, ok *g*líklegt at landet mœnde verða skemrom byscops-laust ef tveir være byscoparner. Þat vas nú síðan ráðs teket, at Gizœrr byscop gaf meirr an fiórðungenn byscopsdóms síns til þess at byscop-stóll skylde vesa í Norðlendinga-fiórðunge, svá sem Norðlendingar bǿðo hann til. En til þess vanda ok virðingar ok byscopsdóms yfer Norðlendinga-fiórðunge ok Norðlendingom, þá kaus Gizœrr byscop Ioan prest Ogmundar son, með sam-þycke allra lærðra manna ok ú-lærðra í Norðlendinga-fiórðunge. Ok þótt enn helge Ioan telðesc í fyrstonne miok undan þessom vanda, fyr lítilætis saker, þá lét hann þó at bœ́n Gizœrar byscops, ok iát*t*asc under útan-ferð, ok byscops-vígslo at taka, ef Goð vill at þess auðne.

7. 1. NÚ vóro oft síðan stefnor at áttar um þetta mál; ok rézc þat af, at stóll Norðlendinga-byscops mœnde vesa settr norðr í Hialta-dale á bœ́ þeim es at Hólom heiter. Þar

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3. When Almighty God was minded to raise up His servant the holy John to an higher degree of clerkly honour than he was in before, the North-landers prayed bishop Gizor that he would set up a bishop's see in the North-landers Quarter, because they said they were so far off, and their Quarter was the most thickly inhabited and the greatest, wherefore they needed most the visitations of the bishop, but could most seldom get them. Bishop Gizor laid this matter before the men of most understanding, and they all agreed together that it would be a good thing to grant them their prayer, and chiefly because they thought it would be a great support to the Church of God, and that it would be less likely that the land should be long bishopless if there were two bishops. Whereupon it was now settled in such wise that bishop Gizor gave up more than a fourth part of his bishopric, to the end that there should be a bishop's see in the North-landers Quarter, as the North-landers had prayed. And to this office and honour and bishopric over the North-landers Quarter and the North-landers, bishop Gizor chose priest John Og-mund's son, with the consent of all clerks and laymen in the North-landers Quarter. And although the holy John at first made many excuses for not taking the office by reason of his humility, yet at the last he gave way at the prayer of bishop Gizor, and consented to go abroad and take bishop's orders if God would have it so.

7. 1. Now after this there were many meetings held, and it was settled at the end that the see of the bishop of the North-landers should be set north in Sheltie-dale, at the homestead that is called Holar [the knolls]. There had dwelt a worthy priest who was called Illoge

[159: 8.]

bió virðolegr prestr sá es Illoge hét ok var Biarnar son. Hann einn varð til þess búenn af virðolegom mænnom í Norðlendinga-fiórðunge, at rísa upp af sínne fæðor-leifð, fyrer Goðs sakar ok nauðsynja heilagrar kirkjo; þvi at áðr hæfðo veret langar þœ́for hæfðingja í miðle, hverr upp skylde rísa af sínne fæðor-leifð ok staðfesto, ok varð enge til búenn nema siá einn. Ok má þat œllom mænnom auð-sætt vesa, at þetta gœrðe hann fyr Goðs sakar; ok mœnde þess vænta, sem framn man hafa komet, at Goð mœnde gefa hónom fagrar vister í eilífre full-sælo, sú es at rétto má kallasc fæðor-leifð góðra manna.

2. Ok á þesso sumre þá ferr byscops-emne til skips með færo-neyte því, es ætlað vas hónom, ok fiár-hlutom; ok hafðe hann með ser bréf ok innsigle Gizœrar byscops, þau es vitne bǿro um hans œrende. Ok es þeir vóro búner, léto þeir í haf; ok es ecke sagt frá ferð þeirra fyrr an þeir kómo í Danmærk, ok urðo vel reið-fara. Enn helge Ioan byscops-efne sótte þegar á fund Ozœrar erki-byscops, ok kom til þess staðar es erki-byscop vas staddr, ok heldr síð dags.

3. Erki-byscop vas at kirkjo at aftan-sœng; ok es enn helge Ioan byscops-efne kœmr í kirkjona þá vas loket miok aftan-sœng-*v*enom. Hann nemr staðar fyr útan córenn, ok hefr upp aftan-sœng sínn með clercom sínom. Erki-byscop hafðe bannat clercom

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[*Latinised* Hilarius], and was the son of Beorn. He was the only one of the men of worship of the North-landers Quarter to rise up from the heritage of his fathers for God's sake and the needs of Holy Church, because there had before been long shufflings between the chiefs as to which of them should forsake his father's heritage and his home, and there was none of them ready so to do save this man only. And it is easy for all men to see that he did this for God's sake, and he might well hope for that which must have come to pass, that God would give him a fair mansion in everlasting bliss, which may of right be called the heritage of good men. [Now this same Hilarius afterwards went to Broad-bowster in West-hope, and there his body resteth, but his soul is with God in everlasting joy.]

2. And this summer the bishop-elect took ship with the following that was appointed for him and moneys, and he took with him a letter and seal of bishop Gizor which bore witness to his errand. And when they were ready they put to sea, and there is nought told of their journey till they got to Denmark, and they had a good voyage. But John the holy bishop-elect forthwith sought the archbishop Auzor, and came to the place where the archbishop was, and [it was] rather late in the day.

3. The archbishop was at church at evensong, and when John the holy bishop-elect got to church evensong was well-nigh over. He took his place outside the choir, and began to sing evensong with his clerks. The archbishop had forbidden all his clerks, old and young alike, to look out

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1. sá es] Hilarius hét ok Illoge oðro nafne, B. ok var Biarnar son] add. C.
10. manna] Fór sá same Hilarius síðan í Vestr-hóp til Breiða-bólstaðar, ok hvíler hans líkame þar, en onden með Goðe í eilífom fagnaðe.—*Laurent. Saga,* ch. 2.

sínom ǫllom, ellrom sem yngrom, at líta útar or córnom meðan tíðer være sungnar, ok lagt víte við ef af því være brugðet sem hann bauð. En iam-skiótt sem erki-byscop heyrðe sœngenn ens helga Ioans, þá lítr hann útar efter kirkjonne, ok vilde vita hverr sá maðr være es líka rǫdd hafðe. En es loket vas aftan-sœng-*v*enom þá mælto clercar erki-byscops við hann sialfan: 'Hvat es nú, herra byscop, hafeð-ér nú eige sialfer gengeð á þau lǫg sem ér settoð!' Erki-byscop svaraðe: 'Ek iáte því, at þat es satt sem ér segeð; en þó hefer mer þetta eige fyre œnga sǫk at borezc, þvi at rǫdd hefer boret fyre eyro mer, þá es ek hefe eige slíka fyrr heyrða, ok heldr má hon þyckja engla rǫddom *g*lík an manna.' Heðan af má þat marka, es fyrr kómom ver orðe á í sǫgonne, hverso miok rǫdd ens helga Ioans vas frá því sem flestra manna annarra, at vitra manna virðingo. En es Ioan hafðe loket aftan-sœng sínom, þá geck hann á fund erki-byscops, ok tók hann við hónom virðolega, ok bauð hónom til sín, ok ǫllo fǫro-neyte hans.

Ok es enn helge Ioan hafðe skamma stund veret með erki-byscope, þá bar hann upp fyrer erki-byscop œrende sín, ok sýnde hónom bréf ok innsigle Gizœrar byscops. Ok es þeir hǫfðo nœckora daga um þetta rœtt með þeim ǫðrom lærðom mǫnnom, sem erki-byscop vilde þetta mál fyrer bera, ok es þetta vas vand-lega rann-sakat, þá mæler erki-byscop við byscops-efne: 'Svá kannasc mer til, enn kærste bróðer, sem þú munt flesta alla hlute til þess hafa, at þú sér til byscops fallenn; ok því trúe-ek, at sæll

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of the choir while the hours were being sung, and he set a penalty to be taken if this his command were broken. But as soon as the archbishop heard the chanting of the holy John, he looked out down the church trying to see who the man was that had such a voice. But when even-song was over, the archbishop's clerks said to him, 'How now, my lord bishop, have ye not yourself broken the rules ye made?' The arch-bishop answered, 'I confess that it is true as ye say, but yet I have not done it for nought, for a voice was borne into my ears such as I have never heard before, and it may rather be likened to the voice of an angel than of a man.' Whereby it may be noted, as we have said before in this story, how far the voice of the holy John was before that of most men, according to the judgment of the wise. But when John had finished his evensong, then he went to see the archbishop, and he received him worshipfully, and asked him and his following to stay with him. And when the holy John had been a short while with the arch-bishop, he set forth his errand to the archbishop, and showed him the letter and seal of bishop Gizor; and when they had considered the matter for certain days with other clerks with whom the bishop wished to con-sider the matter, and when the matter was thoroughly overhauled, then the archbishop spoke to the bishop-elect: 'I perceive very well, my very dear brother, that thou hast almost all the qualities that fit thee for a bishop; moreover I believe that that people will be happy which may

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15. ok t. h. við hónom] add. 235.

sé sá lýðr, es slíkan byscop má hafa yfer ser. En fyr sakar eins hlutar þess es þú hefer sagt mer, at þú hefer tvær konor áttar, þá þore-ek eige at vígja þik án leyfe páva ok vit-orðe hans sialfs. Nú fyrer þessa sœk es þat várt ráð, at þú farer sem skiótazt máttú á fund páfa; ok vér monom ríta með þer með óro innsigle, ok tiá páfanom þítt mál. Ok ef svá verðr, sem ver viljom vætta, at hann leyfe þer vígslo at taka, en oss at gœra, þá kom aftr til mín sem skiótazt, ok mon-ek þá með fagnaðe láta lúkasc þítt eyrende.'

5. Efter þetta ferr enn helge Ioan byscops-emne til Roma-borgar, ok es hann kœmr þar, þá vas vel teket hans mále af páfa. Þá vas páfe, es enn helge Ioan kom suðr, enn helge Paschal*is*, sá es annarr vas með því nafne. Enn helge Ioan berr upp fyr pávan œll sín eyrende, ok þar með sýner hann hónom bréf erki-byscops, ok inn-sigle þau, es tiáðo páva mála-vœxto alla, es á hans mále vóro. Ok es páve hafðe séð riteð, þá veiter hann þat þeckilega es hann vas líti-látlega beðenn, ok vísar enom helga (Ioane) byscops-efne á fund Ozœrar erki-byscops, ok ritar til hans með síno inn-sigle, ok gefr hónom leyfe á, at vígja enn helga Ioan til byscops.

6. Ok es Ioan hafðe teket blezan af pávanom, þá ferr hann aftr á leið, ok kœmr með síno fœro-neyte á fund Ozœrar erki-byscops. Ok es (hann) verðr þess varr af bréfom páva, þeim es enn helge Ioan bar frá páfa funde, at hónom vas fullt frelse á gefet at vígja hann, þá verðr erki-byscop forkunnlega feginn, ok þackar

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have such a bishop over them. But by reason of one thing which thou hast told me, that thou hast had two wives, I dare not consecrate thee without the leave of the pope and his own cognizance thereof. Wherefore this is our counsel herein, that thou go as quickly as may be to see the pope, and we will write thee a letter under our seal and acquaint the pope with thy case. And if it go so as we would hope, that he give thee leave to take consecration [as bishop], and us leave to bestow it, then do thou come back to me as quickly as may be, and I will then joyfully accomplish thine errand for thee.'

5. After that John the holy bishop-elect went to the city of Rome, and when he was come there his suit was well received by the pope. When John came south the holy Paschalis [Pascal], second of that name, was pope. The holy John declared all his errand to the pope, and showed him withal the archbishop's letter and seal which acquainted the pope with all the conditions of his case, and when the pope had seen the writing he graciously granted the humble prayer that was made to him, and directed the holy bishop-elect to go and see archbishop Auzor, and wrote to him under his seal, and gave him leave to consecrate the holy John bishop.

6. And when John had taken the pope's blessing, he went on his way back and came with his following to see archbishop Auzor. And when he was aware by the pope's letter, which the holy John brought from his meeting with the pope, that he was given full freedom to consecrate him, then the archbishop was wonderfully glad, and thanked Almighty God

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6. vænta, Cd. 12. upp] here ends AM. 235.

Almǿtkom Goðe, es hónom skylde þess auðet verða, at láta þat œrende ens helga Ioans verða, sem menn mundo vilja; ok beið hann nú með siǫlfom erki-byscope þeirrar stundar, es hónom sýndesc til fellt at vígja hann. Efter þat kallar erki-byscop saman kenne-menn þá sem við þyrfto at vesa þetta embætte; ok at ǫllom hlutom til búnom, þá víger hann enn helga Ioan til byscops á Dróttens-dege, tveim nóttom fyrer Tveggja-Postola-messo Philippi ok Iacobi, þat es þriðja *kalendas Maii.* Efter þat es enn helge Ioan vas vígðr, þá dvalðesc hann með erki-byscope, ok þá af hónom mǫrg hialpsamleg rǿð siǫlfom ser til nytsemðar ok því folke sem hann vas yfer settr.

7. Enn helge Ioan vas vígðr til byscops, efter því sem nú vas frá sagt, þá es hann hafðe fióra vetr ens sétta tigar at aldre. Þat vas á dǫgom Paschalis páfa, ok á dǫgom Noregs konunga Eysteins ok Sigurðar. En þá hafðe Gizœrr byscop stýrt Goðs Cristne iam-lenge sem Ísleifr byscop faðer hans, en þat vóro fiórer vetr ok tottogo.

8. 1. IOAN byscop fór út til Íslannz á eno næsta sumre efter, es hann hafðe vígðr veret, ok varð vel reið-fara. Ok brátt efter þat es hann hafðe land teket þá spurðesc hans út-kváma; ok urðo þvi aller fegner góðer menn, ok drifo þegar flockom at finna hann. Hann tekr hvers mannz mále iam-léttlega; ok sýner

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that it should have been granted him to fulfil the errand of the holy John, according to the wish of the people. And now he abode with the arch-bishop till the time when he should think fit to consecrate him. After this the archbishop calleth together the clerks that were bound to be present at that service, and when all was prepared then he consecrateth the holy John bishop on the Lord's-day two nights before the mass of the two apostles Philip and James, that is the third of the kalends of May [April 29, 1106]. After the holy John was consecrated he dwelt with the archbishop, and received of him many helpsome counsels profitable both to himself and to the people over whom he was set.

7. The holy John was consecrated bishop, as hath been told, when he was four-and-fifty years old. That was in the days of pope Pascal, and in the days of Ey-stan and Sig-urd, kings of Norway. And at that day bishop Gizor had governed God's Church in Iceland as long as bishop Is-laf his father, and that was four-and-twenty winters.

8. 1. BISHOP JOHN went out to Iceland the next summer after he was consecrated, and had a good voyage, and soon after they had made land the news of his arrival was known, and all good men were joyful thereat, and forthwith there came together crowds to meet him. He received every man's suit with gentleness, and showed in every way that

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18. B here adds after the bishop has parted from the archbishop—fór hann fyrst til Noregs, sýslande ser þar kirkju-við, ok þat sama sumar lætr hann í haf, ok verðr vel reiðfara, ok kemr skip þat á Eyrar fyr sunnan land; *and farther below*—(sitjande heima um vetrenn at stóle sínom) en frændr hans ok viner flutto sunnan frá skipe kirkju-við hans í Vinverjadal, en Norðlendingar gerðo þegar efter ok drógo heim til Hóla (*certainly unhistorical*).

þat í ǫllo, at eige vas hann enn af-hoga orðenn því eno helga lítilæte, es hann hafðe áðr hann være vígðr til byscops; heldr hafðe hann þat nú því gnœ́gra, með ǫllom ǫðrom mann-kostom, sem nú vas hónom vandara um, svá miok sem hann vas upp hafiðr af Almǿtkom Goðe til mikellar virðingar.

2. Ok þegar (es) enn helge Ioan vas búenn at fara frá skipe, þá ferr hann heim til stólsens til Hóla, ok tók þegar at stýra vel ok fagrlega Cristne Almáttegs Goðs þeirre sem hann vas yfer settr; ok sat hann þá heima um vetrenn at stóle sínom. En at sumre þá reið hann til Alþingess, ok fundosc þeir þar ok Gizœrr byscop með miklom fagnaðe; ok tiáðe Gizœrr byscop mǫnnom, hverso miket gótt menn ǿtto þá Goðe at launa, þau fagnaðar tíðende sem þá vóro orðen, es tveir byscopar vóro á landeno; þvi at þat hafðe eige orðet áðr síðan es Cristne kom á landet. Marga hlute rœ́ddo þeir sín á miðle byscoparner, þá es nytsamleger vóro, ok sǫmðo til með ǫðrom lærðom mǫnnom hver boð þeir skyldo bióða sínom under-mǫnnom.

3. Á þesso sumre hóf Ioan byscop yfer-fǫr sína yfer ríke sítt, ok tók at stýra Goðs Cristne með mikelle stiórn; hirte hann vánda menn af því velde es hónom vas gefet af Goðs hǫlfo, en styrkðe góða mann ok siðláta í mǫrgom goðom hlutom.

9. 1. ENN helge Ioan byscop hafðe skamma stund at stóle seteð at Hólom, áðr an hann lét leggja ofan kirkjo þá, es þar vas. Siá kirkja hafðe gœr vereð næst þeirre es Oxe Hialta son hafðe gœra láteð. Þat hyggja menn at sú kirkja hafe

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he had not forgotten the holy humility which was in him before he was consecrated bishop, but rather that he had increased therein with all other good qualities, now that more was required of him since he had been so greatly raised by Almighty God to much honour.

2. And as soon as the holy John was ready to leave the ship he went home to his see at Holar, and straightway began to govern well and fairly Almighty God's Church which he was set over, and that winter he stayed at home at his seat. But in the summer he rode to the All-moot, and there he and bishop Gizor met with much joy, and then bishop Gizor apprized the people how much good men had to thank God for in the joyful tidings that had now come about that there were two bishops in the country, which thing had never been before since Christendom came into the land. The bishops talked over many things together that were profitable, and put together with other clerks [help] the rules which they should set over them that were under their care.

3. That summer bishop John began his visitation of his diocese, and set himself to govern God's Christendom with mighty governing; he chastised evil men with the power that was given him on God's behalf, and strengthened good men and them of right conversation in many good ways.

9. 1. Now the holy bishop John had sat but a short time at his bishopstead at Holar, before he had the church that was there taken down. This church had been made next after that which Oxe Sholto's son had had built [c. 1030]. Men think that this church which Oxe

mest gœr veret under tré-þake á œllo Íslande, es Oxe lét gœra; ok lagðe til þeirrar kirkjo mikel auðræðe, ok lét hána búa innan vel ok vandlega ok þekja blýe alla. En sú kirkja brann upp œll með œllo skrúðe síno at leyndom dóme Goðs. Enn helge Ioan byscop lét gœra kirkjo at Hólom mikla ok virðolega, sú es stendr þar í dag, ok hefer hon þó veret bæðe þakið, ok marger hluter aðrer at gœrver síðan. Enn helge Ioan byscop sparðe ecke til þessar kirkjo-gœrðar, þat es þá være meire Goðs dýrð an áðr, ok þetta hús være sem fagrlegast gœrt ok búet.

2. Hann valðe þann mann til kirkjo-gœrðarennar, es þá þótte einn-hverr hagastr vesa: sá hét Þóroddr ok vas Gamla son. Ok vas bæðe, at enn helge Ioan sparðe eige at reiða hónom kaupet miket ok gótt, enda leyste hann ok sína sýslo vel ok góðmannlega. Þat es sagt frá þessom manne, at hann vas svá næmr, (at) þá es hann vas í smíðenne, þá heyrðe hann til, es prestlingom vas kend iðrótt sú es *grammatica* heiter, en svá lodde hónom þat vel í eyrom af miklom næmleik ok at-hoga, at hann gœrðesc enn meste iðróttar-maðr í þess-konar náme.

10. 1. ÞÁ er Ioan hafðe skamma stund byscop veret, þá lét hann setja scóla heima þar at staðnom vestr frá kirkjo-durom, ok lét smíða vel ok vandlega, [ok enn sér merke húsanna.] En til þess at stýra scólanom, ok kenna þeim mœnnom

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had made was the biggest church under wooden shingles in all Iceland; and he [Oxe] laid out much means on this church, and had it well fitted within and beautifully, and covered it all with lead. But this church was all burnt with all its vestments by the secret judgment of God. But the holy bishop John had a great and worshipful church built at Holar, which standeth there to-day, although it has been both covered and many other repairs made since [his day]. And the holy bishop John spared nought in the building of this church, that God's glory might be more than before there, and this house [of his] might be fairly built and adorned.

2. He chose the man for the church building that was then thought to be the most skilful. His name was Thor-odd, and he was the son of Gamle, and it was so that both the holy John spared not to pay him great and good wages, and he did his work well and honestly. It is told of this man that he was so quick at learning that, when he was at his work, he listened to the priestlings being taught the accomplishment which is called *grammatica*, and it stuck so well in his ears, by reason of his great quickness in learning and attention *or* application, that he became the most accomplished man in this kind of learning.

10. 1. WHEN John had been a short while bishop, he had a school set up at home there at the bishopstead, west of the church door, and had it well and beautifully built [and the mark of the houses is still to be seen]. And to this end, to govern the school and teach them

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4. at] B; ok, Cd. 11. ok vas Gamla son] add. B. 21. ok enn . . . húsanna] apparently 14th-century gloss.

es þar settesc í, þá valðe hann einn enn bazta clerc ok enn sniallazta, af Gautlande; hann hét Gísle ok vas Finna son. Hann reidde hónom miket kaup til hvárs-tveggja, at kenna prestlingom, ok at veita slíkt upp-hald heilagre Cristne með siǫlfom byscope, sem hann mátte ser við koma, í kenningom sínom ok for-mælom: ok ofallt es hann predicaðe fyrer folkeno, þá lét hann liggja bóc fyrer ser, ok tók þar af slíkt es hann talaðe fyrer folkeno; ok gœrðe hann þetta mest af forsiǫ́ ok lítilæte; at þar hann vas ungr at aldre, þótte þeim meira um vert es til hlýddo, at þeir sæe þat, at hann tók sínar kenningar af helgom bócom, en eigi af eino saman bríóst-vite. En svá mikel gift fylgðe þó hans kenningom, at mennener þeir es til hlýddo, kómosc við miok ok tóko mikla skipan ok góða um sítt ráð. En þat es hann kende í orðonom, þá sýnde hann þat í verkonom. Kenningar hans vóro linar ok létt-bærar ǫllom góðom mǫnnom, en vitrom mǫnnom þótto vesa skaplegar ok skemtelegar; en vǫ́ndom mǫnnom varð ótte at mikell ok sǫnn hirting.

2. Um allar stór-hótíðer þá vas þar fiol-menne miket, þvi at þannog vas þá miket œrende margra manna, fyrst at hlýða tíðom, svá fagrlega sem þær vóro framm fœ́rðar; þar með boðorðom byscops, ok kenningom þeim enom dýrðlegom, es þar vas þá kostr at heyra, hvárt sem heldr vóro framm fluttar af siǫlfom byscope, eðe þessom manne es nú vas frá sagt.

11. I. SKAMMA stund hafðe enn helge Ioan byscop veret áðr hann tók at fœ́ra siðo manna ok hǫ́tto miok í

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that should be set there, he chose him a man out of Gotland that was the best and quickest clerk: he was called Gisle, and was the son of Finne. He paid him a great wage, both to teach the priestlings and to give such support to holy Christendom along with the bishop himself as he could manage in his teachings and addresses. And ever when he was preaching before the people, he had a book lying before him, and took therefrom what he spoke to the people, and he did this most out of prudence and humility, because as he was young in years those that listened might lay more store by it, when they saw that he took what he taught out of holy books and not out of his own natural knowledge *or* breast-wit. And yet so much advantage followed his teachings that the men that listened thereto were much moved, and made great and good changes [in their lives] by his advice. And that which he taught in his words he showed forth also in his works. His teachings were lenient and light to bear to all good, and the wise thought them seemly and interesting, and to the evil they became a great terror and a true chastisement.

2. On all the high feasts there was a great multitude there, for it was then the great business for many men, first to hear the hours, so fairly were they performed there, and also [to hear] the ordinances of the bishop and his precious teachings which were so choice to hear, whether they were spoken by the bishop himself or by this man that hath just now been spoken of.

11. I. BUT a short while had the holy John been bishop before he began to turn men's ways and habits much into another level than that

annat efne an áðr hafðe veret: gœrðesc hirtingasamr við ó-siða-menn, en vas blíðr ok hœ́gr ǫllom góðom mǫnnom; en sýnde á siǫlfom ser, at allt þat es hann kende í orðonom, þá fyllde hann þat í verkonom. Sýndesc svá vitrom mǫnnom þeim es gœrst visso hans ráð, at hann yrðe sialdan af-hoga því es sialfr Dróttenn mælte til sínna lære-sveina: *Luceat lux vestra coram hominibus, ut videant opera vestra bona, et glorificent patrem vestrum qui in celis est.* Þesse orð mæla svá: 'Lýse liós yðart fyre mǫnnom, til þess at þeir sé góð-verk yðor, ok dýrke þeir fǫðor yð*v*arn þann es í himnom es.'

2. Enn helge Ioan byscop lagðe ríkt við þat sem síðan hefer haldezc, at menn skyldo sœ́kja til tíða á helgom dǫgom eða á ǫðrom vanda-tíðom; en bauð prestenom at segja oftlega þá hlute es þeir þyrfto at vita. Hann bauð mǫnnom, at hafa hvers-daglega hǽtto sem Cristnom mǫnnom sómer, en þat es at sœ́kja hvern dag, síð ok snemma, cross eða kirkjo, ok flytja þar framm bœ́ner sínar með at-hoga. Hann bauð, at menn skyldo hafa, hverr í síno herberge, mark ens helga cross til gæzlo siǫlfom ser; ok þegar es maðrenn vaknaðe, þá skylde hann signa sik, ok syngja fyrst *Credo in Deum*, ok segja svá trú sína Almǽtkom Goðe; ok ganga svá síðan allan dagenn vápnaðr með marke heilags cross, því es hann merkðe sik með þegar es hann vaknaðe; en taka aldregi svá svefn eða mat eða dryck, at maðr signe sik eige áðr. Hann bauð hverjom manne at kunna *Pater Noster* ok *Credo in Deum*, ok

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they had been in before. He became full of chastisement to men of ill-life, but he was blithe and gentle to all good men, and showed in himself that all which he taught in his words he fulfilled in his work. It appeared to wise men that knew his ways that he was seldom unmindful of that which the Lord spake to His disciples, *Luceat lux vestra* . . . [Math. v. 16]. These words go thus: 'Let your light shine before men, so that they may see your good works, and glorify your Father which is in heaven.'

2. And the holy bishop John strongly enjoined that which hath been kept since, that men should come to hours on holidays and other set days, and he bade the priests to repeat oftentimes those things which they needed to know. He bade men keep a daily custom, as beseems Christian men, that is to go every day, late or early, to a cross or church, and there mindfully to put up one's prayers. He bade them to have each in his lodging the mark of the holy cross as a safeguard to himself, and as soon as a man woke he was to sign himself and sing first *Credo in Deum* [the creed], and thus speak his belief in Almighty God, and walk all day after armed with the mark of the holy cross, with which he marked himself as soon as he woke, and never to take sleep or meat or drink without signing himself beforehand. He bade every man to learn *Pater Noster* and *Credo in Deum*, and Mary's Verse [*Ave Maria*], and

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9. sé] seae, Cd. 24. Deum] ok Mariu vers, add. B.

[165: 13.]

minnasc siau sinnom tíða sínna á hverjom dege, epter því sem Dávíd propheta seger: *Sepcies in die laudem tibi dixi, Domine Deus meus.* Þat er svá at skilja á Norrœno: 'Siau sinnom á dag sagða-ek þer lof, Dróttenn Goð mínn;' en syngja skyldolega hvert kveld, áðr hann sofnaðe, *Credo in Deum* (ok) *Pater Noster.* Ok at ver lúkem þesso mále í fǽm orðom, þá feck hann svá samet siðo sínna under-manna á skœmmo bragðe með Goðs fulltinge, at heilog Cristne í Norðlendinga-fiórðunge hefer aldrege staðet með slíkom blóma, hvár*t*ke áðr né síðan, sem þá stóð, meðan folket vas svá sælt, at þeir hœfðo slíks byscops stiórn yfer ser.

3. Hann bannaðe ok með œllo alla ú-hǽtto ok forneskjo, eða blótz-skape, gœrninga eðr galðra; ok reis í móte því með œllo afle; ok hafðe því eige orðet af komet með œllo meðan Cristnen vas ung.

Hann bannaðe ok alla hindr-vitne þá es forner menn hœfðo teket af tungl-kvǽmom eða dœgrom; eða eigna daga heiðnom mœnnom eða goðom,—sem es at kalla Týrs-dag, Óðens-dag eða Þórs, ok svá um alla vico-daga; en bauð at hafa þat daga-tal, sem heilager feðr hafa sett í ritningom, ok kalla annan dag viko, ok þriðja dag, ok svá út,—ok alla þá hlute aðra, es hónom þótto af íllom rótom rísa.

4. Leikr sá vas mœnnom tíðr, es ú-fagrlegr es, at kveðasc skyldo at, karl-maðr at kono, en kona at karl-manne, klœ́kilegar vísor

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remember his hours seven times a day, according as David the prophet saith, *Septies in die laudem tibi dixi, Domine Deus meus* [Ps. cxix. 164], that is to be interpreted in Northern [speech]—'Seven times a day I have spoken praise to thee, O Lord my God,' and dutifully sing every evening ere he slept *Credo in Deum* and *Pater Noster.* And that we may end this discourse in few words, he got the ways of the people under him so ordered within a short space by God's help, that holy Christendom hath never stood in such blossom in the North-landers Quarter, neither before nor since as it stood then, when the people were so blessed in having such a bishop's government over them.

3. Moreover he forbade altogether all evil customs and heathendom and sacrifices, magic and charms, and stood up against them with all his might, for it was not altogether done away with while Christendom was young.

He also forbade all omens, which the men of old [heathens] had been wont to take from the coming of the moon and [observance of] days, and dedicating days to heathen men or gods—as it is when they are called Tew's-day, Woden's-day, or Thor's, and so of all the week-days; but he bade men to keep the reckoning which the holy fathers have set in the scriptures, and call them the Second Day of the week, and the Third Day, and so on—and all other things beside, which he thought sprung from ill roots.

4. There was a play men used much, which was unseemly, wherein a man must recite to a woman, and a woman to a man, verses foul and light

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1. epter því . . . Goð mínn] add. B. 6. lúkem] Cd. 17. Týrs-dag] add. B. 18. ok svá . . . svá út] add. B.

ok hæðelegar, ok ó-áheyrelegar: en þat lét hann af takazc, ok bannaðe með ꜵllo at gœra; man-sœngs-kvæðe eða vísor vilde hann eige heyra kveðen, ok eige láta kveða; þó feck hann því eige með ꜵllo af komet.

[Double text, B.] Leikr sá var kærr mꜵnnom áðr en enn heilagr Ioan varð byscop, at kveða skylde karlmaðr til kono í danz blautleg kvæðe ok regeleg, ok kona til karlmannz man-sœngs vísor. Þenna leik lét hann af taka, ok bannaðe styrklega.

5. Þat es sagt í frá, at hann kom á hlióð, at Klœ́ngr Þórsteins son, sá es síðan varð byscop í Scála-holte, en vas þá prestlingr ok ungr at aldre, las bóc þá es kꜵlloð es *Ovidius*, *De Arte*. Í þeirre bóc býr man-sœngr mikell; en hann bannaðe hónom at lesa þess-konar bœ́cr; ok kallaðe þó hverjom manne mundo œ́ret hꜵfogt at gæta sín við líkamlegre munoð ok rangre ꜵ́st, þó at hann kveykðe eige upp hog sínn með ne einom dictom eða þess-konar kvæðom.

6. Hann vas ok iðenn at því, at sníða af mꜵnnom lióta (lꜵsto); ok svá fór hann kœ́nlega með því, at sá kom nálega einge á hans fund, at eige fenge hann á nœckora lund leið-réttan fyrer sakar goðlegrar ástar, ok kost-gæfe þeirrar es hann lagðe á hverjom

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and not fit to listen to, and this he had abolished and altogether forbade it to be done. Love-poems and songs he would not hear recited or have recited, but he could not get rid of them altogether.

[Double text, B.] This play was dear to men before the holy John was bishop, wherein a man would recite to a woman in the dance effeminate and satirical poems, and a woman to a man love-verses. This play he had abolished and strongly forbade it.

5. It is told that he came to hear that Clong Thor-stan's son (he that was afterwards bishop in Scal-holt), when he was a priestling and young in years, was reading a book that is called *Ovidius*, *De Arte* [*Amatoriâ*]. In this book there is much love-poetry, and he forbade him to read this kind of book, saying that it was heavy work enough for every man to keep himself from fleshly lust and unlawful love, even if he did not irritate his mind with any poetry [Latin] or poems [vernacular] of this kind.

6. He was also diligent in pursuing men's evil ways, and he went about hourly to do this, that well-nigh no man came to see him but he managed in some way to better his ways by reason of his godly love, and the pains he took to help every man. And when he set men hard

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11. De Arte] B; epistolarum, Cd. B adds:—En í þeirre bók talar meistare Ovidius um kvenna-áster, ok kenner með hverjom hætte menn skolo þær gilja, ok nálgaz þeirra vilja. And in this book master Ovidius talketh of the love of women, and teacheth in what ways men may beguile them and get their will of them. 15. dictom] B; siðom, A.

C (AM. 392) has a third recension of § 4:—Leikr . . . í þann tíma er heldr var ó-fagr, at bera bottatillde (*read* bottafilde), þar skylde karlmaðr kveða at kono . . . vísor ó-tilheyrilegar með mansongs sneið-yrðe ok sám-yrðe. A play * * * at that time that was very unseemly, to carry on butt-fillings, wherein the man recited to the woman licentious verses not fit to be heard, with insinuations of love and foul words.

[166: 13.]

manne at hialpa. Ok ef hann lagðe mǫnnom harðar skrifter á hendr fyrer sakar mikella glœ́pa, en þeir genge under vel ok lítilátlega, þá vas skamt at bíða, áðr (et) helgasta hans bríóst, þat es Heilagr Ande hafðe valeð ser til bygðar: þá sam-harmaðe hann þeirra meinlætom, ok létte þá nœckot skriftonom; ok þá sǫmo menn es hann hafðe fyrr barða fyr sakar goðlegrar ástar ok umvandanar, þeim enom sǫmom líknaðe hann þá miskunnsamlega, es þeir vóro við skilðer sína annmarka. Ok sá es alla sína undermenn elskaðe sem brœ́ðr eða sono, þá fœ́ddesc hann af engra þeirra ann-mǫrkom eða van-hǫgom, en sam-fagnaðe því es ǫðrom geck vel; en harmaðe þat allt es annan veg varð. Hann vas svá hog-góðr, at varla mátte hann siá eða vita þat es mǫnnom vas til meins, en svá œrr ok mildr við fátœ́ka menn, at varla hafðe hans make fengezc. Hann vas sannr faðer allra fátœ́kra manna; huggaðe hann eckjor ok fǫðor-lausa; ok enge kom svá harmþrungenn á hans fund, at eige fenge á nockorn veg huggan af hans til-stille. Svá vas hann ást-sæll við allt folk, at enge vilde nálega hónom í móte gœra; ok vas þat meirr saker goðlegrar ástar, þeirrar es aller menn unno hónom, an líkamlegrar *h*ræzlo; ok þar es hann braut sína fýse í marga staðe, en gœrðe Goðs vilja, ef hann fann þat, at þat vas eige allt eitt fyrer saker líkamlegs eðless, þá launaðe Goð hónom þat svá í hǫnd þegar, at hann okaðe under hann alla under-menn í heilagre hlýðne. Enn heilagr Johannes lifðe líf sítt efter goðlegre setningo ok góðra manna dœ́mom; vas

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penance by reason of great offences, and they underwent them well and humbly, it was not long before his holy breast that the Holy Ghost had chosen for His dwelling was pained by their afflictions, and he would lighten their penance in some way. And those men whom he had interdicted by reason of his godly love and zeal, those same he would restore mercifully when they had forsaken their faults. And he that loved all the people under him as his brothers and sons, did not batten on *or* profit by any of their faults or distresses, but he rejoiced when it went well with them, and condoled over all that went otherwise. He was so kind-hearted that he could hardly bear to see or know that a man was in trouble, and so generous and open-handed with the poor, that his peer could scarce be found. He was a true father to all poor folk, he comforted the widows and the fatherless, and never came one in such distress to see him but he got comfort of some kind from his means. He was of such loving carriage to all men, that there was well-nigh no man that would oppose him, and that was more for the sake of the godly love that all men bore him than for bodily fear. And inasmuch as he crushed his own desire in manifold wise, and did God's will, if he found that it did not conform thereto by reason of bodily lust, therefore God repaid him at once then in yoking beneath him all the people under him in holy obedience. And the holy John lived his life according to divine ordinance and good men's judgment *or* example; he was at his prayers

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9. syne, Cd.

á bœ́nom nætr ok daga, ok fastaðe lœngom; ok deydde sik í mœrgom hlutom til þess, at þá mætte hann meira á-vœxt gialda Goðe an áðr, af þeim hlutom œllom es hónom vóro á hende folgner.

12. 1. OK til þess at hann mætte þá vesa friálsare an áðr tíðer at veita, eða for-mæle, eða aðra hlute þá framm at fœ́ra, es Goðs Cristne være mest upp-hald at, þá valðe hann menn til forráða fyrer staðenn með ser, þá es fyrer skyldo siá staðarens eign með huspreyjo þeirre gœfogre es hann hafðe áðr átta es Valdís hét.

2. Einn af þeim mœnnom vas prestr virðolegr, sá es Hámundr hét, Biarnar son; hann vas afi Hildar nunno, ok einseto-kono [sem enn man geteð verða síðarr í þesso mále]. Næst Hámunde vas at ráðom prestr sá es Hialte hét, ok vas frænde byscops. Af leikmœnnom vas sá maðr með í ráðom, es vas gœfogr at ætt; hann hét Orn, ok vas son Þórkels af Víðe-mýre. Þesser menn œnnoðosc mest þat es til staðarens kom, ok skipoðo mœnnom til sýslo, sumom til at-flutningar við staðenn um þá hlute es þurfa (þótte). Sumer vóro setter til verknaðar; sumer at þióna fátœ́kom mœnnom; ok vas byscop vandr at því, at þat være miskunnsamlega gœrt: sumer at taka við gestom; þvi at á hverre hótíð sótto menn á fund byscops, hundrað manna eðr stundom tvau hundroð eða nœckoro fleire; þvi at enn heilage Ioan hafðe þat í formælom sínom, at

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night and day and fasted long, and mortified himself in many ways to the end that he might yield more profit to God than before out of those things that had been committed to his hand.

12. 1. AND to this end that he might be more freer than before to keep the hours and ordinances, and to perform the other things by which God's Christendom *or* Church was most maintained, he chose him men to look after the [bishop]stead with him, that should overlook that which belonged to the stead along with that noble lady, whose name was Wal-dis, whom he had wedded before.

2. One of them was a worshipful priest, whose name was Heah-mund, Beorn's son; he was the grandfather of Hilda, nun and anchoress [as shall be told of later in this discourse]. Next to Heah-mund in the administration was the priest whose name was Healte, and he was a kinsman of the bishop. Of laymen there was one in the administration with them that was of noble family, his name was Orn, and he was the son of Thor-lac of Withe-mere. These men took chief care of what appertained to the stead, and appointed men their occupations, some to gathering to the stead all that was thought needful. Some were set to work, some to serve the poor (and the bishop was strict in this that this should be mercifully done), some to receive the guests, because at any feast *or* high-tide there would come to see the bishop a hundred or whiles two hundred men, and sometimes more, for the holy John more-

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10. es Valdís hét] add. 392. 12. afi] foðor-faðer, B. 13. mále] viz. in the Miracle Book appended, but not given here.

hónom þótte þvi at eino til fullz, ef hverr maðr í héraðeno, sá es fóta sínna hefðe for-ráð, kœ́me um sinn et siallnasta at vitja staðarens at Hólom á tolf mǽnoðom. Ok fyrer þá sœk varð þar svá fiol-mennt at Skír-dege eða Pascom, at þar skorte eige fiogor hundroð manna, allt saman, karlar ok konor. Ok þó at marger af þessom mœnnom hefðe vister með ser, þá vóro hiner fleire es á byscops koste vóro, ok af hónom vóro sadder bæðe andlegre fœ́zlo ok líkamlegre, ok styrkðer með byscoplegre blezan fóro með fagnaðe til sínna heim-kynna.

3. Marger siðláter menn réðosc þangat heim til staðarens, ok gǽfo fé með ser—en sumer fœ́ddo sik sialfer—til þess at hlýða kenningom byscops ok tíða-gœrð; ok gœrðo ser hús um*b*-hverfis kirkjo-garðenn.

4. Heilagr Ioan byscop tók marga menn til læringar, ok feck til góða meistara at kenna þeim: Gísla Finna-son, es fyrr gǽtom ver, at kenna *grammaticam;* en Ríkinna prest, einn franzeis, capalín sínn ok ást-vin, at kenna sœng eða versa-gœrð; þvi at hann vas ok enn meste lærdóms-maðr. Þá vas þat ecke hús nálega, at eige være nœckot iðnat í, þat es til nytsemðar vas. Þat vas enna ellre manna hǽttr, at kenna enom yngrom; enn ener yngre ritoðo þá es náms varð í miðle. Þeir vóro aller sam-þycker, ok eige deildo þeir; ok einge œfundaðe annan. Ok þegar es til vas hringt tíða,

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over had laid it down that he was not satisfied save every man in his hundred *or* diocese, that had the use of his feet, came to him at the least once in the twelve-months to visit the bishopstead at Holar. By reason of which there was such a multitude there on Maundy *or* Sheer-monday and Easter, that there were not less than four hundred [480] persons altogether, men and women. And although many of these men had provisions with them, there were many more that were at the bishop's cost, and were fulfilled of him both with spiritual and bodily food, and strengthened by his bishoply blessing they used to go away with joy to their own home.

3. Many men of good conversation moved their homes to the bishop-stead, and paid money of their own [for their keep], but some kept themselves, in order to hear the bishop's teachings and the performance of the hours. And they made their houses round about the churchyard.

4. Holy bishop John took many men as disciples, and gave them good masters to teach them: Gisle Finsson, whom we spoke of before, to teach *grammatica;* and Rikine the priest a Frenchman, his chaplain and dear friend, to teach singing and verse-making, because he was a most learned man. There was well-nigh no house then, but there was some occupation going on within it that was profitable. It was the elder men's custom to teach the younger, and the younger were writing between their lessons. They were all of one mind and did not fall out, and never envied each other, and as soon as the hours were sung they

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2. fóta s. h. for-ráð] B; fong hefðe á, Cd. um sinn] B; til sín, Cd. 16. einn franzeis] add. B.

þá kómo þeir þar aller, ok flutto framm tíðer sínar með miklom at-hoga; vas ecke at heyra í córenn nema fagr sœngr, ok heilakt bǿna-hald. Ener ellre menn kunno ser at vesa vel siðaðer; en smá-sveinar vóro svá hirter af meistorom sínom, at þeir skylde eige treystasc með gá-leyse at fara.

5. Þesser kenne-menn fǿddosc upp under hende Ioane byscope: Klǿngr es fyrr vas nefndr, es síðan varð byscop í Scála-holte, ok prýdde þann stað í sínne bóca-gœrð; ok þar vas hann um daga Ketils byscops, ok svá Biarnar byscops, vin-sæll við alla góða menn. Þar vas ok lærðr Vilmundr, enn fyrste ábóte at Þingeyrom; ok Hreinn ábóte; þar vas ok lærðr Biœrn byscop, sá es enn þriðe vas byscop at Hólom. Marger vóro þar virðoleger kenne-menn aðrer upp fǿdder ok lærðer, þó at ver nefnem þá eige.

13. I. ÞÁ es enn helge Ioan hafðe skamma stund at stóle seteð, þá gœrðe mœnnom ráð sítt ó-hǿgt; gnúðe á hallære miket, ísar mikler ok veðrátta kœld, svá at iœrð vas ecki í-gróðra at vár-ðinge. Enn helge Ioan byscop fór til vár-þings þess es vas at Þingeyrom; ok es hann kom þar, þá heitr hann til árs, við sam-þycke allra manna, at þar skylde reisa kirkjo ok bǿ, ok skyldo aller þar til leggja, þar til es sá staðr yrðe efldr. Efter heit þetta lagðe enn helge Ioan af ser skickjo sína, ok markaðe sialfr grund-vœll under kirkjona. En svá snœresc skiótt ráð manna á-leiðess, at á þeirre

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all came and performed their hours with great attention. There was nothing to be heard in the choir but fair song and holy prayer, for the elder men knew well how to behave, and the children were so chastised by their masters that they dared not behave naughtily.

5. These *are the* clerks *that* were bred up under the hands of bishop John: Clong, that was before-named, who was afterwards bishop in Scal-holt, and adorned the bishopstead by his making of books. And he was there through the days of bishop Cetil, and also of bishop Beorn, in friendship with all good men. There was taught also Wilmund, the first abbot at Thing-ore, and abbot Hran [third of Thingore]. There was taught also bishop Beorn, who was the third bishop of Holar. Many other worshipful clerks were bred up and taught there, although we do not name them.

13. I. When the holy bishop John had been a short while set in his bishop-stool, the estate of men became very hard. There pressed upon them a great famine, and much [polar] ice and cold seasons, so that the earth was not green at the spring-moot [c. May 15]. And the holy bishop John went to the spring-moot that was at Thing-ore, and when he came there then he made a vow for good seasons, with the consent of all men, that they would raise a church and homestead and all contribute till the stead was established. After this vow the holy John put off his cloak and himself marked out the foundation wall for the church. And men's estate turned to the better straightway, so that that same

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13. eige] here falls in the interpolation of miracles. 16. ísar m. ok] add. B.

sœmo vico vóro á brauto ísar þeir aller es þetta hallære hafðe af staðet at miklom hluta, svá at hverge varð vart við; en iœrðen skipaðesc svá skiótt við til gróðrar, at á þeirre sœmo vico vóro sauð-grœs nær œ́ren.

2. Sá hlutr lá á staðnum á Hólom, at þar vas báss einn sá í fióse es eige hlýdde naut á at binda, þvi at hvert lá dautt um morgonenn es um aftanenn vas á bundet. Þat vas eitt-hvert haust, at enn helge Ioan geck til meðr ráðs-manne at ætla naut til lífs, þau es heima þar skyldo vesa at staðnom. Ok es þeir hœfðo til ætlað, þá seger nauta-maðr hónom deile á, at eige mundo nauten svá mœrg rúm hafa með þvi at bássenn einn vas ó-tyttr. Byscop kvað svá vesa skyldo, sem hann kvað á ok ætlaðe til, ok kvað svá skyldo binda á þann bás sem á aðra: ok svá vas gœrt. En um morgonenn efter es til fióss vas komet, þá lá kýr á báse þeim (enom) sama, ok vas dauð. Þat vas sagt byscope, ok bað hann binda þangat naut annat, ok et þriðja, ok dó þau. Þá mælte nauta-maðr við byscop: 'Hverso lenge skal svá framm fara sem nú es?' Byscop svarar: 'Svá skal á meðan nauten nockor ero til, ef Goð vill at staðr siá eyðesc fyrer þessar saker.' Efter þetta lét af, ok sigraðe Ioan byscop svá þetta ó-frelse með trú sínne ok stað-feste.

3. Þat vas enn eitt hvert vár, at váraðe svá seint, at iœrð vas lítt í-gróðra at Far-dœgom. Þá reið enn helge Ioan byscop til Alþingess, ok hét þar til ár-bótar mœnnom Ioans-messo Baptiste; ok es hann

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week all the ice was gone from which the famine had in great part come, so that none could be seen, and the earth began to grow green at once, and that same week there was sheep-pasture well-nigh sufficient.

2. This thing happened at the homestead at Holar, that there was a stall in the byre in which it would not do to tie up kine, for every one lay dead in the morning that had been tied up the evening before. It happened one harvest-tide that the holy bishop John went with his steward to settle which cattle were to be kept [through the winter] of them that should be stalled at the homestead; and when they had fixed this, the herdsman told him particularly that the kine would not have room enough, inasmuch as one stall was unclean [haunted]. The bishop said it should be so as he said and had fixed, and told him that he was to tie kine in that stall as [he did] in the others, and so it was done. But the morning after, when they came to the byre, there lay a cow in that very stall and she was dead. The bishop was told of this, and he bade them tie up another beast there, and then a third, and they died. Then the herdsman said to the bishop, 'How long is it to go on in this way?' The bishop answers, 'It shall go on as long as there are any kine left, if God will that the place be wasted in this way.' After that it stopped, and so bishop John won a victory over this evil oppression by his faith and steadfastness.

3. It happened on a certain spring that the spring was so late that the earth was but of little verdure at the flitting-days [end of May]. Then the holy bishop John rode to the All-moot and made a vow for the

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1. haf-ísar, B. 10. hónom] emend.; þeim, Cd. 11. ó-tyttr] B; ónýtr, Cd.

hafðe fyrer skilt heiteno, ok þat vas fest, þá mælte hann þessom orðom á efter: 'Þat vilda-ek, at Goð gæfe oss nú þegar dœggena:' ok lýstesc þat í því, at hann vas miok bráð-látr maðr. Sumaret hafðe veret þurko-samt áðr, svá at eige hafðe geteð dœggvar, ok vóro fyrer því grꜵsen nær einge. Ok þá es enn helge Ioan byscop hét, þá vas svá þunnt veðr ok hreint, at hverge sá ský á himne. En þá es hann hóf upp *Gloria in excelsis* þann dag í messo, þá kom regn svá miket af himne, at mꜵnnom þótte íll-vært úte fyrer vát-viðris sꜵkom. Þaðan í frá um sumaret vóro dœggvar um nætr, en sól-skin um daga; ok geck því nœckora stund: gras-vꜵxtr varð þat sumar til meðal-lags.

4. Þesse enn helge Ioan byscop vas prýddr af Goðe í mꜵrgom merkilegom firir-burðom ok fꜵgrom vitronom; ok vas þat eige all-kynlegt, at hónom være marger merkeleger hluter í svefnenom sýnder; þvi at hann hafðe eige meira svefnenn an hann mátte minztan nýta; en hugrenn vas iafnan, áðr hann sofnaðe ok þegar hann vaknaðe, á Goðs þiónosto ok heilogo bœ́na-halde.

5. Þat bar fyrer hann á þeirre sꜵmo nótt sem andaðesc suðr í Scála-holte Þórkell prestr fóst-bróðer hans, ok Trandill hét ꜵðro nafne: hann vas enn virðolegste kenne-maðr. Þat vas efter nátt-sœng þá es enn helge Ioan byscop vas komenn í hvílo; ok iam-skiótt sem hann hneigðe sik at hœ́gende, rann þegar hꜵfge á hann, ok þótte hónom sem maðr genge inn, sá es hann kende eige, ok

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bettering of the seasons for men on John the Baptist's day [June 24]. And when he had made his vow and plighted it, he followed it with these words, 'I would that God would give us dew now at once,' and thereby it was manifest that he was a man that could not bear to wait. The summer had been droughty up to then, so that there had not fallen any dew, wherefore there was next to no grass. And when the holy bishop John made his vow the weather was then fine and clear, and not a speck to be seen in the heavens. But when he began the *Gloria in excelsis* that day at mass there came so great a rain from heaven that men thought it unbearable to be out of doors by reason of the wet weather. Thenceforward through the summer there were dews by night and sunshine by day, and so it went on for some time, and the grass crop was a middling one that summer.

4. This holy bishop John then was granted by God many markworthy portents *or* omens and fair visions, and it was not very wonderful that there were many markworthy things shown to him in dreams, for he took no more sleep than the least he could do with, and his mind was ever [set] before he slept and immediately he awoke on God's service and holy offices of prayer.

5. He had a vision the same night that there died south in Scal-holt priest Thor-kel, his foster-brother, who was called by a second name Trandill. He was the most worthy clerk. It happened after evensong, when the holy bishop was come to bed, and as soon as ever he laid his head on to the pillow there fell a drowsiness upon him, and he

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19. fóstre Ioans biskups frá dauða foðor hans, C. 21. þá] þar, Cd.

[173: 19.]

næme stað í miðjo herbergeno. Hónom þótte sem sá maðr være spurðr af þeim mænnom sem við vóro ef hann segðe nœckot nýrra tíðenda. En hann sagðe: 'Þórkel helgan.' Eige mælte hann fleira. Byscop vaknaðe, ok spratt upp þegar, ok kallaðe á Rikinna erki-prest sínn, ok mælte við hann: 'Rís upp þú bróðer, ok fœrom til kirkjo, ok lofom Almátkan Goð, þvi at Þórkell prestr, bróðer ockarr, es nú liðenn af þesso lífe; ok skolom vit nú fela œnd hans Almǿtkom Goðe á hende.' Spurt hœfðo þeir at hann vas siúkr. Þeir fóro þá til kirkjo, ok héldo sǿlo-tíðom; ok þá seger hann prestenom Rikinna hvat fyrer hann hafðe boret.

[Á eno tolfta áre byscopsdóms ens heilaga Ioans byscops urðo morg stór-tíðende. Þá andaðesc Gizorr byscop í Scála-holte, þrim togom nóttom síðarr an Þorlákr Rúnolfsson tǿke byscops vígslo: þat vas á þriðia dag viko v *kal. Junii.* Þorlákr vas kœrenn til byscops at bǿn Gizorar byscops, eino sumre fyrr æn Gizorr byscop andaðesc. Gizorr vas byscop xxx ok vj vetr. Þá vas liðet frá Burð Cristz m.c.xviii ár. Á því áre eno sama andaðesc Pascalis papa; Baldvine Iorsala konungr; Arnaldus patriarcha í Hierusalem; Cirialax Girkja (konungr); Philippus Svia konungr. Þá vas liðet frá falle Óláfs konungs Tryggva-sonar c ok xviij vetr.]

6. Eitt-hvert sinn, þá es heilagr Ioan hafðe til svefns lagzt einhverja nótt, þá bar fyrer hann sýn. Hann þóttesc staddr vesa á bǿn sínne fyrer einom miklom róðo-crosse; ok því næst þótte hónom lícnesket á crossenom hneigjasc at ser ok mæla nœckor orð í eyra ser, ok vito ver eige hver þau vóro; þessa sýn sagðe hann Rikinna preste, ok vas einge sá es ráða kynne. En enn næsta dag efter, þá kómo á fund heilags Ioans byscops þeir menn es þá vóro ný-komner af hafe, ok fǿrðo hónom bóc eina. Á þeirre bóc vas sá at-burðr ritaðr es á þesso lande vas þá miok ó-kunnr,

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thought that a man came in whom he did not know, and took his stand in the middle of the hall. He thought that this man was asked by them that were there if he could tell any tidings, and he said, 'Thor-kel sainted.' He spake no more. The bishop woke and sprang up at once and called to Rikinne his arch-priest, and spake to him, 'Rise up, brother, and let us go to church and praise Almighty God, for priest Thor-kel our brother is now departed out of this life, and let us commend his soul to the hands of Almighty God.' They had heard that he was sick. Then they went to church and did the office for the dead, and then he told the priest Rikinne the vision he had had.

[*Quotation from Libellus follows in MS.*]

6. Once on a time, when holy bishop John had laid him down one night to sleep, he had this vision. He thought that he was at his prayers before a great rood-cross, and straightway he thought that the image on the cross bent itself down to him, and spake certain words in his ear, and we know not what they were. This vision he told to Rikinne the priest, and there was no one that could interpret it. But the next day after there came to see the holy bishop John certain men, newly come from the sea, bringing him a book. In this book was this event written which was then little known in this land. It was said that the Jews had

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14. kosenn, Cd. 15. mc.ix (for mc.xi), B.

[174: 21.]

sagt frá því, es Gyðingar píndo líkneskjo várs herra Jesu Christi á crosse í borg þeirre es Berytho heiter, efter þeim hætte sem þeir hǫfðo fyrr píndan Dróttenn várn Iesum Christum; þeir bǫrdo líkn-esket með svipom, ok spýtto á þat, ok gǫ́fo því hals-hœgg: efter þat cross-festo þeir þat, ok gengo síðan fyrer crossenn ok skelkto at líkneskeno efter dœ́mom enna fyrre Gyðinga. Efter þat tóko þeir spiót, ok lǫgðo grimmlega í síðo líkneskeno. Þá varð dá-samlegr at-burðr ok fá-heyrðr: vatn með blóðe hlióp or síðo líknes-keno, ok af því blóðe ok vatne fengo marger siúker menn heilso. Ok es Gyðingar sǫ́ þenna at-burð allan iam-saman, þá gœrðo þeir iðran af ǫllo hiarta, ok snœrosc til Goðs. Ok es heilagr Ioan byscop ok Rikíne prestr hǫfðo leset þenna at-burð, þá mælte prestrenn við byscop brosande: 'Sé her nú, faðer, draum þann es Dróttenn sýnde þer í nótt.' Síðan lofoðo þeir báðer Dróttenn Jesum Christum.

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14. 1. EN es sú tíð vas komenn es Almáttegr Goð vilde eilíf-lega ǫmbona enom helga Ioane byscope þat starf ok erviðe með miklom meinlætom, es hann hafðe fyrer Goðs saker boret, þá tók enn helge Ioan byscop sótt; ok með þeirre sǫmo sótt leið hann af þesso lífe. Sótten vas ecke á-kǫf, ok mátte hann efter því ǫllom hlutom skipa ok hugsa, sem hann vilde. Ok es hann lá í þesse sótt, ok vas enn eige oliaðr, þá kom til hans einn af lære-

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tortured the image of our Lord Jesus Christ on a cross in that city which is called Beyrout, after the manner in which they had aforetime tortured our Lord Jesus Christ [himself]. They beat the image with lashes and spat upon it, and slapped it on the neck. After that they fastened it to the cross, and then went before the cross mocking the image, after the ensample of the Jews aforetime. After that they took a spear and thrust it cruelly into the side of the image. Then came to pass a marvellous thing and never heard of before. Water mingled with blood ran out of the side of the image, and by this water and blood many sick folk gat health. And when the Jews beheld this thing all together they repented with all their heart and turned to God. And when holy bishop John and priest Rikinne had read this thing, the priest spake to the bishop smiling, 'See here now, father, the dream that the Lord showed thee in the night!' 'It is true,' says the bishop, 'and let us praise God!' And then they both praised the Lord Jesus Christ.

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14. 1. BUT when the time was come when Almighty God was minded to give an everlasting reward to the holy bishop John for the toil and trouble with great tribulations which he had borne for God's sake, then the holy bishop John fell ill, and of this same illness he departed this life. The illness was not violent, but he was able to set in order and consider all things as he wished them to be. And when he lay in this illness and was not yet anointed, there came to him one of his disciples,

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1. á crosse . . . heiter] add. 392 (wr. Bericho). 5. skeklto, Cd. 16. ***] an inserted § (ch. 20 of the old edition) is a gloss, containing repetitions.

[175: 22.]

sveinom (hans) rítare góðr ok vin-sæll maðr, prestr at vígslo ; hann hét Þórvarðr, ok vas kallaðr Knappe or Knappa-dal : hann hafðe með ser bóc es hann hafðe ritat ok gœrva preste einom, þeim es þaðan vas langt í braut, ok hafðe sá beðet hann miok til at gœra bócena ; ok hœfðo þeir á þat sæzc sín á miðlom, at byscop skylde virða bócena, ok skylde prestrenn efter því kaupa. Byscop varð fegenn prestenom, ok mælte við hann blíðlega : 'Gack at mer, son mínn, ok kyss fœðor þínn friðar-koss, áðr an ek œndomc, sem aðrer brœ́ðr þíner.' Síðan geck prestrenn at hónom, ok kyste hann. Efter þat sýner hann hónom bócena, ok seger, á hvat þeir hœfðo sæzt um verðet sín í miðlom ; ok bað hann virða bócena. En byscop hyggr at bócenne, ok lofaðe miok ok mælte síðan : 'Góð es þesse bóc, ok vel ritoð ; en eige mon hónom verða auðet bócarennar ; annarr nockorr man hennar nióta skolo.' Prestrenn svarar : 'Fyrer hví, faðer? legg þú á verðet, en hann mun giarna kaupa efter því ; þvi at hann bað mik miok, at ek skylda hónom slíka bóc gœra.' Byscop svarar : 'Þat má ek gœra,' seger hann, 'ef þú vill, at virða bócena : an eige þarf þess, fyrer því, at sá enn same prestr, es þú hefer bócena ætlað, es nú andaðr.' Þess vas í miðlom nœckor hríð, ok þess es spurðesc and-lát þess ens sama prestz, ok hafðe hann þá andaðr veret, es byscop sagðe and-lát hans. Ollom mœnnom þótte mikels um vert, es enn heilage Ioan byscop mátte slíka hlute vita, þar es hann vas þesso hverge í nœ́nd.

2. Nú tók þó miok at líða at enom helga Ioane byscope; en þó

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a good scribe and a man beloved, a priest in orders. His name was Thor-ward, and he was called Knop of Knop-dale. He had with him a book which he had written and made for a priest that was at that time far away, and he had prayed him much to make the book, and they had agreed between them that the bishop should set a price on the book and the priest should buy it at that price. The bishop welcomed the priest and spake blithely to him : 'Come to me, my son, and give thy father the kiss of peace ere that I die like other brothers of thine.' Then the priest went up to him and kissed him. After that he showed him the book, and told him what they had agreed between them as to his fixing the price, and prayed him to put a price on the book. The bishop looked at the book and praised it much, and then said, 'Good is this book, and well is it written, but it is not granted to him to have the book. Some other man will get it.' The priest answers, 'Why, father? Do thou put a price on it, and he will gladly pay that for it, for he prayed me much to make him such a book.' The bishop answers, 'I will do this if thou wilt, and put a price on the book, but there is no need so to do, for this same priest that thou didst mean the book for is now dead.' It was some while between this and the time when the news came of the death of this same priest. And he was dead at the time when the bishop spake of his death. All men thought it a great thing that the holy bishop John should know such a thing when he was far away from where it happened.

2. And now the holy bishop John began to sink fast, and though his

at mꜵ́ttrenn þyrre miok, þá helt hann þó iamnan síno bœ́na-halde meðan hann mátte mæle. Efter þat lét hann olea sik, ok vóro þar við stadder aller þeir lærðer menn sem á staðnom vóro, ok aðrer hans hugðo-menn. Hann hafðe þá áðr þannog til skipat, sem hónom þótte vænlegazt. Efter þat lét hann gefa ser *corpus Domini;* ok es hann hafðe því bergt, þá sœng hann fyrst *communio* þessa; *Refecti, domine, pane celesti ad vitam quesumus nutriamur eternam.* Efter þat hóf hann upp psalm þenna: *Benedicam dominum in omni tempore; semper laus ejus in ore meo.* Þesse orð þýðasc svá: 'Lofa man-ek Dróttenn á hverre tíð, ok iafnan sé lof hans í munne mínom.' Ok þá es hann hafðe þenna psalm í munne, ok enn hrœrðesc tungan til þessa enna heilogo orða, þá skilðesc hans en heilaga ꜵnd við sínn líkama, ok vas þá boren af Goðs englom til þeirra fagnaða, es henne vóro fyrer-búner af Almꜵ́tkom Goðe; ok man hann þar lofa Almátkan Goð at eilífo með ꜵðrom helgom mꜵnnom, svá sem hann hafðe fyrer heiteð í psalmenom, þeim es hann sœng síðast.

3. En enn heilage Ioan byscop leið af heime þessom til eilífra fagnaða á Laugar-dege, ix *kal. Maii.* Þá vas liðet frá Burð Christi MC ok xiiij vetr. Hann vas vígðr til byscop þá es hann hafðe fióra vetr ens sétta tegar; en hann sat í byscopsdóme sínom xv vetr. Ok þá es hann hafðe allz lifat í þessom heime lx vetra ok ix vetr, þá andaðesc hann í góðre elle—þat vas ok á dꜵgom Calixti papa es annarr vas með því nafne, á dꜵgom Noregs konunga, Ey-

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strength was ebbing out, yet he kept ever his offices of prayer as long as he could speak. After that he had himself anointed, and there were present all the clerks that were at the bishop's see, and other of his friends. He had already before ordered what he thought most convenient to be done. After that he let them give him *corpus Domini*, and when he had tasted thereof then he first sung this communio, *Refecti . . . eternam.* After that he began the psalm *Benedicam . . . meo.* These words run thus: 'I will praise the Lord every hour, and his praise shall ever be in my mouth' [Ps. vulg. xxxiii. 1]. And as he had this psalm in his mouth, and his tongue was yet moving with these holy words, his spirit departed from his body, and was borne of God's angels to that bliss that was prepared for him by Almighty God, and there he shall praise Almighty God for ever with other holy men, as he promised in the psalm which he sung last.

3. Now the holy bishop John departed out of this world into everlasting bliss on Saturday, ix *kal. Maii* [April 23]. There were then gone from the birth of Christ eleven hundred and fourteen winters [1121]. He was hallowed bishop when he was four winters of the sixth ten [52], and he sat in his bishopric fifteen winters. And when he had lived in this world threescore winters and nine altogether, he died at a good age. It was in the days of pope Calixtus the second of that name. It was also in the days of Ey-stan and Sig-urd kings of Norway, but their

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2. meðan . . . mæle] add. C. 19. xiiij] B and C; xxi, Cd.

steins ok Sigurðar; en þá vas andaðr Óláfr konungr, bróðer þeirra. Þá vas byscop í Scála-holte Þorlákr byscop Rúnolfs son.

4. Lærðer menn þeir sem við vóro stadder, bioggo um lík ens heilaga Ioans byscops vel ok rœ́kilega. Ok es þar vas komet es líket vas prýtt ok búet til graftar, ok sungenn lík-sœngr framan til þess es út skylde bera, þá gengo til af lærðom mænnom þeir es bera skyldo, ok tóko under barnarnar, ok vildo upp hefja. Þá brá því við, es œllom mænnom þótte mikels um vert, þeir es við vóro: líket varð svá þungt, at þeir mœ́tto œngan veg hrœ́ra es til vóro setter út at bera. Þetta feck œllom mikellar á-hyggjo, ok rœ́ddo sín á miðlom hverjo gegna mœnde. Þá tekr til orða vel ok hyggelega einn af clerkom ok seger svá: 'Várrar van-hyggjo mon at gialda um þenna at-burð, ok mono vér hafa gœrt nockorn hlut ó-virðolega í várre þionosto við byscop várn: leiteð nú efter vandlega, hvárt hann hafe þá hlute alla í skrúðeno sem hœ́fa ok til heyra hans vígslo.' Þá vas um leitað, ok rannsakaðesc svá til, at þeir hæfðo eige dreget á hœnd enom heilaga Ioane byscope fingrgoll hans, ok lá þat þar á pallenom. Þeir tóko þá gollet ok drógo

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brother king O-laf was already dead. Bishop Thor-lac, Run-olf's son, was then bishop in Scal-holt.

4. The clerks that were present took good and fit care of the body of the holy bishop John [and arrayed him in a bishop's raiment], and when it was gone so far that the body was arrayed and made ready for the burial and the dirge song, and it was at the point to be carried out, then went those of the clerks that were to bear it, and took hold of the bier and tried to lift it up. Then that came about which all men that were there thought a great thing—the body became so heavy that they could in no wise lift it that were appointed to bear it. This gave them great concern, and they reasoned among themselves what might be the reason thereof. Then spake one of the clerks well and thoughtfully, and said, 'This thing must be the punishment of some fault of ours, and we must have done something unworshipfully in our service to our bishop. Now seek diligently whether he have all those things in his array that were fit and belonged to his consecration.' Then they sought and made search until they found that they had not put his finger-ring on the hand of the holy bishop John, but it was lying there on the daïs. Then they

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4. rœ́kilega] en er kisto skylde gera at líkeno, þá var at þeirre smíð klerkr sá er Brandr hét, ok var Bergþórs son: hann skeindezt . . . .

But when the coffin was made for the body, it was a clerk named Brand who was the son of Bergthor that was to do the work. He cut himself deeply in the hand so that his finger was nearly off, and after that he had it bound in a linen [bandage], for it bled much, as it was like to do, but yet he would not give up the work till the coffin was finished. After that he arrayed the bishop's body along with other clerks and toiled thereat with great care. And three nights later his hand was unbound, and the sore was then healed, and men could see where the wound had been as it were a red thread left, and all praised God that saw this token.

18. ok lá . . . pall.] add. C.

á hœnd hónom; ok efter þat gengo til ener sœmo menn sem fyrr, ok tóko þá upp líket léttlega ok bǿro til graftar.

5. Líkame ens heilaga Ioans byscops var iarðaðr útan kirkjo fyrer sunnan sœng-húset [fyrer útan kirkjo til austrs nær sœnghús-veggenom syðra], ok gœrt yfer hválf. Þar lǿgo bein hans lxxx vetr ok nockoro minnr, þar til es Goð birte hans dýrð með fœgrom iartegnom, ok heilagr dómr hans vas or iœrðo tekenn. Þá lét virðolegr herra Brandr byscop taka upp helgan dómenn ok fǿra í kirkjo inn, ok búa um virðolega með mikelle dýrð til lofs órom Dróttne Jesu Christo.

Sá láte ser sóma, fyr verðleika þessa síns heilaga ást-vinar ok bǿner, at firra oss vandræðom ok háskasamlegom hlutom: en þá es ver líðom af þessom heime, sam-tenge hann órar sálor sínom vœlðom mœnnom. Þetta veite oss Almáttegr Goð, sá es lifer ok ríker einn Goð í Þrenningo, *per omnia secula seculorum. Amen.*

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took the ring and put it on his hand, and after that the same men as before went up and easily lifted the body and bore it to the burial.

5. The body of the holy bishop John was buried outside the church, on the south of the choir [B: outside the church eastward, near to the south wall of the choir], and a vault made over it. There his bones lay fourscore winters and somewhat less, until God made manifest his glory by fair tokens, and his halidom was taken out of the ground. Then lord Brand the bishop had him worshipfully taken up and brought into the church, and appointed worshipfully with much glory to the praise of our Lord Jesus Christ. May he glorify himself for the sake of the worthiness of this holy friend of his and his prayers, in freeing us from evil and jeopardous things, and when we depart out of this world gather our souls to his elect. Grant this, God Almighty, that liveth and reigneth one God in Trinity, per omnia secula seculorum. Amen.

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4. fyrer útan . . . syðra] add. B. 14. þetta veite . . .] add. C.

§ 5. SECOND LIFE OF THORLAC.

In the middle or latter half of the 13th century some ecclesiastic, finding that the active life of Thorlac had not been recorded, and taking it to be of singular value to those of his day who were engaged in similar conflicts, was minded to supply the lacuna, as he says in his second prologue,—'In the old setting forth of the story it seemeth to us that he [Thorlac] hath hardly gotten a worthy remembrance of those trials and sufferings that he underwent at the hands of his adversaries that arose to the hurt of the Church during his bishopric. For of this matter, we think, less hath been told than we could wish.'

'That good man [*would he had given the name!*] who first wrote the Life, begins thus.' His own mode of work was, taking the older Life to put a new prologue at its head, and then insert in the body of the work a long and well-told history of Thorlac's political difficulties, in a brisk, vigorous style, without any disguise or concealment even in the case of good bishop Paul's birth, or the conduct of his near kinsfolk, which he touches on fearlessly and frankly. His point of view marks the change from primitive to medieval Church sympathies and theories, the severance of the Church from the great houses being accompanied with the rise of a new class of churchmen who were not contented with the position they found themselves occupying, but resolved that a change should be made regardless of the cost to themselves or others. His additional matter is in AM. 382 inscribed 'Oddaverja-þáttr,' from the family that are chiefly concerned in the struggle with the bishop.

The latter part of the MSS. of this type which follow after the interpolation are, it happens, better than Cod. Holm. 5, in that their scribes have not shortened the text.

If the words inserted, p. 462, l. 4, 'then people came to the All-moot earlier than now,' are not a gloss, the date would fall after 1271. The four first chapters, as also ch. 6. 4, remind one of bishop Arne's Saga when at its best. It is indeed difficult to realise how the artificial, ornamental preface (here given in small type and not translated), and the pithy, matter-of-fact 'Oddaverja-þáttr,' could have flowed from the same pen, yet so it must be; one represents the foreign Latin ecclesiastical fashion of the day, the other the regular Saga style of the vernacular Icelandic.

Besides the 'Oddaverja-þáttr,' the author adds next to nothing, for the clauses, pp. 474, 480, are, one thinks, mere omissions on the part of the A-text, as is the clause on Macan (p. 478), which is found in our *a*. The only clauses are—the glass windows (p. 477), and three clauses given on the following page, viz. the parting gift of earl Erling specified, the tailoring after the fashion of the archbishop's clothes (hardly likely to be true), and the clause on the archbishop's message.

The chief MS. of this second form of the Life is AM. 382, a vellum of mid-fourteenth century, which Arne Magnusson got from Thorlac's birth-place, Hlidarende. It has reached us in loose quaternions, folds of which have ever and anon fallen out and perished, one fold (p. 575, l. 7) and three folds (p. 585, l. 3). These blanks we can fill up partly from two vellum fragments, each containing a single fold of lost old sister MSS., now preserved in a capsa AM. 383. Their help is again supplemented by a modern vellum volume (made by one of bishop Thorlac Sculason's scribes, middle of the 17th century, from lost originals), which is referred to above, AM. 379. It is called C in the Editor's edition of 1858.

The Miracle Book of S. Thorlac, which is earlier than his Life, and indeed one of the chief instruments in his national canonization, must be mentioned here, though for its text we must refer the reader to the Editor's Biskopa Sogor, vol. i, Copenhagen, 1858. It is thus mentioned:

[263, 274, 275: 12.]

'At the same All-moot (A.D. 1199), at the request of the people, bishop Paul had read the miracles of the blessed bishop Thorlac which are written here in this book.' And it is most probable that AM. 645 is one of the copies issued in that or the following year. But there are fresh editions, as it were, and abridgments of Thorlac's miracles suffixed to every account of his Life. All the various confused forms in which it occurs are printed in Biskopa Sogor. The miracles are of the usual type, and the style is oftentimes puerile and commonplace. They add no new facts to those recorded in the two Lives, and are altogether outside the scope of our present work.

Incipit Prologus.

Í NAFNE Foðor ok Sonar ok Heilags Anda byrjaz her *prologus* epter-farande sogo hver saman stendr af lífe ok iartegnom virðolegs herra þorláks biskops þórhallz sonar, er sannlega má segjaz *primas* þessa lannz firer þá grein, at Dróttenn várr Jesus Christus, sannr Guð ok sannr maðr, valðe hann fyrstan til þess af ollom réttlátom monnom sínom á þesso lande at skína efalauslega í heilagleiks frægð, birtande hans dýrðar-fulla verðleika með háleitom stór-táknom. þessa heilaga mannz líf má cristnom manne vera svá sem en skýrasta skugg-sió til epter-dæmes, þvi at Guð Dróttenn sýner þat með þeim iartegnom, sem veitaz firer hans verðleika, at þesse blezaðe biskop hefer réttan boðorðanna veg genget. Má þat ok skilja af hans sogo, at í ser-hverjom stétt síns lífs, frá bernsko ok til ens hæsta kennimannskapar, hefer hann auðgaðr veret góðom verkom um fram flesta aðra ser samtíða, þó at fyrra hlut sínna lífdaga sýndez hann fylgja heimenom fyrer nockora grein, þá var hann þó allt eins hlýðenn Guðe ok hans logmále. En svá sem hann var biskop orðenn, fágaðe hann fagrlega ásiáno *Skalholltensis* cristne með setningo boðorða sínna, brot sníðande lýte lastanna. þesse same Guðs iáttare, skínande ok ilmande með sínom heilagleik, vere nærre várom fram-burðe með síno árnaðar-orðe, at ver megem maklega hlute skrifa, Guðe til lofs ok dýrðar, sialfom ser til sæmðar ok virðingar, ollom heyrandom monnom til góðrar ok andlegrar huggunar.

þat dregr oss miok til at skrifa líf ok iartegner þessa virðolegs herra ok andalegs foðor, at í fornom fram-burðe sogonnar virðez oss hann varla hafa verðoga minning af þeim þrautom ok meingerðom, sem hann hefer þolat af sínom mótstoðo-monnom þeím sem upp vóðo á kirkionnar skaða í hans biskopsdóme; ok af þesso efne þiker oss minna talet en ver vildem. Enn hinn góðe maðr, sem í fyrsto hefer soguna setta, byrjar svá sitt mál:—Á þeim tíma, etc. . . . .

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1. Herra þorlákr þá af iarlenom hvít skinn ok silke ifer dreget, ok logðo þeir feðgar mikla virðing alla tíma síðan til ens sæla þorláks biskops, ok fálo sik under hans bæner . . . .

2. þorlákr biskop lét ser semja oll klæðe eptir klæðom Eysteins erki-biskops ok helt þvílíkom buningi meðan hann lifðe.

3. þat er ok greinanda, at herra Eysteinn erki-biskop opinberaðe hónum sínn boðskap með brefom til Íslannz, at aller staðir er epter fornom vana heldozt af leikmonnom, skylde nú aller vera under biskopa valde, efter þeim skilninge sem hann sagði vátta postolanna reglo ok setningar heilagra Feðra. Ok ifer svá greindom

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3. It is also to be particularly said that lord Eystan the archbishop made known to him his message with letters to Iceland, that all church lands that were of old custom held by laymen should now all be under the power of the bishop, according to the directions, as he said, which the rules of the apostles and the ordinances of the holy fathers bore witness to. Moreover, with regard to this message which he

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22. vóðo] emend.; voro, Cd.

boðskap fær hann hónom sín opin bréf kirkjonnar rétte framan at fylgja um allt Scalhollz biskopsdæme; hver ny-vígðr biskop, sæll þorlákr, við tekr ok tracterar, flytr ok framm berr; sem síðarr mun greina í þesse sogo.

Second Prologue.

EN nú saker þess at greint er nokkot af sælo siðferðe þessa blezaða biskops, ok eige síðr af hans biskoplegre rœksemd, með heilagre hófsemd, því er vel fallet þesso næst, at með eiginlego mále ok at-burðom heyrezt þeir váttar, er þat prófa hverso maklegr þorlákr var at bera hirðes nafnet; ok reiknaz eilíflega mille þeirra biskopa, er framm fylgðo logom Almáttigs Guðs í fremsta megne; ok eige hlífðo heldr sialfs síns líkama undan ofsóknar-sverðe; þó at Guð, er oll hefer volden, skipe bæðe fyrir sína ásián *rosas* ok *lilia* ser til lofs ok dýrðar. Er þetta harðla líteð ok stutt sem ver inn setjom, saker fá-fræðis, hiá því sem hann hefir efne til gefet í sínom valdz-dogom ok ifir-ferðum á fimmtán árum. Ok því skal nú þar byrja sogona, sem hann er ný kominn til Íslannz.

ODDAVERJA-ÞÁTTR.

1. 1. ÞÁ er Þorlákr biskop hinn helge hafðe seteð einn vetr at stóle sínom, byrjaðe hann ifer-ferð sína um sumaret epter til Austfiarða. Ok er hann kom suðr um Lóma-gnúps-sand, tók hann gisting at Svína-felle. Þar bió þá Sigurðr Orms son, mikels háttar maðr af veraldar metnaðe, auðegr ok ætt-stórr: var herra biskope þar vel fagnat, sem vera átte. En saker þess at bónde vilde þar láta kirkjo vígja, þá kallaðe biskop hann til tals við sik um morginenn epter, ok bar framm boðskap herra Eysteins erki-biskops, þann sem hann bauð hónom, under sítt vald at heimta allar kirkjor ok kirkna-fé í síno biskopsdæme. Sigurðr tók þesso fiarre; ok sagðez eige mundo iá undan ser því sem hann hafðe áðr frialslega haldet saker landz-skapar ok fornrar hefðar. Biskop sagðe, at skipan sialfra postolanna gaf hónum vald ifer ǫllom Guðs eignom fyr útan alla grein. 'Heilager feðr Cristnennar, ok pá-

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thus went into, he gave him his letters patent to follow up the rights of the Church over all the bishopric of Scal-holt, which thing the newly-hallowed bishop the holy Thor-lac took up and discussed and brought over and set forth as shall be later declared particularly in this story.

1. 1. WHEN the holy bishop Thor-lac had sat one winter in his see [1179], he started on his visitation the next summer to the East-friths, and when he was come to the south over Loon-peak-sand he took guest-quarters at Swine-fell. Sig-urd, Orm's son, was dwelling there at that time, a man of mark, of worldly pride, wealthy, and of high kindred. The lord bishop was welcomed there as was meet. But because the franklin wished to have a church consecrated there, the bishop called him to talk with him on the morrow after, and set forth the message of archbishop Ey-stan, wherein he had bidden him to gather into his hands all the churches and all the property of the churches within his bishopric. Sig-urd would not hear of this, and said that he would not consent to give up what he had freely held aforetime under the law of the land and of ancient use. The bishop said, that the ordinance of the apostles themselves gave him power over all that belonged to God without any distinction. 'The holy fathers of the Church, and the

farner postolanna epter-komendr, hafa þetta sama boðet ok skipat í kirkjonnar lœgom um alla Cristnena: svá ok hefer nú páfenn boðet Eysteine erki-biskope at flytja þetta sama eyrende í Norege; ok þat hefer þar framm genget. Er þat ok eige rétt eða þolanlegt, at þetta et fátæka land stande eige under einom lœgom ok þar.' Sigurðr svarar at 'Norrœ́ner menn eða útlender mega eige iátta undan oss várom réttindum.' Þá svarar biskop: 'Sá skildage sem ó-fróðer menn hafa her gœrfan, at skilja ser vald ifer þeim hlutom sem þeir hafa áðr Guðe gefet, er af sialfum lœgonum ú-máttolegr, ok á eige at haldaz; ok þar sem þetta mál verðr lœglega kært af biskopom, ero þeir menn eige í þeirra manna tœlo sem hialpar eigo ván af Guðe, síðan þeir haldaz í þeirre þriózko; ok hverer sem tíunder eða heilagra manna eigner halda með þráe, þeir ero bannsetjande epter lœglegar á-minningar, ef þeir vilja eige sættaz ok af láta sínom rangendom.'

Leið þá á dagenn, svá at bónde sá, at kirkjo-vígslan mynde enge verða nema hann léte af síno mále. Snœre hann nú á svinn ráðeno, ok leggr máldaga kirkjonnar ok sialfa hána í vald biskops. Vígðe hann þá kirkjona, ok sœng messo. Ok epter messona skipaðe hann Sigurðe staðenn í lén um stundar saker, ok hann iár hónom at halda.

2. Fór biskop þaðan til Rauða-lœ́kjar; bió þar Ormr enn Gamle; hóf hann þar slíkt tilkall sem at Svína-felle, fór ok miok á

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popes the successors of the apostles, have bidden and ordained the same throughout all Christendom in the canon law: and now the pope hath also bidden archbishop Ey-stan to carry out the same rule in Norway, and it hath been accepted there. Wherefore it is neither lawful nor is it to be borne that this poor country should not stand under the same law as holdeth good there.' Sig-urd answers that 'North-men or aliens cannot by their consent take our rights from us.' Then the bishop answered, 'The provision that uninformed men have established here, in reserving to themselves the power over those things that they had aforetime given to God, is of no force by virtue of the laws themselves, and ought not to be held good, and wheresoever this case is brought to law before the bishops such [as have done this] are not in the number of them that have a good hope of salvation, since they stand fast in their hardness of heart; and all they that do stubbornly withhold tithes or that which appertaineth to the saints, ought to be excommunicated after lawful admonitions, if they will not be reconciled and desist from their wrong-doings.'

Now the day was wearing on, so that the franklin could see that the consecration of the church could not take place except he gave up his case, wherefore he turned to the right way and gave up the charter of endowment of the church, and the church itself into the hands of the bishop. Then the bishop consecrated the church and sang mass. And after the mass he gave the church-stead to Sig-urd in fee for a term, and Sig-urd consented to hold it of him.

2. Then the bishop went thence to Red-beck, where Orm the Old dwelt, and there he put forth the same claim as at Swine-fell. And it

einn hátt, at Ormr lagðe kirkjo-forráð under biskop, en hann skipaðe hónum : ok skildoz viner.

3. Þorlákr biskop fór þaðan til Austfiarða með sama efne, ok hæfðo flester sæmo svær firer ser þeir er á stæðom sáto. En þó at marger være treger til at iá undan ser sínar erfðer, þá kom þó í einn stað niðr, at Þorlákr biskop feck forræðe á ællom stæðom fyr austan Hiorleifs-hæfða, útan at Þváttá ok Hallorms-stæðom. Ok þat hefer þar haldez iafnan síðan.

2. 1. Í ÞANN tíma réð Ioan Loptz son fyrer Odda, sá er þá var mestr hæfðinge á Íslande : hann var goðorðz maðr ; hann var hinn vísaste maðr á clerklegar lister þær sem hann hafðe numet af sínom forellrom ; hann var diácn at vígslo, radd-maðr mikell í heilagre kirkjo. Lagðe hann ok mikenn hug á, at þær kirkjor være sem bezt setnar, er hann hafðe forræðe yfer, at ællom hlutom. Fullr var hann af flestom í-þróttom þeim er mænnom vóro tíðar í þann tíma. Metnaðar-maðr var hann svá mikell ok kappsamr, at varla varð meire, þvi at hann vilde firer engom vægja, eða af því láta sem hann tók upp. Kono átte hann ser er Halldóra hét, ok var Brannz dótter : son þeirra var Sæmundr.

2. Ioan var miok fengenn firer kvenna-ást ; þvi at hann átte marga sono aðra með ymsom konom : Þórsteinn ok Hallbiærn, Sigurðr ok Einarr. En Póll, er síðan varð biskop, ok Ormr, er

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went much the same way by Orm giving up the dominion of the church to the bishop and the bishop giving it to him in fee, and they parted friends.

3. Thence bishop Thor-lac went to the East-friths with the same intent, and most of them that held church lands gave him the same answer. And albeit many were slow to consent to give up their own heritage, yet it all came to this, that bishop Thor-lac got the dominion over all the church lands east of Heor-laf's head, save on Thwart-water and Hall-orms-stead ; and so it hath been ever since.

2. 1. AT that time John Loft's son ruled in Ord. Now he was the greatest chief in Iceland ; he was a gode-hood's man *or* gode ; he was a man very wise in all clerkly skill, which he had gotten from his forbears. He was a deacon hallowed, a great chaunter in Holy Church. Moreover he ever set his heart greatly on this, that the churches that he had in his dominion should be the best fitted up in every way. He was a man full of well-nigh every kind of accomplishments that were fashionable by men in those days. He was a man of so great pride, and one that stood so by his rights that scarce any other man of his day did so more, for he would never give way to anybody or withdraw from any matter that he once took up. He had a wife whose name was Hall-dora, and she was the daughter of Brand ; their son was Sæ-mund.

2. John was greatly given up to the love of women, insomuch that he had many other sons by sundry women—Thor-stan and Hall-beorn, and Sig-urd and Einar. Moreover, Paul that was afterwards bishop, and

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21. Hallbiærn] C (see Sturl. i. p. 189) ; Halldórr, Cd.

[282 : 19.]

síðan bió á Breiða-bólstað, vóro syner þeirra Ioans ok Ragneiðar Þórhallz dóttor, systor Þorláks biskops: hæfðo þau Ioan elskaz frá barnæsko; þó átte hon við fleirom mænnom bærn. Vóro þeir þá frum-vaxte, Póll ok Ormr syner þeirra Ioans ok Ragneiðar, er Þorlákr biskop kom til Íslannz með biskops-tign. Bió Póll í Ytra-Skarðe; en Ormr á Breiða-bólstað. Længom helt Ioan Ragneiðe heima í Odda.

3. Í þann tíma hafðe Ioan komezt at Hæfða-brecko-lande er eitt-hvert þótte bezt vera, áðr en Hæfð-á spillte. Þar hafðe út-synnings-stormr broteð tvær kirkjor; en nú hafðe Ioan þar gœra láteð nýja kirkjo, ok miok vandaða at smíð; átte heilagr Þorlákr biskop þar gisting at taka þat sama haust sem hann kom af Aust-fiærðom, ok fyrr var frá sagt. Var ætlat at hann skilde þar kirkjo vígja: þar var búen vegleg veizla móte hónom. Ok at á-kveðnom dege kemr hann þar með síno færo-neyte: Ioan var þar firer ok marger aðrer mikels-háttar menn.

4. Um morginenn bióz biskop til kirkjo-vígslo; en Ioan ok þeir menn sem í ráðe vóro með hónom, gengo til biskops, ok var talat um epter siðvenjo hverr-kirkjo-máldage skilde vera. Herra biskop spurðe, svá sem fylgjande réttendom, hvárt Ioan hefðe heyrðan erki-biskops boðskap um kirkna-eigner. Ioan svaraðe: 'Heyra má-ek erki-biskops boðskap, en ráðenn em-ek í at halda hann at

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Orm that afterwards dwelt at Broad-bowster were the sons of him and of Rag-neid Thor-kal's daughter, the sister to bishop Thor-lac. John and she had loved each other from their youth up. Nevertheless she had borne children to other men. They were fully grown, Paul and Orm, the sons of John and Rag-neid, by the time that bishop Thor-lac came to Iceland in the office of bishop. Paul dwelt at Utter-Scard and Orm at Broad-bowster. John was used to keep Rag-neid at home with him at Ord for long together.

3. In those days John had come to own Head-brink-land, which was thought to be one of the very best of estates till Head-river spoiled it. A south-west storm had broken down two churches there, and John had had one new church built in their stead, right fairly wrought, and the holy bishop Thor-lac was to take up his guest-quarters there that same harvest when he came from the East-friths, as was said before. It was intended that he should consecrate the church there. There was a seemly feast made there for him, and at the day that was set the bishop came thither with his following. John was there to meet him and many other men of mark.

4. In the morning the bishop made ready to consecrate the church, and John and they that were of one mind with him went to the bishop, and they talked over the terms of the charter of the church [as was the use]. The lord bishop, being bound to follow up the rights of the Church, asked whether John had heard the archbishop's message with regard to the possessions of the Church. John answered, 'I am willing to hear the archbishop's message, but I am steadfastly minded to pay no heed to

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19. epter siðvenjo] add. C.

[283: 19.]

engo; ok eige hygg-ek at hann vile betr né vite, en míner forellrar, Sæmundr enn Fróðe ok syner hans. Mun-ek ok eige firer-dæma fram-ferðer biskopa várra her í lande, er sæmðo þann lannz sið, at leik-menn réðo þeim kirkjom, er þeirra forellrar gáfo Guðe, ok skilðo ser vald ifer ok síno af-kvæme.' Biskop svaraðe slíkom skynsemðom sem fyrr vóro lesnar ok mœrgom œðrom, svá segjande: 'Vel veizt þú þat, Ioan, ef þú vilt sœnno fylgja, at biskop á kirkjo-eignom at ráða ok tíundom, epter setningom Postolanna, ok annarra heilagra feðra; ok þvi at leik-menn mego ecke ifer þeim hlutom vald eignaz, þá má þeim þat vald aldre meðr fornre hefð frelsaz; vænter-ek, at for-menn kirkjonnar, þá sem firer oss hafa veret, afsake þat miok, at þeim var eige boðet af sínom ifermœnnom, at kalla kirkjor ok tiunder under sítt vald . . . ok því ero þeir bannsetjande sem tíundom eðr Guðs eignom halda með þriózko móte biskopa vilja ok sam-þycke.' Ioan svaraðe: 'Þer megot kalla þann bann-settan sem þer vilet, en aldre mun-ek í yðvart vald iá mínne eign undan mer, minne kirkjo eða meire, þeirre sem ek hefer vald ifer.'

5. Enn var œnnor grein millem þeirra ok stóð út af Hœfðárhlaupe; þvi at hon hafðe teket marga bæe þá er þangat lágo under, ok tvá þá er kirkjor vóro á: varð af því minne tiund, ok fære hús til brot-sœngs; vilde Ioan firer því, at eige være meir en einn prestr ok

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it at all, for I do not think that he wills or knows better than my forbears, Sæ-mund the historian and his sons. Nor am I minded to make of no account the doings of our bishops here in this country, in that they paid heed to the law of the land, that laymen should have power over the churches that their forbears gave to God, reserving to themselves and their issue the right over them.' The bishop answered with the same reasons as were read above, and with many more, saying, 'Thou knowest this well, John, if thou wilt stand by the right, that the bishop hath right over the church lands and tithes, according to the ordinances of the apostles and the other holy fathers. And inasmuch as laymen cannot have any right over these things, therefore they can never get freehold of these things by the title of ancient use. I trust that the rulers of the churches that have been before us, will be greatly excused by reason of its never having been commanded them by their superiors to call the churches and tithes into their own hand. . . . Wherefore they are to be excommunicated that hold stubbornly to the tithes or God's lands against the will and consent of the bishops.' John answered, 'Ye may call him excommunicate whom ye will, but I will never consent to give up into your hands what is mine, be it small church or great, of those which I have rights over.'

5. Moreover there was another point at issue between them arising out of the outburst of Head-river, inasmuch as it had swept away many homesteads that belonged to that estate, and those too upon which the churches stood, whereby the tithe was lessened, and there were fewer houses for outlying services. Wherefore John wished that there should

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13. . . .] something is missing here.

[284: 19.]

diacn at kirkjonne; en áðr vóro tveir prestar, ok tveir diácnar. Lét herra biskop þat leiðaz firer þessa sømo skynseme; en um hina fyrre grein hélt hvárr á síno mále; ok leið miok á dagenn. En þeir sem létoz vera beggja viner, báðo biskop leggja af síno mále; ok øll alþýða dró þat sama, saker forns ú-vana. Ok er Þorlákr biskop sá þat, at hann mynde eige at sinne framm koma síno mále, þá sprutto þesse orð af munne hónom: ‘Þó at ó-þolanlegt sé, ef firer rétta dómendr kemr, at þú drager kirkjonnar forráð under þik, efter lannz-sið, ok undan biskopom: þá er miklo ó-þolanlegra þat, er biskopar fá eige frá þer teket hór-konor þínar, þær sem þú heldr móte øllom lannz sið; kann vera þú ráðer eno meira, ef þú ræðr eno minna, þó at þú viler verr.’ Því hyggja menn at Þorlákr biskop mælte þesse orð, at hann fann at alþýðan fylgðe Ioane um kirkjomálen; vægðe hann þvi at sinne, at hann sá engan á-vøxt á vera, þótt hann helde framm; en mikenn skaða á marga vega; ok ætlaðe síðarr, með erki-biskops fulltinge, at kirkjan mynde fá sín réttinde. En þaðan sem hann vánaðe huggun at fá, kómo hørmungar tíðende, þvi at lítlo síðarr var Eysteinn erki-biskop landflæmðr firer kirkna-mál. Þóttozt aller her á lande mega þar epter gœra, sem menn gærðo firer í Norege.

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be no more than one priest and one deacon for the [new] church, but before there had been two priests and two deacons. The lord bishop allowed himself to be persuaded thereto for this same reason [of the loss of land, etc.]. But on the former point each man held to his claim, and the day was wearing far on. But they who gave themselves out as friends of both prayed the bishop to abate somewhat of his claim, and all the gathering drew that way, following the old evil ways. But when bishop Thor-lac saw this, that he could not for the time establish his claim, these words broke from his mouth, ‘Though it is not to be borne, if the matter come before lawful judges, that thou should draw the rights of the Church to thyself and from the bishops, according to the custom of the country, yet it is much less to be borne that the bishops should not take from thee thy harlots whom thou keepest clean against all the custom of the country. Yet it may be that thou shalt have thy way in the greater matter, if thou have thy way in the lesser, nevertheless thou art in the wrong way.’

Men believe that bishop Thor-lac spake these words because he found that the multitude followed John with regard to the matter of the Church, and that he gave way for the time because he perceived that he would get no profit thereof, even if he stood to his case, but rather great damage in many ways; moreover it was his hope, by the archbishop's help, that the Church should afterwards get her rights. But from the place whence he looked for comfort to come there came grievous tidings, for a little later archbishop Ey-stan was driven out of his country for matters of church right. And all men here in our country thought that they could do according as was done in Norway.

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7. Two leaves missing in 382.

[284: 20.]

6. Þenna dag vígðe biskop kirkjo ok sœng messo, þó (at) þar yrðe eige hans vile fram-gengr. Unðe hann lítt við þesse málalok; gœrðo ok aller aðrer at dæmom Ioans síðan, at enger vildo gefa kirkjor í vald Þorláks biskops; ok því féll niðr sú kæra um hans daga.

7. Marger hluter báro til á dœgom Þorláks biskops, er mikellar frá-sagnar ero verðer, þótt her sé til fárra innt; þvi at hann þolðe hvers-kyns mæðo ok meinsemðer af ymislegom tilferlom, saker ranglætes ok ó-hlýðne sínna under-manna; svá sem heyraz má í þeim at-burðom, sem her fylgja:—

3. 1. MAÐR sá er Hœgne hét bió á Bæ í Borgar-firðe; hann var Þormóðar son, prestr at vígslo ok miok auðegr, en ætt-smár. Kona hans hét Geirlaug, ok var Árna dótter. Eyjolfr Stafhyltingr átte dóttor þeirra; hann var auð-maðr mikell: Onnor dótter Hœgna var Snælaug; hón sat heima ó-gefen. Hón fædde barn þat er kennt var verk-manne fœðor hennar, er Gunnarr hét, ok var kallaðr Nauta-tík. Ecki hataðe Hœgne hána firer þat; ok ecke hélt hann nú dóttor sínne minnr á loft, an áðr þetta gerðez.

2. Svá bar til, at Snælaug var vistom í Saurbæ á Hvalfiarðarstrœnd; þar lagðe þocka á hána Þórðr prestr, son Bœðvars í Gœrðom á Akra-nese; hónom rann hugr til kononnor; fóro þeir feðgar í Bæ, ok báðo Hœgna gifta Þórðe konona; varð því keypt; fær

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6. That day the bishop consecrated the church and sang mass, though he gat no furtherance in what he wished. He was ill pleased with the issue of the case, for all the others did afterwards according to the example of John, and none of them would give his church right up to bishop Thor-lac, whereby this whole claim fell to the ground as long as he lived.

7. Many things happened in the days of bishop Thor-lac that are worthy of high report, albeit but few are touched on here, for he suffered all manner of toil and afflictions from divers calamities by reason of the wickedness and disobedience of them that were under him, as may be heard from the incidents that here follow:—

3. 1. THERE was a man named Hogne that dwelt at By in Burgfrith. He was the son of Thor-mod, a man hallowed priest and very wealthy, but of low birth. His wife's name was Gar-laug, and she was the daughter of Arne. Ey-wolf the Staf-holt-man had their daughter to wife. He was a very rich man. A second daughter of Hogne was Snæ-laug. She abode at home unwedded. She gave birth to a child that was put down to a workman of her father's, whose name was Gunnar, and was called 'Neat-tyke.' Hogne was just as well pleased with his daughter for all this, and did not hold up his daughter a whit less than he had before.

2. Now it came about that Snæ-laug was staying at Sowerby in Whale-frith-strand. There Thord the priest, the son of Bead-war o' Garth in Acre-ness, was well pleased with her, and his heart was moved towards the woman. So he and his father went to By, and asked Hogne to give her to Thord to wife. The bargain was struck.

Þórðr Snælaugar; unnozt þau miket, ok átto son saman. Sá maðr er Hreinn hét, sonr Hermundar er þá bió á Gils-backa, hafðe veret á fóstre með Hægna þann tíma er Snælaug átte laun-barnet. Hann hafðe útan faret; ok fréttez andlát hans af Norege. Ok er þat kom firer þau Hægna ok Snælaugu, sagðe hón hann veret hafa fæðor at Guðrúno dóttor sínne, en þorat eige upp at kveða, sakar ríkess Hermundar fæðor hans. Ok er þetta varð al-kunnegt, prófaz þeir fiór-menningar Þórðr ok Hreinn.

3. Ok er Þorlákr biskop varð þessa víss, firerbauð hann þeim Þórðe ok Snælaugo samvister. En með þvi at þau unnoz miket, gáfo þau lítenn gaum at hvat hann sagðe. Efter þat forboðaðe hann þau, ok bann-sette þar næst. Biskop geck ok sialfr á Alþinge til Lægbergs, ok lýste því, at hann sagðe í sundr þeim hiúskap er veret hafðe í millom þeirra, ok sagðe laun-geten bœrn þeirra, sem geten vóro upp frá því sem mein vóro vitoð. Þetta líkaðe þeim Þórðe ok Hægna ílla, svá at þeir lægðo fullan fiándskap til biskops móte hans heilræðom ok um-vandan; drógo þeir menn til með ser at veita hónom mótgang.

4. Hægne hafðe faret til Noregs efter viðar-farme, ok láteð gera kirkjo í Bæ: þar hafðe eige meira prest-kaup goldez áðr en tolf aurar. Hægne miste embættes síns, saker svika þeirra, er hann hafðe saman dreget ó-leyft hióna-lag, ok hélt með máge sínom ok dóttor móte biskope um sægð mál. Þorlákr biskop talaðe oft til, at

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Thord took Snæ-laug to wife. They loved each other dearly, and had a son together. There was a man named Hran, the son of Her-mund, who was then dwelling at Gils-bank. He had been in fosterage with Hogne at the time when Snæ-laug had a bastard child. He had gone abroad, and the news of his death was now heard from Norway. And when Hogne and Snæ-laug got the news, she said that he [Hran] had been the father of her daughter Gud-run, but that she had not dared to acknowledge it because of the power of Her-mund ~~her~~ father. And his when this was become known everywhere, Thord and Hran proved to be fourth cousins.

3. And when bishop Thor-lac was aware thereof, he forbad Thord and Snæ-laug to live together. But inasmuch as they loved each other dearly they gave little heed to what he said. After that he put them under prohibition, and at last he excommunicated them. Moreover the bishop himself went up to the Rock of Laws at the All-moot, and proclaimed that he declared the marriage that had been between them to be sundered, and declared their children that were born to them after the lawful impediment was known to be bastards. Thord and Hogne were very ill-pleased with this, so that they paid back full enmity against the bishop in return for his wholesome exhortation and rebuke, and they brought over men to them to set up strife against him.

4. Hogne had been out to Norway for a shipload of timber, and had had a church built [therewith] at By. There had no more priest-hire been paid before than twelve ounces. Hogne lost his cure because of his betrayal of duty in that he had brought about this unlawful wedlock, and for holding with his son-in-law and daughter against the bishop in this

[285: 20.]

hann vilde vígja kirkjo í Bæ. En Hœgne visse, at biskop kallaðez eiga forráð ok vald á ǫllom kirkjo-fiám; ok því firer-tók hann at sú kirkja mynde nockorn tíma vígð vera, meðan hann mætte um mæla, til þess at biskop ætte þar vald ifer; ok sagðe at þat skylde skraut-legast hrossa-hús á Íslande, ef hann réðe þesso eige. En biskop neitaðe þessom koste, ok létte eige af réttre um-vandan, sýnande sik eige vera reyr-vǫnd linleiks, heldr œruggan fylgjara sannleiks. Eige óttaðez hann ógner þeirra prestanna eðr hótan.

4. 1. FYRR-NEFNDR Eyjolfr fell allr móte biskope saker mága sínna, ok svá firer þat, at hann hafðe hann í stór-mælom firer kvenna-mál. Sú var ok ein sǫk þeirra í millom, at biskope þótte Eyjolfr ranglega halda staðenn í Stafa-holte, þó at héraðs-menn hefðe hann þar niðr settan útan biskops ráð; þar sem Steine prestr hafðe eige staðenn gefet í erfðer, útan skilet tvá kvenn-ómaga ór sínne ætt ævinlega á staðenn. Nú af því, at biskop linaðezt ecki, geck Þórðr ok Snælaug til sætta við hann at kalla, ok tóko lausner ok skrifter. Fiár-skipte ok skilnaðr var á þann veg, at Þórðr skilde vera í Gǫrðom, ok hafa sítt fé, en Snælaug í Bæ með sínom peningom. Endezt þat eige betr en svá af Þórðe, at þau vóro lǫngom á-samt, ok átto þriá sono: Þórleif, Márkús, ok Bǫðvar; vóro þau stundom í sætt, en stundom í forboðan af biskope.

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case. Bishop Thor-lac often mooted this, that he was minded to consecrate the church at By. But inasmuch as Hogne knew that the bishop claimed to own right and power over all the church land, therefore he refused outright to let the church be dedicated at all as long as he had a voice in the matter, lest the bishop should ever get the power over it, saying that that church should be the noblest stable in Iceland if he was not to have his own way in the other matter. But the bishop refused these terms and would not withhold his righteous rebuke, showing himself thereby to be no reed-wand of weakness, but a fearless follower of truth. Nor did he fear the threats and hoots of these priests.

4. 1. THE aforenamed Ey-jolf turned altogether against the bishop because of his kin by marriage, and also because the bishop had a grave charge against him for the matter of women. There was also a lawsuit between them, because the bishop thought that Ey-jolf had wrongful possession of the land at Staff-holt, so that the men of that hundred established *or* set him down there without the ruling of the bishop, although priest Stane had not given the estate as an inheritance, but reserved maintenance for two helpless women of his family for ever. Now because the bishop would not be softened, Thord and Snæ-laug went and made peace with him, so to speak, and got quit-claims and writings from him. The shares and parting between them was [settled] in this way—that Thord should be at Garth and keep his own goods, but Snæ-laug [was to be] at By with her pence. But Thord kept his engagement no better than this, that he and she lived together for months at a time, and had three sons—Thor-laf, Mark, and Beadwar. They were sometimes reconciled with the bishop and sometimes under his prohibition.

[286: 20.]

2. Kirkjo-mál fór ecki til vegar. En eitt sinn, ór biskop reið um herað, sat Eyjolfr firer hónom við Gríms-á, ok tók hest-tauma hans, ok lét hann eige framm fara. Biskop vilde ecki með hann tala, þvi at hann var í stór-mælom. Eyjolfr mælte þá: 'Þat er mítt erende, at ek vil at þú fester mer sialf-dæme firer klerka þína tvá, þá er mágar míner, Bæjar-menn, eigo legordz saker á at kæra um bænda dætr ser skildar; en ek hefer nú teket þesse mál.' Biskop svarar engo. Eyjolfr reiddez þá ok mælte: 'Eige munu þer ó-skemðer undan komazt, nema þú fester sialf-dæmet.' Sá maðr er Þórleifr hét, ok kallaðr Beiskalde—hann bió í Hitárdal—var í fær með biskope. Hann sá, at til ú-hæfo horfðe; ok því reið hann framm at Eyjolfe ok mælte: 'Viltú at ek handsala þer sialf-dæmet, ok láter þú biskop fara friálsan?' Eyjolfr mælte: 'Eige gerer biskop þat er þú gerer; á-ek engar saker við þik.' Þórleifr mælte: 'Mœrgom mœnnom muno tæk þickja handsœl mín; ok ef þú tekr þau eige, þá muno ver iafn-snimma skemder vera.' Eyjolfr tók þá þenna kost, ok dœmðe þegar fimm hundroð mó-rendrar vœro á hvárn klerkenn; ok skildozt at því. En upp frá þesso geck Eyjolfr hvár/ki (til) tírs né tíma; fórozt penningarner, en hann ok hús-frú hans lifðo eige lenge. Are, son hans, var lostenn lík-þrá, ok Ólof dótter hans varð half-fífla; ok selðe hann Snorra Sturlo syne, meðr ráðe Snælaugar í Bæ, staðar-forráð; en hann skilde gifta hána ok fá

2. The case of the church made no way, and once upon a time when the bishop was riding over the country side, Ey-jolf lay in wait for him at Grim's-river, and caught hold of the reins of his horse and would not let him go on. The bishop would not speak to him because he was under a grave charge. Then Ey-jolf said, 'This is my errand here, that I will have thee lawfully make over to me *or* handsel me self-doom *or* the right of settling the matter for thy two clerks against whom my sons-in-law the Men o' By have actions of seduction to sue on behalf of franklins' daughters of their kin, and now I have taken up this case for them.' The bishop did not answer. Then Ey-jolf grew very angry, and said, 'Ye shall not go away unhurt save ye handsel me self-doom.' A certain man whose name was Thor-laf, and who was called 'Beiscalde,' that dwelt at Hot-river-dale, was in company with the bishop. He saw that it looked as if things would go badly, and he rode forth to Ey-jolf and said, 'Wilt thou have me handsel thee self-doom, and do thou let the bishop go free?' Said Ey-jolf, 'Thy deed is not the bishop's deed; I have no case against thee.' Said Thor-laf, 'Many a man would be glad to have my handsel, and if thou wilt not take it, then thou shalt not hurt the bishop before thou shalt hurt me' [i. e. 'I will make the bishop's case mine']. Then Ey-jolf took the offer, and straightway laid the damage at 500 morat-ware [dark undyed wadmal] for each clerk, and with that they parted. But from this time forward naught went well or prosperously with Ey-jolf. He lost his money, and he and his goodwife did not live long. His son Are was stricken with leprosy, and Olof his daughter became half-witted, and he gave over to Snorre Sturlason his rectory with the consent of Snæ-laug o' By, but

7. AM. 382 resumes,

henne penninga. En gifting sú kom ecki framm, ok átte hon bœrn með strákom.

3. Einn tíma giste heilagr Þorlákr biskop í Reykjaholte at Magnusar prestz: hann reið við flock manna suðr under Múla-fell með herra biskope; ok at skilnaðe mælte hann: 'Veit-ek at þenna dag munoð-ér liðs þurfa, ok því hafða-ek marga menn meðr mer; vil-ek fylgja yðr til þess at ek veit yðr hætto-laust vera.' Biskop mælte: 'Hvaðan mun þat at koma?' Magnus svaraðe: 'Heyrt hefer-ek at Hœgna í Bæ líkar ílla, þat er ér hafet mága hans í stór-mælom, Þórð ok Eyjolf; en vilet eige vígja kirkjo hans, nema þér ráðet máldœgom; ok þicker hónom brotenn lannz-réttr á sér: því trúer-ek, at hann ætlar at þer skilet í Bæ gista í kveld, en eige í Saur-bæ, sem þer hafet ætlað.' Biskop svaraðe: 'Haf þœck firer fylgð þína ok trúleika; en þú skalt heim ríða, ok fara vel; under Guðe er vár ferð; ecke mein muno Bæjar-menn mer gera.' Magnus svarar: 'Svá skal vera sem þer vilet; en segja vilda-ek yðr hvat varaz var, ok láta til reiðo mítt fœro-neyte.' Biskop svarar: 'Far vel, vinrer, Guð mon gæta vár.' Riðo Reykhyltingar þá heim; en biskop fór framm til Gríms-ár; en under hennar sand-bœckom, við vað þat er Steins-vað er kallat, sáto þeir Hœgne ok mágar hans með marga menn. En þegar biskop ok hans menn kómo í lægðena, riðo Hœgna menn framm firer þá, ok bœnnoðo þeim gœtona. Biskop spurðe hví þeir gerðe svá. Hœgne prestr reið

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in return Snorre was to give him in marriage and find her a dowry. But the marriage never took place, and she had children by land-lopers.

3. Once upon a time the holy bishop Thor-lac was a guest at Reek-holt with Magnus the priest. He rode with a company of men south-ward under Mull-fell with the lord bishop, and at their parting he said, 'I know that this day ye will need help, wherefore I have brought many men with me, and I will follow you until I know that ye are out of jeopardy.' Said the bishop, 'Whence will it come?' Magnus an-swered, 'I have heard that Hogne o' By is ill-pleased that ye have grave charges against his sons-in-law, Thord and Ey-jolf, and that ye will not consecrate his church except ye make your own terms in the charter, and he believes that the law of the land is broken to his hurt. Wherefore I believe that he means you to be a guest at By to-night and not at Sower-by, as ye had meant.' The bishop answered, 'Have [my] thanks for thy following and faithfulness, but do thou ride home, and farewell. Our way is in God's hands, and the Men o' By will not do me any harm.' Magnus answered, 'It shall be as ye will, but I wished to tell you what to be most ware of, and put my following under your orders.' The bishop answers, 'Farewell, friend. God will keep us.' Then the Reek-holt-men rode home, but the bishop went on to Grim's-river; but under the sand-bank by that river over against the ford that is called Stone's-wade, Hogne and his sons-in-law were lying in wait, and many men with them. But as soon as the bishop and his men came into the dip, Hogne's men rode out and stopped their path. The bishop asked why they did so. Priest Hogne rode forth and said,

[287: 21.]

þá framm ok mælte: 'Nú ætla-ek at þú skiler vígja kirkjo í Bæ, ok snúa heim með mer.' Biskop svaraðe: 'Í Saurbæ hefer ek ætlað mína ferð; en eige í Bæ.' Hægne mælte: 'Ek verð nú at ráða, ok enge er annarr kostr.' Þorlákr biskop vilde eige þess bíða, at hann være hand-tekenn, heldr fór hann með þessom óvinar-flocke, ok var í Bæ þá nótt: en hverge sveigðez hugr hans firer þeirra kúgan, heldr fór hann í braut í friðe, at vild sínna ó-vina, síðan þeir sá hann búenn at þola æll vandræðe heldr en sveigja rétt-enden meðr nockors-konar ó-einorð eða hug-leyse. Fundoz þá hans mót-stæðo-menn at sínom ó-iafnaðe, er þeir sá hans stað-feste: vóro þá fengner til hiner vitrosto menn til meðal-gængo um heiman-fylgjo kirkjonnar ok tíða-offr prestz. Sá herra biskop þat, at þá var meira vert, at marger menn ok mikels-verðer, þeir sem áðr vóro mót-stæðo-menn kirkjonnar, yrðe hennar viner, þó at Hægne hefðe sína beizslo um þat, at kirkja ætte heldr út-lænd en heima-land, þar sem hón feck þó fulla pen(nin)ga at fiár-tale. Kómo nú hvárer-tveggio, Eyjolfr ok Hægne, Þórðr ok Snælaug, ok tóko laustn. Geck Eyjolfr þá ór kvenna-vandræðe því er hann hafðe áðr í leget. Efter þat fór biskop aftr í Bæ, ok þá þar fagra veizlo; var þar miket fiolmenne ok veitt af kappe. Biskop vígðe þar kirkjo með þeim máldaga sem þeir Hægne ok biskop urðo á sátter. Affara-dag veizlonnar gaf Hægne biskope sæmelegar giafer, ok skilðoz þá með vinátto. Þaðan fór Þorlákr biskop í Stafholt;

'Now I mean that thou shouldst consecrate the church at By, and turn hence with me.' The bishop answered, 'I had meant to go to Sower-by, and not to By.' Said Hogne, 'I must have my way now, and there is no second choice.' Bishop Thor-lac would not push it so far as to be made prisoner, but rather went with the company of his enemies and stayed that night at By, but his heart never bent at their threat, but he went away in peace with the free consent of his enemies, inasmuch as they saw that he was ready to undergo any affliction rather than abate the right by any kind of faintheartedness or cowardice. His very opponents found out their own injustice when they saw his steadfastness. And now the wisest men were set to mediate upon the dowry of the church and the office-fee of the priest. The lord bishop perceived that it was of more worth that many men and those of great worship, that had up to this time been the opponents of the church, should become her friends, even though Hogne had got his prayer in this matter, that the church should rather have the outlying land rather than the home land, as long as the church got her full moneys in amount. And now they came on both sides—Ey-jolf and Hogne and Thord and Snæ-laug—and got absolution. After that the bishop went back to By, and there was a fair banquet there made for him, and there was a great company and entertainment enough. The bishop consecrated the church according to the charter which Hogne and the bishop had agreed on. On the last day of the feast Hogne gave the bishop seemly gifts, and they parted in friendship. Thence bishop Thor-lac went to Staff-holt, and

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16. penga, Cd.

[288: 22.]

gaf Eyjolfr biskope þá þat fé, sem Þórleifr hafðe handfest firer hann. Fór herra biskop heim þat haust. Sættez herra biskop við þessa menn til þess at mínka vandræðe; en hváreger læigðo fulla alværo til annarra.

4. Marger menn veitto Þorláke biskope mikenn mótgang, þó at sumer yrðe at því berare en sumer; þvi at þeir virðo hónom til harðleiks ok miskunar-leyses við folket, er hann vandaðe um ó-siðo ok bera glæpe vándra manna, ok þrœngðe þeim með valde ok stríðo heilagrar kirkjo, sem eige vildo leið-réttaz við hans hialp-samlegar á-minningar.

5. 1. SVEINN hét maðr, son Hvammz-Sturlo, ó-eirenn ok ó-ráðvandr. Þesse maðr lagðe í reckio hiá ser ná-frænd-kono hús-frú sínnar: hann bió í Nyrðra-Reykjar-firðe á Strændom í Vestfirðinga-fiórðunge. Sælom Þorláke biskope mis-líkaðe miok þetta hans til-ferle, ok veitte um-vandan, fyrst með fortælom ok á-minningom, en síðan með forboðom ok banne; þvi at Sveinn harðnaðe á því meirr í sínne íllzko, sem biskop hann oftarr á-minte at betra sítt ráð.

2. Ok þann tíma er heilagr Þorlákr biskop fór um þenna fiórðung, aflaðe þesse same Sveinn ser sveitar til þess at sitja firer biskope. Þeir fóro heiman, ok á þá leið, sem þeir hugðo biskop mundo ríða. Ok er þeir kómo stund frá bænom, gerðe at þeim

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then Ey-jolf gave the bishop up the claim for the money which Thor-laf had handselled for him. The lord bishop went home that harvest. The lord bishop made peace with these men in order to lessen the danger [of feud], but on neither side was there a full understanding with the other.

4. Many men made great opposition to bishop Thor-lac, but some were more open about it than others, because they held it to be hard-hearted and merciless in him towards the people that he rebuked them for their evil ways and the open sins of wicked men, and constrained with the power and severity of Holy Church them that would not turn to good ways at his comfortable admonitions.

5. 1. SWAIN [the Unlucky] was the name of a man, the son of Sturla o' Hwam, a riotous and wicked man. This man took to his bed a near kinswoman of his wife. He dwelt in Northern Reek-frith at Strands, in the West-frith Quarter. The blessed bishop Thor-lac was much displeased with this misconduct of his, and rebuked him, first with exhortations and admonitions, and afterwards with prohibition and excommunication, because Swain grew the more hardened in his wickedness the more often the bishop admonished him to better his ways.

2. And at the time that the holy bishop Thor-lac went into this Quarter, this same Swain gathered a gang to lie in ambush for the bishop. They set out from home and on to the road by which they thought the bishop would ride, but when they were come awhile from the homestead there came a fog upon them so that they could not see

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11. Af Sveini uheppna, inscr. in 382. 22. stund] C; skamt, Cd.

þoko, svá at þeir sá eige vegenn. En er þeir hæfðo lenge faret á-framm, lœgðoz þeir niðr þar sem þeir vóro komner, saker myrkrs; en biskop ok hans menn riðo í biærto veðre. En þann tíma sem marger menn kómo móte biskope, svá at Sveinn hafðe ecke liðs við þeim, létte af myrkvanom, ok sá þeir nú, at þeir hæfðo villt faret; ok svá þat, at biskop var um riðenn, svá at þeir átto ecki vald á hónom. Kende hverr æðrom þat er þeir hæfðo villzt; ok af þesso sundr-þycke dró þeim svá mikla ú-hamingio til handa, at þeir unnoz á, ok Sveinn drap þann mann er Orn hét, við þá laug sem þar er í firðenom. Féck Sveinn ok hans fœro-nautar bæðe skióta hegnd ok maklega firer þat, er hann vilde nauðung gera Guðs manne. En biskop ok hans menn fóro friálslega efter sínom vilja.

6. I. HERRA Þorlákr biskop kærðe marga hlute á Ioan Loftz son í Odda, bæðe um hór-dóma ok rangan fiár-afla; ok einkanlega um þat, at hann hélt Ragneiðe, systor hans, heima hiá ser meðr fullo þráe ok ó-hlýðne, at lifande hús-frú sínne. En þó at Ioan svaraðe at nockoro hófe um aðrar á-kærslor biskops, þá vilde hann þó til engrar sættar ganga at skilja við Ragneiðe. Kom svá um síðer at biskop forboðaðe. Ioan angraðe miok at þola stríðo af biskope, saker metnaðar; ok þess annars, er marger átto íllan hlut at þeirra málom, ok einkanlega Þórsteinn son hans, er bió í Gunnars-holte: hann eggjaðe fæðor sínn meðr ú-heyrelegre heimsko í hæfot biskope, en Ioan ætlaðe enn sem

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the way. And when they had gone on a long time they lay down on the place they had reached by reason of the darkness, but the bishop and his men rode the while in bright weather. But by the time that so many men had gone to meet the bishop that Swain had no company to match them, the darkness cleared, and they could now see that they had gone astray, and also that the bishop had ridden by so that they had no power over him. Then each man charged the other with losing the way, and out of this dispute there sprang up such a curse upon them that they came to blows, and Swain slew a man named Erne hard by the hot spring that is there in the firth. Swain and his companions got speedy and fit retribution for this wish of his to put compulsion upon the man of God. But the bishop and his men went freely on their way according to their will.

6. I. THE lord bishop Thor-lac charged many things against John Loft's son of Ord, both for his adulteries and his wrongful gains, and especially because he kept his [Thor-lac's] sister Ragn-eid at home with him in flat defiance and disobedience in the lifetime of his wife. But although John answered somewhat moderately with regard to the other charges of the bishop, yet he would not come to any reconciliation which should make him part with Ragn-eid. At last it came to this that the bishop put him under prohibition. John was very grieved to suffer compulsion from the bishop, both because of his pride and also because many took an ill part in the questions between them, and especially Thor-stan his son, that dwelt at Gunnere's-holt. He egged on his father with unheard-of folly to outrage the bishop, but John meant then as before

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fyrr meðr kúgan biskop klœkkvan at gœra, heldr en vápn á hann at bera.

2. Ok einn tíma þá er Þorlákr biskop fór í sýslo sína, ok hann átte vegenn í gegnom bæenn í Odda, hugðe Ioan at handtaka biskop ok kúga, sem hann gœrðe við marga. Hann sette menn tveim-megen geila þeirra, sem fyr austan bæenn ero, ok hugðo biskop þar mundo um fara; þvi at hann reið ór Eyjom neðan ok upp á Rangár-vǫllo. Ok er þeir kómo ifer eystre Rang-á, sýndez þeim í Odda, sem þycka þoko legðe ór hafe upp, svá at nær sá ecki: endez hón þar til at biskop ok hans menn vóro ór aug-sýn. En þeir sem í forsáte vóro, hugðo at biskop mynde aðra leið faret hafa. Fylgðar-menn biskops sá gerla menn sitja tveim-megin geila; en þvi at þeir visso eige hverjo þat gegnðe, fóro þeir ó-hrædder, þvi at hiner buðo þeim engan ótta. Ok er Ioan visse þessa sína ætlan brostna, reið hann til búa sínna í svig við biskop með sǫmo ætlan, ok nockorer menn með hónom. Hann vand-ræddez þó um firer vinom sínom, hverso hann skilde með hǫndom hafa þau harðinde, sem hann þóttez af biskope fá. Þórsteinn, son hans, var þá hiá hónom ok mælte: 'Ek mun leysa þenna vanda, faðer, ok ráða af biskop þenna, er ó-dæme gerer á mǫnnom.' Ioan svaraðe: 'Fara máttú til mótz við biskop, ef þer líkar; en annarrar ú-gifto mun þer auðet verða, en vinna ifer Þorlák um nockorn hlut; œngom mun þat ætlað vera útan mer einom, ef ek

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to make the bishop flinch by a show of violence rather than take weapons against him.

2. And once upon a time when bishop Thor-lac was going on a visitation of his diocese, and his path lay over against the homestead at Ord, John thought to take the bishop prisoner and force him to his will, as he had done with many men. He set men on both sides of the passes that lie east of the homestead, thinking the bishop must go by there, for he was riding down from the Islands and up Wrang-water-fields. But when they had crossed East Wrang-water, it seemed to them at Ord as if a thick fog came up out of the sea, so that scarce anything could be seen, and it lasted till the bishop and his men were out of sight. But they that were in the ambush thought that the bishop must have gone by another road. They that followed the bishop could see clearly men sitting on either side of the passes, but inasmuch as they did not know what it was for they went on without dread because the others offered them no hurt. But when John perceived that his plan had broken down, he rode out with certain men over his lands by another way, keeping up with the bishop to the same intent. And yet he complained the while to his friends, asking them what he was to do with regard to the harsh treatment that he thought he was getting from the bishop. His son Thor-stan was hard by him at the time, and he said, 'I will loose this knot, father, and put an end to this bishop that treats men so unjustly.' John answered, 'Thou shalt go and meet the bishop if it like thee, but this piece of mischief will not fall to thee to overcome Thor-lac at all; that will fall to no man but me alone, if I choose to give myself

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vil mín til liá.' Þórsteinn kvazt ecki því trúa; ok fór með nockora menn; ok kómo þeir á Vællo þá er biskop var ifer borðom. Ok er þeir sá menn út ganga, spurðo þeir hvar biskop være; þeim var sagt, at hann være ifer borðe. Þórsteinn tók þá at heitaz miok við biskop, ef hann genge út. Þeir sem til dura hæfðo genget, kómo inn. Þeir vóro spurðer hverer menn være komner. Þeir sægðo at komenn være Þórsteinn Ioans son ok menn með hónom miok vápnaðer, ok at Þórsteinn heitaðez miok við hann, ef hann genge út. Sægð hæfðo biskope veret orð hans fyrre, ok svær fæðor hans, svá ok æll til-ætlan Ioans. Heima-menn læotto biskop út at ganga, en hann, œruggr ok ó-skelfðr móte ótta vándra manna, svarar, 'Ganga mun-ek til kirkio sem ek em vanr, ecki mun þesse maðr gœra mer til meins.' Heima-menn mælto þá: 'Herra, siteð inne, ok syngeð á psaltara yðarn, ok hætteð yðr ecki under vápn heljar-mannzens þess er einskis svífzt.' Biskop svarar: 'Fara mun-ek sem ek hefe ætlat, en ef þesse maðr gerer mer nockot, . . . † má vera at ek þurfa þá eige meira munar.' Efter þat geck biskop út; ok er Þórsteinn leit hann, þá dvalðe hann eige upp at reiða œxena. En þat var eige unnt at slœma henne; hann mátte henne eigi framm hœggva, ætlande þat at Guðs kraftr hefðe hann tálmat. Í því leit biskop við hónom, ok mælte ecki, ok geck til kirkjo sem hann hafðe ætlat. Þórsteinn fór at finna fæðor sínn, ok sagðe

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to so doing.' Thor-stan said that he did not believe that, and went forth with certain men, and they came to Fields, where the bishop was sitting at table; and when they saw men come to the door of the house, then they asked where the bishop was, and were told that he was at table. Then Thor-stan fell to mighty threats against the bishop if he were to come out of doors. They that had been to the door went in, and were asked who it was that had come. They said that there were come Thor-stan, John's son, and men with him fully weaponed, and that Thor-stan was using mighty threats against him if he should go out of doors. The bishop had been told before of what he had said, and of his father's answer, and also of the whole intent of John. The men of the house hindered the bishop from going out, but he, fearless and unshaken against all danger from wicked men, answered, 'I will go to church as I am wont to do; this man will not do me any harm.' The men of the house said then, 'Lord, sit in doors and sing on your psalter, and do not venture yourself under the weapons of this man of hell that shrinketh from naught.' The bishop answers, 'I will go as I had meant, but if this man do me any harm . . . maybe that I shall not then need any more . . .' After that the bishop went out, and when Thor-stan beheld him he made no more ado but caught up his axe, but it was not granted to him to strike him, for he could not deal a stroke, but felt that God's power had hindered him. Meanwhile the bishop looked at him, but did not speak, and walked on to the church as he had meant. Thor-stan went to meet his father, and told him of his journey how it

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3. var] blank of six leaves lost in 382. 16. . . .] something is here missing.
19. var] er, Cd. slœma] emend.; dæma, Cd.?

hónom sína fœr slíka sem veret hafðe. Ioan mælte: 'Ecki geck þetta fiarre mínne ætlan.' Hann var þá spurðr, hví hann hió eige framm œxenne. Hann sagðe stirðna handleggena frá því er biskop leit til hans, ok til þess er hann kom í kirkjona, svá (*at*) hann mátti eige framm reiða œxena.

3. Ioan Loftz son leggr þá eige niðr upp tekenn ó-þocka, heldr kallar hann menn at ser, ok ætlar þann dag sem biskop ríðr frá Fellz-múla til Leiro-backa, at sitja firer hónom þar sem nú heiter Vatz-hlíð, ok setr menn hváro-megin vatz-vegarens hiá garðenom. Biskop hafðe af Vœllom riðet til Fellz-múla. Kom þesse til-ætlan Ioans firer biskop ok hans menn; ok báðo menn hann ríða aðra leið, at eige bære funde þeirra saman. En hann sialfr var œruggr um sik, ok gerðe aðra út af ser œrugga; ok hvárke óttaðez hann mann-fiolða né vápna-búnað, ok reið ó-skialfande til firer-búenna firer-sátra. En Allz-valldande Guð leidde enn sem fyrr þoko ifer þann veg, sem hann fór ok hans menn; þó svá at þeir fáto vel veg sínn, siánde sína umsátar-menn; en þeir Ioan ok hans menn sá eige biskop, né hans menn, ok eige veg sínn, fyrr en biskop ok hans menn vóro komner ór augsýn. Reið biskop þann dag, sem hann hafðe ætlat, ok var um nóttena í Leiro-backa í góðom fagnaðe.

4. Úm morgonenn veit Ioan, at biskop mune ríða til Ytra-

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had gone with him. Said John, 'It did not go much otherwise than I supposed it would.' Then he was asked why he had not cut at him with the axe. He said that his arm was stiffened from the time the bishop looked at him until he got into the church, so that he could not deal a stroke at him with the axe.

3. Nevertheless John Loft's son did not put away the enmity that he had undertaken, but on the contrary he called his men about him, and laid a plan on the day that the bishop was riding from Fell's-mull to Clay-bank to sit in ambush for him at the place that is now called Water-lithe, and he set men on both sides of the water-course hard by the garth there. The bishop had ridden from the Fields to Fell's-mull. This intent of John's reached the bishop and his men, and they prayed him to ride another way that they might not fall in with one another. But he himself was fearless about himself, and he made the others fearless through his example, for he neither shrunk from the multitude of men nor the weapons, but rode unshaken to the men that were ready lying in wait for him. But Almighty God spread a fog once more as [He had done] before over the road that he and his men journeyed by, in such wise that they could find their way well and see them that lay in wait for them, while John and his men could not see the bishop or his men nor the way before the bishop and his men had got out of sight. The bishop rode on that day as he had meant, and was that night at Clay-bank, where he was welcome.

4. On the morrow it was made known to John that the bishop was

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16. fötuðu, Cd. 19. Reið] emend.; Beið, Cd. 20. í Leiro-b.] om. Cd.

Skarðz; ætlar hann þá enn firer hónom at sitja, eige á veg, heldr við bæenn á Skarðe. Skipar nú svá til, at frá Baðz-garðe upp frá Klofa skal geilar gœra af mænnom heim at kirkjo-garðz-hliðe: skal Ioan þar í standa; en biskop skal eige til bæjar komaz, útan hann ríðe þessar geilar; ok eige í kirkjo-garðenn nema þar sem Ioan er firer. Ok er morgin kemr, þá ferr þesse ætlan framm. En áðr en biskop ríðr af Leiro-backa, þá verðr hann víss þessarar til-tekjo Ioans. Ok er þeir komo framm at Bað-garðe, siá menn biskops tvennar skipaner marg-mennes þess er þeim er ætlað í mille at ríða; ok nema staðar. Biskop kom skiótt efter, ok bað þá ecki óttaz, 'því at til mín, en eige til yðar, er siá leikr gœrr.' Hann ríðr fyrstr framm í kvína, ok næst hónom Ormr prestr capalín hans, ok þar efter hverr at ǫðrom, til þess er biskop kom at kirkjo-garðz-hliðe, þar sem Ioan var firer, ok steig af bake. Eige var kostr í hliðet at ganga, því at þat var fullt af mænnom: eige var ok kostr í braut at snúa, því at fiolmenne þrœngðe at ǫllom-megen. Ecki varð af kveðjom. Biskop mælte: 'Hvárt hyggr þú, Ioan, at banna mer kirkjo?' Ioan svarar: 'Þat mun under yðr vera.' Biskop mælte: 'Svá sýnez mer nú, sem þú muner ráða vilja at sinne; en forvitnar mik hví þú gœrer þetta.' Ioan svarar: 'Þér hafet bannat mer kirkjo langan tíma, ok heiteð at bann-færa mik; firer því vilda-ek at svá bære ockra funde

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about to ride to Utter Scard, and he thereupon laid a plan to wait for him, not on the road but right up at the homestead at Scard. Accordingly he arranged so that from Bath's-garth up to Clove there should be a lane of men on each side right up to the churchyard-gate. There John himself was to stand, so that the bishop should not be able to get to the homestead save he rode through this lane of men, and could not get into the churchyard save he came face to face with John. And when the morning came then it was done according to his intent. But before the bishop rode away from Clay-bank he got to know of this device of John's. And when they got as far as Bath's-garth the bishop's men saw the two long lines of men drawn up between which they must ride, and they made a halt. The bishop came up quickly and bade them not be afraid, 'for this game is set for me and not for you.' He rode foremost [of all] into the narrowing lane, and the next man to him was priest Orm his chaplain, and the rest one after another behind him, until the bishop got to the churchyard-gate, where John was standing, and lit off his horse. There was no way of getting into the gate for it was full of men, and there was no way of turning back, for a great multitude of men was closing about them from all sides. There were no greetings passed. The bishop said, 'What! dost think, John, to forbid me the church?' John answers, 'That depends on you.' The bishop said, 'It seems to me as if thou wouldst have thy way, but I wish to know why thou doest this?' John answers, 'Ye have forbidden me the church for a long time, and thou hast threatened to excommunicate me; therefore I wished to bring about our meeting in such wise, that it

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8. Bað-g.] thus here.

[292 : 24.]

saman, at ek ætta meira under mer en yðr.' Biskop mælte: 'Satt er þat, at ek hefe lýst forboðom ifer þer firer sannar saker; en frestað firer því bannz áfelle, at ek vánaða, *at* þú munder vizko til hafa at ganga ór þíno vandræðe; en ef þú gerer þat eige, máttú til víst vita, at ek mun eige fresta at bann-setja þik; ok munde betr at fyrr hefðe veret.' 'Veit-ek,' sagðe Ioan, 'at bann þítt er rétt, ok sœken gnóg; mun-ek þola þín um-mæle með því móte, at fara í Þórs-mœrk, eðr í einhvern þann stað, er eige sekezf alþýða af sam-neyte við mik; ok vera þar hiá kono þeirre sem ér vandlæteð um, þann tíma sem mer líkar; ok ecki mun bann yð*v*art skilja mik frá vandræðom mínom, né nockors mannz nauðung, til þess er Guð andar því í brióst mer, at skiljaz viljande við þau. En hygget svá yðvart efne, at ek ætla svá til at haga, at þer veiteð eige fleirom mœnnom þetta embætte en mer.' Biskop varð við þesse orð hlióðr um stunder saker. En at lyktom mælte hann: 'Ek em búenn firer þetta mál, at þola allt þat sem mer má í koma: gœr hvat er þú vilt, þvi at ek em búenn at láta bannet eige undan líða, saker hugleyses firer heitan þína.' Ioan svarar: 'Ef þú ætlar svá at gœra sem þú talar, mun-ek eige hætta til fleire funda ockarra.' En þó at Ioan mælte slíkt, brá biskop ser með engo móte við: en Ormr prestr, sá er næstr hónom stóð, sá at Ioan munde eige mýkja reiðe sína; ok þeir sem áðr hœfðo veret íllz eggjande, þeir mundo

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should depend upon myself and not on you.' The bishop said, 'True it is that I have uttered my prohibition against thee for a rightful charge, but I have put off the infliction of my excommunication, because I hoped that thou wouldst have the wisdom to get rid of thy troubles; but if thou do not so, know of a truth that I will not put off excommunicating thee any longer, and it would have been better if it had been done before now.' 'I know,' said John, 'that thy excommunication is lawful, and the charge sufficient; and I am willing to suffer thy sentence in this way, I will go into the desert of Thor's-mark or into some such place, where the common folk shall not be guilty of conversation with me, and there I will live with the woman whom ye are rebuking me for, and your excommunication shall not part me from my troubles, nor any man's compulsion, until God breathes into my breast to part willingly with them. But take heed to yourself that I mean to fix matters so that ye shall do this service to no second man after me, *or* that I shall be the last man you serve so.' The bishop was silent at these words for awhile, but at last he spoke. 'I am ready to suffer all that may happen to me in this matter. Do as thou wilt, for I am ready now to lay my ban on thee without further delay for fear of thy threats.' Answers John, 'If thou mean to do as thou sayest, surely I will not risk another meeting between us [i. e. I will slay thee here].' But though John said this the bishop did not flinch before him one whit. But Orm the priest that stood next him saw that John would not soften his anger [i. e. was growing more enraged], and that they that had egged him to wickedness before were ready to bring about what he

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5. til víst] thus.

[292 : 24.]

búner til at full-gera þat sem heiteð var; hlióp hann framm firer biskop, ok mælte: 'Ek sære yðr, mínn herra, firer nafn várs herra Iesu Christi, at eige steypeð ér banne ifer Ioan ok systor yðra at þesso sinne, heldr bíðe ér ef at sú stund mætte koma, er Ioan dró í ván, at hann mynde skilja sik sialfr frá henne, ok take af yðr um-bót. Hygget at, herra, ef yðr þicker mikel niðran ger kirkjonne at þesse bið-stund, at meire niðran er henne, at missa yckar beggja á einom dege; þvi at Ioan mun œruggr at láta þat statt, sem hann heitr góðo. Líteð á, þó at ér legget líkama yðarn í hætto firer Guðs saker, at eige bætez enn léttare glæprenn, þó at enn þyngre fare epter; ok betra er góðs at bíða með þolin-mæðe, en auka vandræðe.' Biskop leit í fyrsto ú-blíðlega til hans; en af þvi at marger studdo hans erende, mælte hann: 'Enn er sem fyrr, at þú, Ioan, ætlar at ráða, þótt þú viler verr; en ef ek vissa at dvælen kæme til góðs, mynda-ek á hána hætta.' Aller þeir sem við vóro urðo því fegner, at hann sagðe ván, at hann mynde fresta banneno, ok forðaðez biskop svá lífs-háska. Efter þat var Ioan at spurðr nær um-bóten skilde framm koma, sú er hann hefðe í ván dreget, ef biskop frestaðe banneno. Ioan seger: 'Hlíta hlýtr biskop bið-stundenne, ef atgœrða-laust skal vera, en ek mun ráða verða fram-kvæmðenne.' At lyktom verðr sá ender á þessom funde, at biskop hét at auka eige stríðo við Ioan um stundar saker; en Ioan lét biskop ná kirkjo, ok reið í brott.

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had threatened. He ran out in front of the bishop, and said, 'I adjure you, my lord, in the name of our Lord Jesus Christ, not to let fall thy ban upon John and your sister at this time, but rather do ye wait, if peradventure the hour may come which John gave hope of, when he will himself part from her and take absolution from you. Consider, my lord, if ye think it a great hurt for the church to wait awhile, how much more she will suffer by the loss of both of you in one day; for John will surely make that good which he has clearly promised. Look you, though ye put your body in jeopardy for God's sake, yet the lighter sin is not thereby atoned for if there follow a heavier sin still, and it is better to wait for good with long-suffering than to increase offences.' At first the bishop looked sternly upon him, but because there were many that upheld what he had said, he spake, 'Now it is as before, thou wilt have thy way, John, though thou art in the wrong, but were I sure that my delay would come to good, I would risk it for all this.' All they that were there rejoiced at this, that he gave a hope that he would stay the excommunication, and that so the bishop might escape from the peril of his life. After that John was asked when he would give any such amends as he had given hope of if the bishop would stay the ban. Says John, 'The bishop must rest satisfied to wait if there is to be no assault, but it must be at my own pleasure to fix the time and way.' And the end of their meeting was this, that the bishop promised not to set greater compulsion upon John for awhile, and John let the bishop go to the church, and rode away.

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7. Emend.; þessum bið-stole, Cd. 18. um-bötun, Cd. 19. Hlíta] emend.; heita, Cd.

[293 : 25.]

5. Efter þat liðo fáer mánoðer, áðr Ioan sagðe Ragneiðe ser afhenda; ok tóko þau lausn ok skrift af biskope. En nockoro síðarr var Ragneiðr gift Aust-manne þeim sem Arnþórr hét; ok kom frá þeim mart manna. En biskop skilðe með þeim Ioane alla stund lífs síns, at þau skilde enga funde eiga né viðr-tal, nema firer vitnom ok í opinberom stœðom. Varð aldrege œðro-víse en ú-blítt með þeim biskope ok Ioane meðan þeir lifðo báðer. En Þórsteinn, son Ioans, en vega vilde Þorlák biskop, sem fyrr seger, varð enn meste ú-gifto-maðr, svá at faðer hans ok bræðr hœfðo þar af langa skap-raun.

6. Ioan Loftz son lét nockoro síðarr en þesser atburðer gerðoz, smíða kirkjo ok klaustr-hús firer norðan læk at Keldom, ok ætlaðe sialfr í at ganga: en enger urðo menn til ráðner. En þann tíma er Þorlákr biskop heyrðe pata á þesso, spurðe hann, svá sem ó-vitande, hvárt Ioan ætlaðe claustr at reisa at Keldom. Hónom vas sagt at þat være satt. Hann spurðe enn: 'Hverjom ætlar hann helgom manne at gefa claustret?' Þeir sem hiá hónom vóro, sœgðo, at hann ætlaðe at gefa claustret Iohanne Baptista. Biskop mælte þá: 'Þat ero mikel undr, ef hann vill þiggja þat sem hefer þar saman boret, svá sem hann hefer til aflat.' Urðo þesse orð eige at lok-leyso; þvi at þá er Ioan kom til Keldna, tók hann bráðlega sótt; ok er at hónom tók at draga, lét hann leiða sik út í dyrr. Ok er hann sá til kirkjonnar, mælte hann: 'Þar stendr þú, kirkja mín, þú harmar mik, en ek harma þik.' Þóttez hann þá siá, at

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5. After this a few months went by, and then John put away Ragneid, and they got absolution and shrift from the bishop. And somewhat later Ragn-eid was given in marriage to an Eastman whose name was Arn-thor, and from them many men have sprung. But the bishop parted John and her all his life, and would not let them meet or speak, save before witnesses and in public places. But there was never much love between the bishop and John as long as they both lived. And as for Thor-stan John's son that wished to slay bishop Thor-lac, as was aforesaid, he turned out the greatest failure, so that his father and his brothers gat great sorrow by reason of him.

6. A little after these things had happened, John Loft's son had a church and a cloister-house built north of a brook at the Wells, and he meant to enter the cloister himself, but there were no men appointed thereto [as monks]. But when bishop Thor-lac heard a report of this he enquired, as if he had not heard it, whether John was minded to raise a cloister at Wells. He was told that it was true. Then he asked, 'To what saint does he mean to give the cloister?' They that were present said he meant to give the cloister to John the Baptist. The bishop said, 'It was a great marvel if he accept that which was gathered in the way it was gained.' These words were not spoken in vain, for when John came to Wells he was shortly taken ill, and when the illness began to grow upon him he had himself led out of doors, and as he looked towards the church, he said, 'There thou standest, my church; thou grievest for me, and I grieve for thee.' For then he could see that there was little hope of its establishment if he were called away. After

ó-vís var upp-reist hennar, ef hann kallaðe frá. Efter dauða hans lét Sæmundr, sonr hans, um sína daga bæta fyrnd kirkjonnar ok húsanna. En at hónom liðnom skifto syner hans kirkjonne ok húsonom ofan-teknom, sem sínom fœðor-arfe. Ok kómo þá framm fyr-greind orð ens heilaga Þorláks biskops.

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his death his son Sæ-mund in his day kept the church and houses in repair, but when he was gone his sons pulled down the church and houses, and shared them among them as their heritage, and thus was fulfilled that which was foretold in the words of the holy bishop Thor-lac.

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§ 6. FRAGMENTS FROM GUNLAUG'S LIFE OF S. JOHN OF HOLAR.

About a century after the former Life of S. John, an ecclesiastic determines to re-edit his Life; he accordingly takes the old Life and amplifies this in the rhetorical style of his own day. And with this Life he inserts (*a*) the tale of Gisle Illugeson and the King, a little tale now found in the collections of the Kings' Lives in Hulda and Hrockinskinna; (*β*) a legend of the Vergilius kind about Sæmund and bishop John, which cannot be earlier than the 14th century; and (*γ*) besides these he had at his disposal, as he tells us, a Latin Life of S. John by Gunlaug the monk; of this he translated and stuffed into the old Life as much as he could. The difference of style and diction would betray these additions, even if we had not the older Life of S. John to compare them with, and prove them Latin additions. The pieces of this Biography by Gunlaug we have collected and printed together.

It must have been written during the time Gunlaug and bishop Godmund were friends (see Prologue, § 2), that is to say, after 1203 and before 1211. It is marked as Gunlaug's by the translator and compiler's adding, *saith Gunlaug who hath composed the Latin History* [of the Bishop], and, *saith brother Gunlaug*, and the like, which leave no doubt.

In my first edition (of 1857) of this Second Life of John, which I printed as it stands in the MS., I believed that Gunlaug had written the whole Second Life, an error here corrected. It is impossible for Gunlaug to have written the Vergil tale, and he was not the man to amplify another man's writing, while he is always associated, as here, with Latin writings.

The text rests on Holm. No. 5, fol. (described in Introduction to § 3), AM. 219, and the Christiania fragment.

The chronology of the original Biography of S. John has by the 14th-

century editor been altered to the received chronology, whence arise confusions in his text, as is the case of the Second Life of Thorlac.

The Prologue gives a fair specimen of the Latin ecclesiastic composition of the time, what the Icelanders called a 'dict.' Only §§ 3, 4 give new facts, and are accordingly translated.

[*Prologue.*]

1. MEÐR þvi at miskunnar faðer ok Guð allrar hugganar, vórr Herra Jesus Christr, hefir leitt vóra forfeðr frá ó-trú ok til almennelegrar ok sannrar trúar, ok grund-vallat sína borg ok einkanlega plantað sínn vín-garð, heilaga Cristne, um Norðlendinga fiórðung fyrer rœksamlega predican heilags lifnaðar ens blezaða Ioans Hóla biskops, skipande hann oss foðor ok for-stióra, lífs lære-foðor ok háleitan árnaðar-mann þeim er á hann kalla með sannre trú ok hreino hiarta ser til fulltings ok ténaðar: því hofom ver ætlað með Guðs fulltinge fram at bera með réttlegre frá-sogn þat kraftanna liós, sem þesse enn ágæte Guðs geisle, enn heilage Ión biskop, hefer fagrlega lýst með ok prýtt, eige at eins sína fóstr-iorð, heldr ok nær-verande lond þessa konungs-ríkis, kunnikt gerande efter-komande þióðom þessa góða mannz verk, siðo ok siðferðe, at heyrande menn þessa frá-sogn hitne því framar í ást ok elsko viðr þenna Guðs vin, sem þeir heyra fleire dásamleg tákn ok krafta-verk, er Guð hefer gert firer hans volduga verðleika, ok at liós-ker hans krafta-verka, upp sett á háfa kersi-stiko, lýse ollom biartlega Cristnennar sonom, ok brott reke meðr sínne birte vór synda myrkr, ok at góðom monnom sé fram settr biartr spegell fagrlegs efter-dæmes, þeim sem efter vilja líkja dýrðar-fullo sið-ferðe þessa ágæta biskops.

2. Hofom ver þessa frá-sogn,—seger Gunnlaugr munkr, siðugr maðr ok góðrar minningar, er Látínu-(soguna) dictað hefer,—af oss ellrom monnom ok meir-háttar numet, ok eige af einne saman vórre ofdirfð ok hvat-víse þetta verk upp byrjat, heldr at boðe ok á-eggjan verðlegs herra Guðmundar biskops.

3. Biðjom ver alla þá sem þessa frá-sogn heyra, at firer vórn ólistugan framburð ok ó-sniallt orða-til-tæke fyrer-diarfe þeir eige svá háleitt efne sem ver munom fram flytja, heldr umbæte meðr ást ok elsku þar sem þeir siá þess með þurfa.

* * * * * * * *

1. Þá er enn heilage Ioan hafðe skamma stund veret biskop, lét hann setja scóla heima þar á staðnom, vestr frá kirkjo-durom, ok let smíða val ok vandlega; 'hvern ver sám með vórum augom' (seger Bróðer Gunnlaugr er Látinu-sogona hefir saman sett) . . .

2. Heilagr Ion biskup tók marga menn til kenslo, ok feck til góðan meistara at kenna *Grammaticam*, Gísla hinn Gauzka, er fyrr var geteð. En einn Franzeis, sæmilegan prest-mann, er Rikini hét, capalin sínn, feck hann til at kenna song-list ok versa-gerð. Rikini var klerkr góðr, bæðe diktaðe hann vel ok versaðe; ok svá glœggr var hann í song-list ok minnigr, at hann kunne útan-bókar allan song á tolf mánoðom, bæðe í dag-tíðom ok óttu-songom, með œruggre tona setning ok hlióða grein; ok þá réðozt margra góðra manna born under hond þessom tveim meistorom, sumer at nema Látíno, en aðrer song, eða hvárt-tveggja, kost-gæfande, hverr eftir síno næme, at fylla vand-laupa síns hiarta af þeim molom vizko-brauðs, er þeirra kenni-feðr bruto þeim til andlegrar fæðo; af hverjom ver sám blóma-berlegan akr guðlegrar miskunnar með fogrom ilm víða upp runnenn. Við þessom tók Rikine prestr ollom með fagnaðe ok blíðo heilags Iohannis, ok elskaðe sem einka sono, nærðe ok fóstraðe under sinne for-siá ok gæzlo, varð-veitande þá under sínom vængjom, sem fugl sína unga. Her mátte siá um oll hús biskops-stólsens mikla iðn ok at-hofn: sumer láso heilagar ritningar, sumer ritoðo, sumer sungo, sumer námo, sumer kendo. Enge var ofund þeirra í millum eða sundr-þycke; engi á-gangr eða þrætne; hverr vilde annan ser meira háttar: Hlýðne helt þar hverr við annan; ok þegar *signum* var til tíða gert, skundoðo aller þegar or sínom smá-kofom til kirkjonnar, sætlegan seim sem þrifet bý-flyge til bý-stocks heilagrar kirkjo með ser

14. lyser, Cd.

[240: 27.]

berande, hvert þeir hofðo saman boret or lystilegom vín-ciallara heilagra ritninga. Meðr tíða upp-hafning hófzt í kirkjonne fagrleg sam-hlióðan songsens í córenom, ok hófzt sætleg hlióð raddanna. Engenn fór þar með lausung eða marg-mælge; hiner ellre menn ok meire háttar vóro með staðfeste ok at-hoga, en unger menn haldner ok siðaðer under stiórn hinna ellre manna; ok algerðo svá hvárer-tveggjo fagrlega sítt embætti; ok skein með þvílíkre birte yfir-lit heilagrar Cristne under þessom heilaga biskope.

3. Aller hiner sæmelegsto kennemenn í Norðlendinga fiórðunge vóru nockora hríð til náms at Hólom; þá sem vórr alldr (seger bróðer Gunnlaugr) mátte muna, sumer af barndóme, sumer á fulltíða aldre. Marger af sagðra meistara læresveinom œndoðozt á vórum dœgom; en einn af þeim var Ísleifr Hallzson, hvern Ión biskop æskte at vera skyllde biskop næst efter hann, ok ténaðarmann síns biskopsdóms, ef hann mædde elle: en hann andaðezt fyr en herra biskop.

4. En at ek nefna nockora sagðra læresveina, þá er ek sá mínom augom: var einn af þeim Klœngr, er síðan var biskop í Scál-holte; var hann xij vetra gamall á hende folgenn Ione biskope af móðor sínne til fræðe-náms; ok varð hann hinn bezte clerkr, ok var lenge síðan sæmelegr kennemaðr í Hóla-kirkjo, hinn meste upphallz-maðr Cristninnar, predicande fagrlega Guðs orð under stiórn ok yfer-boðe tveggja Hóla biskopa, Ketils ok Biarnar; hafðe hann marga vaska lære-sveina under ser, ritande bækr margar ok merkelegar, þær sem enn tiázt at Hólom ok víða annars-staðar. Vilmundr var þar ok lærðr, er fyrstr var ábóte á Þingeyrom: svá ok Hreinn, er þar var hinn þriðe ábóte. Marger vóro ok þar aðrer í scóla, þeir er síðan urðo mektuger kenne-menn: Ísleifr Gríms son, frænde biskops; Ión Svarte; Biarne Bergþórs son; Biœrn er

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3. All the priest-clerks in the Northlanders' Quarter were some time at Holar for learning,—those which our age [*nostra etas*] says brother Gun-laug could remember, some from childhood up, some in the fulness of their age. Many of the said masters of the scholars died in our days, and one of them was Is-laf Hall's son, whom bishop John wished to be bishop next after him, and a helper *or* suffragan in his bishopric, if he grew helpless by age; but he died before the lord bishop.

4. But that I may name some of the said scholars whom I saw with mine eyes, one of them was Clong that was afterward bishop in Scalholt. He was, when twelve winters old, given into the hands of bishop John by his mother for schooling. And he was the best of clerks, and was long after a seemly clerk in Holar church, the greatest upholder of Christendom *or* the Church, fairly preaching God's Word under the governance and authority of two Holar bishops, Cetil and Beorn. He had many brisk scholars under him, writing many and markworthy books which are still read at Holar and far and wide in other places. Wil-mund was also schooled there, who was the first abbot at Thingeyre. So also Hran that was the third abbot there. There were many others there in the school that later became mighty clerks—Is-laf Grim's son, a kinsman of the bishop's, John Swart, Bearne Berg-thor's

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3. Thus; read, hófuzt?

[241 : 27.]

síðan var enn þriðe byskop at Hólom; ok marger aðrer þeir er langt er frá at segja. Þar var ok í fræðe-náme hrein-ferðug jungfrú er Ingunn hét. Ongom þessom var hon lægre í sǫgðom bók-listom; kennde hon mǫrgom *Grammaticam*, ok frædde hvern er nema vilde; urðo því marger val menter under hennar hende. Hon rædde miok Látíno-bækr, svá at hon lét lesa fyrir ser; en hon sialf saumaðe, teflde, eða (vann) aðrar hann-yrðer með heilagra manna sǫgom, kynnande mǫnnom Guðs dýrð, eige at eins með orðom munn-náms, heldr ok með verkom handanna.

5. Nú flióta slíker hluter fram af einne upp-sprettu; ok siá ávoxtr af einne vín-viðar hríslu, þat er hinn heilage Iohannes. Kallazt sialfr Dróttinn sætt vín-tré, en hans valðer menn vínviðar-kvistir, efter þí sem seger í Guðspiallino: *Ego sum vitis vera et vos palmites.* Nú svá sem hinn heilage Iohannes lærðe ok frædde folk heima á staðnom fyrer þílika menn ok meistara sem talder vóru, svá boðaðe hann ok sialfr Guðs eyrinde í kenningum um allar sveiter, þá er hann visiteraðe sítt biskups-dæme. Svá mikit hófzt fræðe fýse ok náms með kostgæfe þessa blezaða biskups, at oðrum megum stóðu at klerkar, oðrum-megum leikmenn, hverr at lesa með heilagre græðge í sínn minnis-sióð þat er fá mætte af nægð guðlegra auðæfa.

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son, Beorn that afterwards was the third bishop of Holar, and many others that it is long to tell of. There was also in the school a pure-living maiden, whose name was Ingun. She was not second to any in the said book-learning; she taught many *Grammatica*, and instructed whomsoever wished to learn, and many became good scholars under her hands. She read many Latin books, having them read before her while she herself was sewing or embroidering or made other handiwork, with the Lives of the Saints, teaching men God's glory not only with the words of her mouth but also with the work of her hands.

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6. rædde] emend. (*or* réd); rétte, Cd.

§ 7. BIOGRAPHICA MINORA.

WE have here gathered a few scattered anecdotes and incidents relating to the bishops of Iceland.

1. The Tale of Bishop Islaf's Marriage.
2. The Praise of Gizor by Harold Hardrede.
3. Bishop Magnus Einarsson and King Gilchrist.

No. 1 is preserved in Flatey-book, vol. ii. pp. 140–142 (see Icel. Reader, p. 148).

No. 2 in Harold Hardrede's Saga, Hulda (see Reader, p. 141).

No. 3. Morkinskinna and Kringla give the better, Hulda and Hrockinskinna a somewhat wordier text, hence preference is to be given to Morkinskinna.

The fourth tale in some respects supplies the lack of a life of bishop Cetil, Are's friend, and the co-author, with bishop Thorlac the first, of the *Christian Law*, a man who left his mark upon Icelandic life. He

came of a good family, being lineally descended from Godmund the Mighty and Helge the Lean, the Settlers (Sturl. ii. 492). It was his interference and wise and patient bearing that averted a civil war at the memorable All-moot of the year 1121, mentioned in Mantissa, ch. 1. 3–6 (p. 268), and raised him to the bishopric of the North. The scene in which he tells the tale of his blemish—he had been blinded in one eye by a stab—is finely dramatic, recalling the fable Agrippa tells to the Seceders.

For the text of Cetil and Haflide, see the editor's Sturlunga Saga, vol. i. pp. 29 sqq. (ii. chs. 21 and 28–30).

Another and shorter version of the story is here appended as given in *Liosvetninga Saga*—an abstract of the fuller account in Sturlunga. By a scribe's error, we think, Sturlunga calls Godmund 'Grim's son,' Liosvetninga 'the son of Odde, the son of Grim.'

Tales of Bishop Is-laf.

Is-laf, the son of Gizor the White, was a fair man and goodly, not of great height, the most beloved of men. He was at school in Saxland [Saxony] when he was young. It is told once on a time as he was journeying from the south and came through Norway that there was then with king Olaf [Harold's son] Brand the Free-handed. Him the king held in high esteem, and on a certain holiday he said, 'Brand, receive this cloak from me.' It was a mantle of scarlet, lined with gray fur. Brand and Is-laf met in the town, and it was a glad meeting. Is-laf was then a priest and poor when he came from the south lands. And Brand said, 'Thou shalt take of me this cloak which the king gave me.' He answered, 'Thou hast not lost thy generous heart yet, and I will gladly take it.' And one holiday, as Brand was at the king's table, the king spake and looked at him: 'Why hast thou not the cloak, Brand, which I gave thee?' He answered, 'Lord, I have given it to a priest.' The king said, 'I would see that priest, and know what reason there may be in him for thee to part so soon with a king's gift.' Men also began to speak the same way, and say that he had dealt wonderfully with such a man's gift. And at church Brand said to the king, 'Lord, there stands the priest in the church, and he has the cloak on.' The king looked at him, and said, 'Now we too will change places, Brand, for I will now give him the cloak myself, and call him now to me, this priest.' Brand said that he would do so. Then Is-laf came before the king and greeted him. The king took his greeting well, and said, 'The cloak that Brand gave thee, priest, I will give thee, and I will pay Brand the worth thereof, for I am so pleased with thee, that I will commend me to thy prayers.' He answered, 'Lord, I thought the gift of Brand very good, but now it is more worshipful still to receive it from thee with this speech.'

Afterwards he went to Iceland, and his kinsfolk thought it good that he should strengthen his position by taking a wife. He was a poor man, but he had a good farm at Scal-holt, and a gode-hood. Then he went north to Withe-dale to Asgeir's-river, where there dwelt a man whose name was Thor-wald, who had a daughter named Dalla [Blind, *Irish*]. They got there early in the day, and the franklin greeted him and asked them to stay with him. But Is-laf said that he wished first to talk with him, 'for the matter stands so that I am come a-courting hither, and

would ask thee for thy daughter.' Said he, 'There are good reports of thee, and I will answer thee thus: thou shalt come hither to the north and live if thou wilt make this match.' He answered, 'I do not think that that would suit me to leave my estate and my office and household, and we had better depart.' Then they turned their horses and rode away. But Dalla was on the top of a hay-rick, and she was the fairest of women. Thor-wald went up to where she was sitting, and she said, 'Who were those strangers?' He told her. 'What was their errand hither?' He said they came a-courting for her. Said she, 'How didst thou answer?' He told her. Said she, 'That would have not stood in the way of the match if I had the ruling of it.' Answered he, 'Art thou very desirous of this match?' Answered she, 'So it is, for I have this ambition to have the best husband and the best son by him that shall be born in Iceland, and I do not think it would be foolish to go after him.' Said he, 'Thy will has ever had weight with me.' So they sent men to ride after them [and bring them back]. Then Thor-wald said that he declared he thought that it ought not to stand in the way of the match, even though Is-laf could not come and live in the north near him. Is-laf was pleased with this decision, and she [Dalla] was given him to wife, and they dwelt afterwards at Scal-holt, and had sons, Gizor and Tait and Thor-wald, and they were all goodly men, though one carried it above all the rest. Gizor was a big man and strong. It was afterwards the counsel of the people of this land to have a bishop over them, and to this office Is-laf was chosen, and he went abroad to be hallowed bishop, and came back and dwelt at Scal-holt, but Dalla would take care of half the estate. It was in those days no easy matter to get men to make offerings. There were no tithes then, but there were tolls [*sic*] laid over all the land.

Is-laf was the noblest of men in his ways. John Ogmund's son, who was afterwards bishop of Holar, was bred up in his house, and he used to speak these words of praise respecting Is-laf, whenever any one was talking about men who were goodly or skilful or good in any way: 'So was Is-laf, my foster-father; he was the goodliest of men, the most skilful of men, the best of all men!' They would say, 'Who was speaking of him then, lord?' He would answer, 'He always comes into my head when I hear speak of a good man, for I proved him to be so in every way.'

Of Bishop Gizor.

When Gizor, the son of bishop Is-laf, came to see king Harold [Hardrede], it was said of him that he was a man of mark. Then spake king Harold: 'It is as ye say, for out of Gizor three men might be made. He might be a wicking captain, and he is well suited to be so. He might also be a king for his nature, and he is well suited to be so. In the third place he might be a bishop, and for this office he is best suited of the three; and this office he shall get, and be held a most noble man therein.'

Bishop Magnus and King Gilchrist.

It is said that in his days there came from Iceland for his consecration as bishop, Magnus Einar's son, and the king was cordial towards him, and showed him great honour. And when the bishop was ready to go over sea, and his ship bound and ready, the bishop went into the room where the king was drinking, and he greeted him honourably and welcomed him. The king received him well and blithely. The queen was

sitting beside the king. Then the king said, 'Lord bishop, are ye now bound abroad?' He answered, 'True it is!' 'Thou hast not hit on the right time to come now, bishop, when the table is taken away, for there is nothing now left to give thee as worthy of thee as there ought to be. Now what is there to give the bishop?' The treasurer answered, 'The jewels are now given away, I think.' Said the king, 'There is the drinking-cup here [on the table] left. Take that, bishop; there is money in it, *or* it is worth money.' The bishop thanks him for his present. Then the queen said, 'Farewell and hail, lord bishop!' The king said to her, 'Farewell and hail, lord bishop! Whoever heard a noble lady make such a speech to her bishop and give him nothing?' She answered, 'What is there left *to give him*, lord?' The king said, 'There is the cushion under thee!' Then it was given him, and it was covered in pall, and was the most costly ornament. And when the bishop turned to go, the king gave him the cushion from under him *also*, saying, 'They have long been together.' Then the bishop went abroad out to Iceland to his see, and people asked what should be done with the drinking-cup, so that it might do the king most good. The bishop sought counsel with his people; some said that it should be sold and the price given to the poor. Then the bishop said, 'I will take another counsel: I will make a chalice of it for the cathedral here, and I will consecrate it with such preamble that his soul [the king's] may get good thereby, and I wish and trust that all the saints of the halidoms here in this holy church may each do the king his separate good whenever mass is sung over it [the chalice].' And this chalice hath been ever since at the cathedral at Scal-holt; but of the brocade that covered the cushions which the king and queen gave him were made the four choir-copes now at the cathedral. In this matter ye may mark the great-heartedness or munificence of king Harold. [*The king and bishop met in the summer of* 1135, *but on Dec.* 13, 1136, *Gilchrist was murdered.*]

We subjoin the text from Morkinskinna (M.), (H. = Hulda and Hrockinskinna, Hkr. = Heimskringla.)

Þat er sagt at á hans dogom com af Íslande til byscops-vígslo Magnús Einarsson, oc var konungr ágetlega til hans oc veitte hónom mikenn sóma. Oc er byscop var í brot búenn oc scipet var al-búet, þá gecc byscop inn í stofona er konungr dracc oc quadde hann virðilega oc fagnaðe hónom. Konungr tóc vel við hónom oc blíðlega. Dróttning sat hiá konunge. Þá melte konungr: 'Herra byscop! eroð ér nú búner í brot?' Hann svaraðe: 'Satt er þat.'—'Ecke hitter þú nú í tíma til er ér kómot nú, byscop, er borðen vóro uppi: nú er ecki til at gefa þer svá virðilict sem scylde. Eða hvat er til at gefa byscope?' Fé-hirðirenn svaraðe: 'Upp etlom ver nú gefnar gœrsimar.' Konungr melte: 'Til er borð-keret hérna; þigg þat byscop; fé er í.' Byscop þaccar hónom sínn sóma. Þá melte dróttning: 'Far heill oc sell, herra byscop!' Konungr melte til hennar: 'Far heill oc sell, herra byscop! hverja heyrðer þú slíct mela gofga kono við byscop sínn oc gefa hónom ecci.' Hon svaraðe: 'Hvat er nú til, herra?' Konungr melte: 'Til er hćgyndit under þer.' Síðan var þat teket, oc var scoret um pell, oc enn dýrlegste gripr. Oc er byscop veic í brot, þá lét konungr taca undan ser hćgyndet oc melte: 'Lenge hafa þau saman veret.' Síðan fór byscop í brot oc út til Íslannz til stóls síns; oc var þá rœ́tt um hvat af borð-kereno scylde gera þess er konunge gegnde bezt. Byscop leitaðe ráðs við menn; melte sumer at selt monde oc gefet fá tœ́com monnom verðet. Þá melte byscop: 'Annat ráð vil-ec taca, gœra scal af calec her at staðnom, oc vil-ek svá firer mela at hann nióte. Oc vilda-ec at þeir ener helgo menn aller, er her er af helger dómar í þesse enne helgo kirkjo láte konung hvert sinn nióta, er ifer hónom er messa sungen.' Oc sá calecr er æ síðan at staðnom í Scála-holte. En af

5. ero þer, Cd. 21. Hkr.; helgom domom, Cd.

pellonom er ifir vóro dregen hœgenden, oc konungr oc dróttning gáfo hónom, ero nú gœrvar firer-sœngs-cápor þar at staðnom. Í þessom hlut má marca stórlete Harallz konungs.

Of Cetil and Haf-lide.

[21.] And now in the summer both sides gathered in numbers to the All-moot all that they could get. And men rode to the Moot the next day before S. John's-day [June 23], Haf-lide and his sons-in-law, Hall Tait's son [*Haf-lide's brother-in-law and the bishop-elect of* 1149], and divers companies with them. They rode early in the day to the Moot, and Haf-lide turned to the booth of Thor-gils and broke it all down to the ground, and then Hall egged Haf-lide that he and his men should ride to meet Thor-gils with the troop they had. He declared moreover that 'it was a great dishonour and great lawlessness for outlawed men to ride to a hallowed Moot, and let us be mindful of this, that he would not let us carry out the court of execution which ought to be by law, unless there had been a battle.'

And then they rode up to the Wallds and made an ambush there; but it went slowly, for there were some that did not wish it, for many men put in their words and would stop such an ambush, saying that both sides would be more easily led to peace, but much evil would befall many men if they did not come to terms. Many men of good will mediated, and there were many delays, and they would not ride further, but alighted. Then priest Cetil Thor-stan's son came up and asked, 'Art thou the head of this ambush, Haf-lide?' 'Surely I am,' answered Haf-lide. Said Cetil, 'This plan is not a good one, for it may well be that Thor-gils will take the plan of riding by night, or not by the highway, if he mean to carry the matter by force.' And while they were talking bishop Thor-lac came up, and asked Haf-lide to come home to his booth, and they would try and bring about peace. He answers, 'This matter is now a great deal more imperative, and touches me more nearly, for it cannot be submitted to *or* brought into discussion, that outlawed men should ride to a hallowed Moot, and the laws of the land broken withal. And it will soon be proved such a precedent as many other men will follow if this man be allowed to do so.' Then said the bishop, 'It is true that thou sayest; but is this true which we have heard, that this season thou hast sought help all over the country, from chiefs and from small folk, yea, even poor men and every old cottage wife?' 'Surely it is true,' says Haf-lide. The bishop said, 'It is a lowly deed for such a man as thou art to wish that all men should be on thy side in their hearts and prayers. But yet this must be said, that thou, a wise man, art very greatly mistaken if thou wilt have all the vilest folk on thy side, and against thee that glorious man whose feast it is to-morrow, and who is well-nigh the most noble of all God's saints, as God Himself witnesseth, and surely his wrath will depend on it, and thou shalt incur it if thou art minded to shed so many men's blood for this cause. But it is most likely, if thou art willing to forego this on this holiday, and not break the peace, that God and His champion John the Baptist will grant thee the greater share of honour in this suit. And in the second place, thy gain in this case is as nought compared to that which shall be paid thee in the other world for what thou wilt do now for the sake of God and John the Baptist.' Then Haf-lide answered, 'There is truth in thy speaking, but yet I cannot bear that the Moot should be performed in such a lawless way, that outlaws should ride to

1. æ síðan] H; er mestr, M.

the Moot.' And they parted, so that Haf-lide refused what the bishop asked. There were then in his array twelve hundred [1440] men. And then the bishop forbade all clerks to go into his company, and ordered all the commonalty to part them. . . .

[28.] When the bishop had called all the clerks to him, he went a second time to see Haf-lide and his men, and spake: 'Art thou, Haf-lide, determined to pay no heed to any man's words nor willing to go home?' 'That is uppermost in my mind,' says Haf-lide. The bishop said, 'Then we will go home to the church, and by the power that God gave Peter the Apostle to bind and loose all in earth and in heaven, and which he [Peter] gave to pope Clement, and man to man handed it on, and archbishop Auzor gave it me, and by the force of that power will I forbid thee to stay here, and refuse terms and break the peace. I have got word from Thor-gils that he is willing to make thee a fair offer.' And the bishop ended his speech so. 'And for all these lawful reasons together, if my speech or our prayers may at all prevail with God, I pray that He be so gracious to thy prayer at doomsday as thou art now to me.' Then Haf-lide said, 'Let the end of the case between me and Thor-gils go as it is fated, and let every man put such face on it as he please. But for this argument of thine, I will not do battle for a whole day, if the others do not ride down on us, if thou and these men will promise not to let my case go before it turn in some way to my honour.' 'And thou alone to make the award,' says Hall Tait's son. And men consented thereto. Then Einar Gils' son said, 'Do thou, Haf-lide, follow the good counsel which the bishop hath set forth to thee, and we will give thee the same backing after the holiday as we would now.'

And then Haf-lide and his men went home to their booths. But on the other side Thor-gils and his men rode to his booth in the field, and could there see by the marks left that his booths were broken down. Many men offered him their own awnings, but he would none, and would have nothing else than that his own booth should be put up. And then Sæ-mund the historian set about doing it with certain men, and they began to put up the booth in the evening, and it was finished before prime next morning, working all night.

And now men sought to bring about a peace between Thor-gils and Haf-lide, but Haf-lide would have no other terms than self-doom. And Thor-gils did not deny this, that Haf-lide should give an award of as much money as he asked for his honour, but he would not have him award any outlawry or deprive any one of his gode-hood or estate. And so matters stood fast over the holiday, that Haf-lide would have self-doom without any terms. And the friends of both were in great need of some arbitrament between them. But on the morrow of the holiday [June 25], late in the evening, when most men had laid them down to sleep, Cetil Thor-stan's son went to Haf-lide's booth with certain men. And he was welcomed there, and he said to Haf-lide, 'Great pity will your friends think it if no terms can be agreed upon and the case settled peacefully, howbeit many men think this is past hope now or well-nigh so. And I am not the man to give thee counsel; but I will tell thee a parable. [29.] We all grew up together in Ey-frith, and it was said that we were a promising family. Moreover I got her in marriage who was deemed the best of matches, Groa daughter of bishop Gizor. But it was said that she was not faithful to me, and I was grieved; but the case was taken up and proofs made, and she was cleared. But nevertheless I was aggrieved at the rumour that was set about, and therefore I fixed my hate upon the man [who was rumoured to be my rival].

And once upon a time when we met upon the highway, I made an onslaught upon him, meaning to overcome him, but he ran under the stroke, and [we wrestled and] I fell beneath him. Then he drew his knife and stabbed me in the eye, so that I lost the sight thereof, and then the man Godmund Grim's son let me stand up. And this was somewhat unlikely to have happened, for as far as I could tell I had twice his strength, and I believed that there would be no difference in strength between us in other matters. But I wished to get a revenge with a will for this by means of the strength of my kinsfolk, and make the man an outlaw, and we set the case afoot. But yet there came forth men of power on his side to defend his case, and so my case was quashed.—And now it may well be that certain men come forward in the same way to defend Thor-gils, though thy case be the more righteous.—And when it was come to this pass they offered me boot in money therefore. But I bethought me of what I had undergone, and how hardly all had happened to me as long as I refused the boot. For I saw then that my sole help was to cast my case upon the mercy of God, for before that time all had gone grievously to my dishonour in the whole case, and unless I set aside the haughtiness and the pride [inherent to us] the Madder-field-men, I saw that it would be a heavy bargain yet for me[1]. I also perceived this, that when I was thinking over the condition of myself and my foe, that I could get no such boot from him as would be sufficient restitution of honour for me. So for God's sake I determined to give up the whole case to him, for I knew that I should then receive in return what would be much more useful to me. [But Godmund became poor and lacked everything[2].] And then I asked him to my house, and he was with me long afterwards. And straightway the ill report was turned away, and with it the opinion held of myself and Godmund, and everything afterwards turned out more lucky and more honourable to me than before. And I hope to God that so it may be to thee, and do thou pick out of my chattels what thou thinkest most useful to thee,' says Cetil.

Then Haf-lide thanked him warmly, and said, 'There hath been a matter under consideration at the Moot that is of great import, whom we North-country-men shall choose for bishop in bishop John's place, and the Moot past have given the matter over to my choice. But because of this case of ours I have not given my decision so quickly as I should otherwise have done. But now I need look about no longer over the matter, and I will hear of nothing else this summer but that thou be chosen bishop, and it is my belief that it will be the best thing for the people of this land, considering the choice of men they have, if thou become bishop.' And their conversation had a great effect, and Haf-lide was henceforward more bent on peace than before, and much meeker of behaviour.

Then Cetil said, 'I am unfitted for such a charge as this. All men can see how great a blemish there is upon me in men's eyes. But there are much greater blemishes in my heart in God's eyes, and I am not suited to the dignity of a bishopric.' Nevertheless it came about at the end of their talk that Cetil said, 'If your case were to be the nearer peace than before thereby, then I would not gainsay this burden, if it be the will of others as it is thine.'

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[1] The text, resting on a single MS., is here at fault; the bearing is clearly as above. Cetil came of the Madder-weald House.

[2] Missing in the text.

After this occurrence a peace was sought afresh between them by men of goodwill, and it came about, though with difficulty, and Hall was more backward over it right through than was Haf-lide. Nevertheless this settlement was made, that Haf-lide should award himself as much money as he liked in return for the wrong he had suffered, but all outlawries, loss of gode-hood and estate were forbidden, according to the terms first offered.

The short Account.

HE [Odde Grim's son] was the father of Godmund that stabbed out bishop Cetil's eye. And it came about thus—those who were no friends of Godmund brought this to Cetil's ears when he was dwelling at Madderweald, that he was beguiling his wife Groa, the daughter of bishop Gizor. And they happened to meet on the road: Cetil made an assault upon him, but there was this difference between them, that Godmund got the upper hand and stabbed out his eye. And after this Cetil wished to set a suit on foot against him for this, but then there came certain men forward to quash the suit, and his discredit was increased thereby. But afterwards, when Godmund was moneyless and dependent on others, Cetil asked him to his house, and kept him as long as he lived. And after this everything turned to Cetil's honour, and in the end he was chosen bishop. Such reward did he get for his goodness.

Hann vas faðer Goðmundar es augat stack ór Katle byskope. En svá barzc at því, at óviner Goðmundar báro þat í eyro Katle þá es hann bió á Moðro-vollom, at hann fiplaðe kono hans [Gró] dóttor Gizorar byskops. Ok fundosc á fornom vege, ok veiter Ketell hónom tilræðe; ok varð þó sá munr, at Goðmundr varð œfre ok stack ór hónom augat. Ok síðan vilde Ketill framm fœra mál á hendr hónom, en síðan urðo nockorer til at lemja þat niðr, ok ióksc af því ó-virðing. En síðan (es) Goðmundr varð fé-lauss ok þurfte annarra, þá bauð Ketill hónom til sín, ok veitte hónom meðan hann lifðe: ok snœresc Katle síðan hverr hlutr til sóma, en at lykðom vas hann til byskops kærenn. Ok gafsc hónom svá sítt góð-ræðe.—*Liosvetn. Saga* (end).

THE ELECTION OF BISHOP GODMUND OF HOLAR.

[This translation is made according to the full text as it is found in Cd. Resen. AM. 399, and AM. 657, and printed in Biskopa Sogor (1858), pp. 471 sqq., here marked A. A somewhat abridged text is given in the Sturlunga compilation, printed in Sturl. (1878) i. 116 sqq., here marked *a* in the notes, wherever A can be mended therefrom.]

THE appointment of bishops in Iceland forms a curious chapter in Church History which throws light on the general condition of the country. The first two bishops were elected by the Whole Congregation at the All-moot. Thus of Islaf, Hunger-waker says, 'He was begged to go abroad [for consecration], and chosen to bishop by the whole commonweal of Iceland.' And of Gizor it runs, 'Then the commonweal turned to Gizor, and begged him to go abroad [for consecration].' And we find the phrase 'chosen to bishop at the Moot' and the 'bishop-choosing.' Again of bishop John, the first Northern bishop, the creation of his diocese, Holar, came of the prayer of the men of the Northern Quarter to Gizor who granted it: 'And priest John Ogmund's son was afterwards chosen to bishop by God and good men, and he went abroad with letters from bishop Gizor, ... and he was hallowed bishop by Auzor archbishop of Lund at Sconey.' After this things go on regularly

till bishop Magnus, Paul's successor in Scalholt, and Godmund of Holar both died, in 1237; upon which the two bishops-elect were vetoed in Norway in 1238.

The Scalholt bishop was regularly chosen by the three Quarters—East, West, and South—at the All-moot, and the Holar bishop by the Northlanders at their meeting held for this purpose at Withe-mire. The recommendation of the last bishop, the consent, at least, of the Scalholt bishop in the case of Holar, the influence of the great families in putting forward candidates, the election by 'the franklins and abbots,' the veto of the archbishop,—all these characteristics of this form of appointment are to be found in the Early Bishops' Lives, and especially in the full account of Godmund's election.

The bishop's reign is always counted from his *consecration*, not election. From the election to the consecration one winter at least intervened; for in those days no instance is on record of a man going abroad and coming back the same summer. In the meantime the bishop-elect bore the name of 'byscops-emne'—a word formed on an Irish pattern. The election of the Scalholt bishop always took place at the All-moot in the second half of June, and he went abroad that same summer (as a rule). The consecration-day was usually timed in the spring, so that the bishop could get back home the same summer to Iceland. Twice, owing to the death of a bishop-elect, the interregnum lasted four and four-and-a-half years respectively (from Sept. 30, 1148, to Midsummer, 1152; and again from Nov. 29, 1211, to Midsummer, 1216). To go abroad was, in that age of navigation, no child's play. Two bishops-elect, Hall and Tait, died; hence, and no doubt to the advantage of the early Church, the men chosen used to be young or in the prime of life; the youngest is Thorlac I (age 32), Magnus I (age 36); turned 50 (as far as we know) was only John (age 52). Cetil would have been close on 50; Hall, too, must in 1149, his year of election, have been a man bordering on 50, though perhaps not yet on the wrong side of it, for his father died in 1111; and he himself played a part in the famed All-moot of 1121 as franklin of Hawk-dale, and his son Gizor was born not later than 1125 (p. 598). The Hawk-dale men were a long-lived race, yet the journey abroad proved too much for Hall, and cost him his life. Else the age of the bishops-elect verges nearer 40 than 50.

After 1238, throughout the rest of the 13th and the whole of the 14th century, the election rests in the hands of the chapter of Niths-oyce [Nidaros] (part of the general policy of surrendering power to gain peace and end the civil wars), and the characteristics of an election at this period are to be found in the Life of Bishop Lawrence, printed in Biskopa Sogor, vol. i.

After 1413, throughout the 15th century, Iceland was again left to itself, it would seem. We barely know the bishops' names. What influence from outside there was, was English rather than Norwegian, but direct records are wanting. Early in the 16th century the election of John Are's son, in 1522, was delegated by the chapter to the synod of

priests in Iceland: so bishop Ogmund of Scalholt, in his old age and blindness (1536), got the synod to elect his sister's son Sigmund Paul's son as suffragan bishop. Sigmund went abroad for consecration, was taken ill on the consecration-day, and died in Norway nineteen days later (1537). This Sigmund was the grandfather (mother's father) of John Egilsson the annalist (p. 422). Ogmund then (1539) gets his *protégé*, Gizor, elected by the synod in the same way. He went abroad to Denmark and was consecrated. His subsequent history was not creditable, his unhandsome behaviour to his benefactor being a grievous blot on his memory. Gizor was the first Protestant bishop. As 1238 ushered in Norse rule, so 1539 is another tide-mark in Icelandic history, ushering in the rule of King and Church of Denmark.

The next bishop, Martin the Painter, was chosen by the king, because no Icelandic synod would have chosen a Lutheran. But when once Lutheranism had gotten a hold on the whole country the old usage is recurred to, and we find Odd (1588), his son Gisle (1631), and Bryniulf (1638), bishops of Scalholt, all chosen in synod at the All-moot. The case of Gudbrand of Holar (1570) is too near to the Reformation to be a precedent, but his daughter's son and successor to the see of Holar, the literary bishop Thorlac Sculeson, was chosen (1628) in synod at Fly-mire; his son and successor Gisle was elected (1656) in the same way at the same place[1].

These were the last bishops in whose election the voice of Church and people was consulted. After Absolute Government was established in Denmark in 1660, the Danish king chose bishops for Iceland as for all other parts of his dominions.

With regard to consecration, as there was no archbishop nor even the full number of bishops in Iceland for regular consecration, the bishops-elect had to go abroad for that ceremony to the next archbishop. Islaf and Gizor went to the metropolitan at Bremen (Gizor to Magdeburg), but John of Holar, and all the bishops of both sees down to Beorn and Clong inclusive, were consecrated by the new metropolitan at Lund. After 1152 there was a metropolitan see raised in Throndham at Niths-oyce [Nidaros]. Accordingly Brand of Holar and S. Thorlac of Scalholt, and all their successors (with the sole exception

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[1] Cp. the following excerpts from Sir John Halldórsson's Lives of Bishops in MSS.:—

Anno 1588.—Hofuðs-maðrenn bað hann (Guðbrand) koma til Alþinges til góðra ráða og tillaga um biskups kosning.

Anno 1631.—Var S[r] Gísle af morgum nefndr til biskups kosningar í Skálholte efter föður sínn, og síðan á Alþingi fullkomlega kosinn.

Anno 1631.—Kom hann (Bryniolfr) enn í Skálholt fyrir Alþing . . . þó Vestfirðingar vilde kiósa hann þá til biskups, samt feck það ecki framgang (*he was elected seven years later*).

Anno 1627.—Þann 20 Augusti á Flugumýrar presta-stefnu snerust vel flester Norðlendingar á eitt ráð . . . og kusu til biskups S[r] Þorlák Skúlason.

Anno 1656.—Á Flugumýre í Skagafirðe var haldenn almennilegr presta-samfundr úr Hóla-stipte um biskups kosningu, og var Gísle Þorláks son þá kosenn til biskups í stað föður síns, sá seinaste biskup af Almenninge kosenn her á lande.

of Paul, and for special reasons), down to the end of the 14th century, were consecrated at Nidaros. There is no record further, but in the 15th century there are English names in the list, and we should scarcely be surprised to find that some at least were consecrated at some South-western or Eastern English see—of some it is even a moot point whether they were consecrated at all. Others passed through England, there being no direct communication.

As an illustration of the close connection with England: in 1520, Ogmund bishop-elect, going abroad to Norway to consecration, is obliged to take an English ship, and touches first at Harwich, whence we have epistles of his. From here he proceeds to Norway. On his way back after consecration and a visit to Denmark, he stayed in Shetland and bishopped children there at Whitsuntide (the last instance of Norse Church influence in these islands). Thence he sailed for Iceland, and after drifting to Greenland, which was then desolate, he reached Iceland in 1522. Gizor (1539), with all following to the present day, was consecrated in Denmark.

Bishops of Icelandic sees were always consecrated on Sunday. We know the day of consecration of at least a score, and of all the early ones, save Magnus Gizor's son. Of the Norwegian bishops' consecration we have only two dates left, because they happened to be consecrated on the same day as an Icelandic bishop. The accuracy of the chronology, and the way in which it has been handed down with but few scribal mistakes, witness to the historical value of the details of the Bishops' Lives.

We know curiously very little about the religious establishments of Iceland. The list given in the Appendix to the Sturlunga, ii. p. 504, gives most of the known facts. There is no Life left of any abbot or monk. The only glimpse of regular life comes from the Bishops' Lives, especially the account of Thorlac's house of Canons Regular, and the story of Lawrence's earlier life. It is rather remarkable, too, that there were no establishments of friars in Iceland, though John the Norwegian (the story-teller, to whom we owe the story of archbishop Absalon, Reader, p. 234), Lawrence's fellow-bishop, was a Dominican.

Bishop Arne (d. 1298) is the last bishop of Scalholt of whom we have a biography. Before him there are biographies of the first seven bishops, the 'prince-bishops' of his see, Scalholt. Of the bishops of Holar we have biographies of the first, John; the fifth, Godmund; and, after a long interval, of Lawrence (the last biography of all, d. 1331)—three most distinguished men of very different characters.

BREMEN (and Magdeburg):—

Islaf (Scalholt): *elected* 1054 (?).
Consecrated Whit-Sunday, 26 May, 1056; back to Iceland the same summer.
Died 5 July, 1080.

Gizor (Sc.): *elected* at the Moot, June, 1081; goes abroad the same summer.
Consecrated Sunday, 4 Sept., 1082; back to Iceland the summer of 1083[1].
Died 28 May, 1118.

[1] There is a double account, the same or the next summer; we give the preference to the former.

LUND:—

S. John (Holar): *elected* 1105.
Consecrated Sunday (Rogate), 29 April, 1106; back in the summer.
Died 23 April, 1121.

Thorlac I (Sc.): *elected* at the Moot, 1117; goes abroad the same summer.
Consecrated Sunday (Misericord.), 28 April, 1118; goes back the same summer.
Died 1 Febr., 1133.

Cetil (Hol.): *elected* at the Moot, June, 1121; goes abroad the same summer.
Consecrated 1st Sunday in Lent, 12 Febr., 1122; back the following summer.
Died 7 July, 1145.

Magnus I (Sc.): *elected* at the Moot, 1133; puts to sea, driven back by counter winds; starts for good in the summer of 1134.
Consecrated Sunday, 28 Oct., 1134; back in the summer of 1135.
Died 30 Sept., 1148.

Biorn (Hol.): *elected* 1146, and goes abroad.
Consecrated Sunday (Misericord.), 4 May, 1147; comes back the same summer.
Died 20 Oct., 1162.

***Hall** (Sc.): *elected* at the Moot, 1149; went abroad the same summer; *died* unconsecrated in Utrecht, 1150.

Clong (Sc.): *elected* at the Moot, 1151; went abroad the same summer.
Consecrated Sunday (Quasi modo Geniti), 6 April, 1152; back to Iceland the same summer.
Died 28 Febr., 1176.

NIDAROS:—

Brand I (Hol.): *elected* in the summer, 1163; went abroad the same summer.
Consecrated Sunday, 8 Sept., 1163; came back to Iceland in the summer of 1164.
Died 6 Aug., 1201.

S. Thorlac II (Sc.): *elected* as assistant-bishop at the Moot, 1174; went abroad 1177.
Consecrated Sunday, 2 July, 1178; came back to Iceland the same summer.
Died 23 Dec., 1193.

Paul (Sc.): *elected* at the Moot, 1194; went abroad the same summer.
Consecrated (at Lund, Denmark) Sunday (Jubilate), 23 April, 1195; came back the same summer.
Died 29 Nov., 1211.

Godmund (Hol.): *elected* at an autumn Moot at Wallds, 1 Sept., 1201; goes abroad 14 July, 1202.
Consecrated Sunday (Quasi modo Geniti), 13 April, 1203.
Died 16 April, 1237.

***Tait** (Sc.): *elected* at the Moot, 1212; went abroad, 1213; *died* in Norway, 1214.

Magnus II (Sc.): *elected* at the Moot, 1215; went abroad the same summer.
Consecrated (day unknown), 1216.
Died 14 Aug., 1237.

The bishops of both dioceses having died in the same year, two bishops-elect were now sent abroad—

Magnus (Sc.): and
Kygri-Beorn (Hol.)[1].

Both started for Norway, 1237–38—a year of evil memory; but now the times were changed, both elections were cancelled in Norway, and two Norwegians were consecrated (elected by the chapter in Nidaros it seems), Botholf to Holar and Sigward for Scalholt. Both bishops-elect

[1] Þá fóro útan á Eyrom þeir Magnusson Goðmundar son gríss—hann var kosenn til byskops í Scálaholte—ok Kygri-Beorn es Norðlendingar hofðu kœret til byskops.—Sturl. i. 426, cp. also Bisk. S. ii. 185, 186.

(both men stricken in years) died soon after, Beorn in 1238 in Norway, Magnus was drowned Sept. 20, 1240. They were the last popular elected men in Iceland. The year 1238 sounded the death-knell of the old Icelandic commonwealth. The Flatey-book entering *sub anno* gives pithy utterance to this: 'The All-moot deserted, which was thought portentous,' i.e. there was *no* Allthing held—an event unheard of since the establishment of the commonwealth. The quarter-of-a-century that remained was a time of anarchy.

Now Godmund the priest and his companions go forth from Swine-fell to East-frith, and come to Staf-fell at Bartholomew-mass [Aug. 24]. There he got tidings at matins—the death of bishop Brand. And he was as dazed by these tidings as if he had been stunned by a stone. Then he had a dumb mass[1] sung at once for his soul, and the day after all the offices for the soul and a dirge, with all care and love.

Afterwards they went forth until they came east into Fleets-dale-hundred to Wal-theow's-stead to John Sigmund's son at Giles-mass [Sept. 1]. It was the church-day there, and they were welcomed. And when John brought Godmund the priest to church in the evening, Godmund the priest asked him what tidings there were, but John says, 'Both great and good. The men of the Hundred of Shaw-frith are to hold a meeting to-morrow to choose a bishop, and thou shalt be chosen, for God willeth it.' And from that time forward there was such great terror in his breast that he could by no means comfortably enjoy sleep or meat for the awe and dread of these words. There was then in Fleets-dale-hundred Rand-weg, a woman that had been in a trance, and she came to see Godmund the priest, and told him of her vision with great terror and awe. In the evening before Cross-mass [Sept. 13], Godmund the priest came to the place that is called Lithe in Fleets-dale-hundred. There Godmund the priest dreamed that night that he thought he came into the church at Wallds in Swarfad-dale, and he thought the altar fell into his arms, and he thought he was vested in the fairest vestments. And that proved true, for in the evening they go north over the heath to Weapon-frith, and came in the evening to Cross-wick. And when they were come to table, there came messengers of Colban, Tume's son [the ruling chief in the north], Einar Fork [at their head], and they walked in and up to Godmund the priest and greeted him well, and he took their greeting well. Then he asked them for tidings. Says Einar, 'We tell thee good tidings; thou art chosen bishop by Colban and all the men of the hundred and the abbots, and I bring thee now their letter and message, that thou shouldst come hence to the north as quickly as may be.' But he was so dumbfounded at these tidings that he could not speak for a long while. And when he began to speak he prayed God to keep him, and let that fall out which should be best for all. The day after Godmund the priest goes forth to Temple to Tait Odd's son. There was then on a visit with him Hall-dor the priest. Then Godmund the priest takes counsel with Hall-dor the priest whether there was any hope that he would release him from this charge and take it up himself, but he refused, saying that he was old and not fit for it withal, and he said he could see that it would be no use for him to refuse, and he said that it was God's will and men

[1] um tolo, A; corrupted, we think, from 'án (ón) tolo;' om. *a*.

'that thou be bishop,' says Hall-dor, 'but I will convoy thee with my prayers and in all that I can to help thee.'

Godmund the priest and his companions go forth thence northward to Ax-frith over Madder-dale-heath. There came upon them a storm and blinding snow, and their company was driven asunder until Godmund the priest got his reckoning, and found that they were not on the right path, and he and his three deacons—Sturla Bard's son, and Lamcar Thor-gils' son [1], and Thor-lac Thor-stan's son—were the first to get to a house. Then long after came Snorre Bard's son, and Grim Sholto's son, and Grim Gale, and last came John Ale's [Onela's] son, and their baggage-man. Now they went on till they came to Greniad-stead, where there dwelt Eyjolf Hall's son the priest. Then Godmund the priest called upon Eyjolf Hall's son the priest, to tell him whether he would consent to be bishop. But priest Eyjolf told him this, that he knew for certain that there was no use talking of that [for he said that the men of Shaw-frith and Ey-frith would have none but Godmund for bishop] [2].

Now they go from the north and come to Halse at Michaelmas [Sept. 29] to Ogmund Thor-ward's son [Godmund's first cousin]. Ogmund asks whether it were true that he refused to be bishop, and he said that it was true. 'What means this?' said Ogmund; and Godmund the priest says, 'Because it seems to me that there is great jeopardy therein to have to deal with many men, both obstinate, and full of envy, and mighty; and wouldst thou, my kinsman, be obedient to us if we were to rebuke thy way of life?' But Ogmund says, 'Whose troubles shouldst thou rather take upon thee than mine? and though I were disobedient to thee, yet I would be more disobedient to any one else, and no one else will dare to rebuke me, and it will not avail thee to refuse; and it will go with thee as with bishop Ambrose [3], thy foster-father; the play of childhood foretold for thee as for him, that thou should be a bishop. Now it was no use for him to refuse, and so it will be with thee; and we will have no bishop but thee.'

Now Godmund the priest goes forth until he comes hence to Withemire at the Winter-nights [c. Oct. 15]. All men were glad to see him—Colban and Thor-ward [Godmund's uncle], and Gyrith [Godmund's cousin and Colban's wife], and all the others. The Saturday after Thor-ward Thor-gar's son fell to speech with Godmund the priest, they two alone. He asked him whether it were true that he had made up his mind to this, to refuse to be bishop, and not to listen to his judgment or that of other wise men, friends and kinsmen and relations. And he said that it was true. [Says Thor-ward], 'I think I have a right to judge for thee and to be thy guardian, and I will have my way.' Then answers Godmund the priest, 'Why should that be, that I should not have my way in my own matter?' Thor-ward answers, 'Know thou this, kinsman, that I have always been a chief over our kindred, and my father before me. And thy father and also all my kinsmen were therefore wont to listen to

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[1] Whom we suppose to be the writer of this narrative, later abbot of Hitardale.

[2] [ ] add. *a*.

[3] Godmund and Ogmund used to play together and many other children with them. But their games and play always ended the same way, however they began. Godmund got the mitre and staff and chalice, church and altar, and was the bishop in their play, and Ogmund got axe and shield and weapon, and was the warrior. And this seemed to men to be a great omen of what was to come, when there happened to each of them what was fated.—The *Saga* in an earlier part.

my advice, and I give thee this counsel, for thou shalt be the chief after me.' Then says Godmund the priest, 'Thou didst not offer me my father's heritage, and little honour hast thou sought for me hitherto, save to beat me to my book; and so now also meseems thou wilt put me into jeopardy, and not into honour, and I will not consent to this.' Says Thor-ward, 'What! Have I heard such a thing indeed? Thou putting away thine own honour and ours; but it shall not avail thee, for thou shalt be bishop as I have dreamed thou would.' 'What hast thou dreamed?' saith Godmund the priest, and Thor-ward says, 'I dreamed this, that I went into a house so great and high, that I had never seen one so great and high, and there were big doors there too, that were of no less measurement. But when my head came to the door it caught my shoulders, so that I could not get further. Now I have read this dream thus: that thy honour[1] must be so big that all Christendom *or* the Church could not compare a greater, and this house must be liken the Church. And dreams are in common between us. Then I dreamed another dream. Methought I came north to Thrond-ham, and into the hall of king Olaf. Methought he was sitting in his high-seat, and the hall was all decked. Methought he stood up to meet me, and stretched out his arms and greeted me. "A hale and blessed welcome to thee, Thor-ward, thou shalt be blessed over all the lands of the North." Now I know thou hast part in this dream, and thou shalt go abroad, and become bishop, and thou shalt be hallowed in Olaf's church at Thrond-ham. Now it shall not avail thee to speak against this, for it shall come about whether thou will or not.' Then they broke off the talk, and Thor-ward told Colban all their talk on both sides.

After that Colban goes to meet Godmund the priest, and he tells him that they had held a meeting at Wallds at Giles-mass. 'And there were at the meeting the abbots of Thing-eyre and of Thwart-water. There were Gizor Hall's son, and Godmund Deer, and many men of the Hundred, and there were put up for election thou and Magnus Gizor's son. And Gizor pleaded the case of his son Magnus, and said that there was more support for him, and that he was more tried in the management of an estate than thou. But I made as if I liked whichever should be chosen; and then answered Healm As-beorn's son and Hafer [yeomen both] and many others, that they did not care so much for men out of the Quarter as to have a man chosen out of the other Quarters, and they all were of one mind on this, so that there was no one to speak against it, and so they all agreed, and now thou art firmly chosen both by God and man. And we trust that thou wilt do both God's will and ours.' Then Godmund the priest answers, 'I will first hear whether the other men of the Hundred are of the same mind as thee, for methinks much lies upon it, and a great charge it is, and I am therefore slow to undertake it.'

Then a meeting was called on the Lord's-day at Withe-mire, and thither came the men of the Hundred and took the matter into consideration anew, and it came to the same conclusion that they were all again agreed. These men sent to the church after Godmund the priest, and he came in, and Colban told him that they prayed him for his consent and agreement to undertake this charge that they asked him to take and be bishop. But when Godmund the priest saw how the matter stood with Colban, that he would have nothing but that, and that he thought it would be better for himself, then Godmund the priest said,

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[1] vegr, A and *a* (?).

'I will rather trust myself with God's grace to consent to this charge, than take the risk on me of no one being chosen.' Then Colban answered, 'Thou speakest most blessedly,' says he; and they all thanked him anew, and now for the second time the election was confirmed, and men went home that night.

But that evening there was a high-seat prepared for him, and Colban himself bore in the meat before him, and spread a cloth on the table before him. But as there was little time for it, the cloth was rent, and Colban spoke about it. 'Thou canst see now that we treat thee rather with familiarity than according to thy deserts, since there is such a shabby cloth under thy plate.' But he answered smiling, 'No matter for the cloth, but it will go so with my bishopric; it shall be rent like this cloth.' But Colban held his peace and answered not.

In the morning after they made ready to go to Holar with the bishop-elect, Colban and Thor-ward and his own clerks. Colban gave him a full-grown ox in the morning before they went forth, saying that this should be the first of gifts between them. They went forth late that day, and came out to Holar the even before the mass of the Maids of Cologne [Oct. 21], and there was made a procession to meet him. And when they were come there Colban took upon him the whole governance of the stewardship and possessions of the homestead, and asked no leave of the bishop-elect. Cygre-Beorn was at Holar before; and before they came to Holar, Lamcar the deacon of the bishop-elect did all Colban's writing-work as long as he was at home, but as soon as they came to Holar, Lamcar was kept out of all letter-writing and Cygre-Beorn was taken for letter-writing in his place. And Colban began at once to take Beorn into his friendship more than any other man, and Beorn at once began to take a hatred for the bishop-elect out of envy, because he thought he was held in too little account by him. And this was a sign of what was to come of Beorn, for his envy grew greater and more manifold, and he was filled with the devilish seed of the enemy of all mankind without ceasing, and it grew greater the longer it dwelt in him.

Now it is told so, that as the winter went over Colban alone had governance of all there, and the bishop-elect was so overborne that he could not bring it about that his brother's sons should be there, but he made them a homestead at Calf-stead out of the money that had been given him in the summer; but Colban made so free as to establish himself at the bishop's stead with six men beside. Moreover the bishop-elect wished that the poor should be given a meal thrice a day, but Colban drove them into the guest-house and had them given one meal. But when Yule was passed away, Thorarin the Despenser came on the eve of the Epiphany to talk with the bishop-elect, and spake to him, 'Thou art not curious as to the state of the household which we have in hand.' The bishop-elect answers, 'Methinks it is the worst thing to meddle without having might.' 'Nevertheless I wish to tell thee,' says Thorarin, 'how matters stand. I fixed so much food to last for the Yule-feast this winter, as hath long been used to be found, and every week what hath been cooked hath run short at the end of Yule, but now it hath lasted a week longer, and yet there hath never been such a multitude here at Yule as now.' Then answered the bishop-elect, 'It must be, my son, that Mary loveth hospitality more than Colban doth.' Colban sat by and held his peace, and answered not. Then the despenser went away, and the neatherd came up at once in the same hour and told him the same story about the fodder for the cattle which he

had in his hands, that it had never lasted as long before as it had now. And the bishop-elect answered the same, 'Who knoweth, but Mary loveth hospitality better than Colban doth?'

But after Yule the bishop-elect sent Thord Wermund's son east to Eyre to summon Raven to meet him at Mid-frith at Sexagesima, for he wished to ask him to go abroad with him. But when it came to the time that was fixed, the bishop-elect made ready to depart from home. And when he was come to his horse *or* cart Colban went up to him and spake to him: 'Now I wish that we should lay down our differences that have been between us this winter, for there hath been no cause for it, and let us make no account of it either of us.' The bishop-elect answered, 'I do not think that I have been at fault, and it would be well if thou hadst done no ill, but thou hast taken the risk if thou have done otherwise.' Colban answers, 'We may both have had something to do in it, as is mostly the case, but it is likely that I have had most to do with it, and I wish to ask thy forgiveness, and I wish to forgive thee, if thou have in any way taken too much on thyself.' The bishop-elect answered, 'Good words are good, and every man is blind in his own case, but I protest that I have not taken too much upon me this winter, because I have never had the choice given me.'

Then he went west into the country and took guest-quarters at Thing-eyre. There was a good nun there. She was an anchoress, and a woman of good understanding. Her name was Wolfrun. She was the mother of priest Simon the Tall. She kept so straitly to her solitude that she would not have her son come to her, or see him when he came to see her. She told the bishop-elect that Mary had shown her in a vision that God and She wished him to be bishop. 'And thou shalt not refuse, if thou wilt follow God's will: as thou wilt surely do, for it is so laid down for thee.' This account he thought markworthy, and he put faith in it.

Now the bishop-elect went forth thence till he came to Stead-bank in Mid-frith at the day named. That same evening Raven Swainbeorn's son came thither from the west out of the Friths as was appointed. Then the bishop-elect spake a long and markworthy discourse on the Lord's-day, and declared that if any man were come there, or were aware of any man that would be willing to take up the charge that was put upon him, or would challenge him therefore, he said that he would gladly give it up if he might do so by common consent. But no man that was come there dared to be the challenger. And at that meeting the going abroad of Raven Swainbeorn's son with the bishop-elect was settled. From this meeting Raven Swainbeorn's son went home westward to Eyre, and the bishop-elect north to Holar with his company.

That winter the bishop-elect had sent men with a letter east to Swine-fell to Sigurd Orm's son and Thurid, which said thus: 'God's greeting and his sendeth Godmund, that is now called bishop-elect, to Sigurd and Thurid. God hath shown great tokens [of His bounty] upon us, so that we are able to fulfil our promise, as we are in duty bound toward you, to give you an establishment. Now I am in need of your help since I have taken upon me a greater charge than I am able to bear. Now I offer you both to be stewards to me and look after my property. And do ye come as soon as ye may, for that will be to the gain of the bishopstead and of me and of us all. *Valete.*'

Now when the word of the bishop-elect came to Sigurd he made ready and went forth from the east after Yule, and met the bishop-elect as he was going home north, and Sigurd went north to Holar before

him. But when the bishop-elect came home it was taken into consideration what choice Sigurd should have, for he said that he would not take it up unless the stewardship and the property of the see were handselled to him, but the bishop-elect was slow to handsel him the place. These wise men, Colban Tume's son, Hafr Brand's son, and many others, prayed the bishop-elect rather to handsel Sigurd the place than to reject such a man as Sigurd, and they all thought that he could not do better for the stewardship than to give it into the hands of Sigurd and Thurid, and the end of their counsel was that he handselled Sigurd the whole stewardship for him. Then Sigurd went home east with a letter of the bishop-elect to bishop Paul in Scal-holt, saying thus: 'God's greeting and his sendeth Godmund that is now called bishop-elect. We have consented to take up a greater burden than we are able to bear, and have not got your leave, as is meet. Now we wish to ask you to look into this matter on God's behalf, as ye are well able to do, and say what course ye choose. If ye will choose another man to this office and charge which we have unworthily taken up, then I will gladly give it up and depart, inasmuch as I am aware of some men that they think they have gone too far in the matter. But I have appointed Sigurd Orm's son as my steward, because men misdoubt my stewardship. Now do ye quickly choose one way or another, as God shall teach you, and send me a letter as soon as may be, whether ye choose me or not.'

But when Sigurd came to Scalholt and gave bishop Paul the letter of the bishop-elect, then bishop Paul sent a letter east to Odd to Sæmund. 'God's greeting and his sendeth bishop Paul to Sæmund his brother.—A letter of Godmund the bishop-elect is come to me that I should choose another man to bishop if I will, and he says he is ready to give up the election. He hath also appointed Sigurd Orm's son steward for him, because men rather dreaded that his own management of the estate would not be prudent. I think also I can perceive this in his letter, that he must mean to go abroad in the summer, if he be elected, because he prayeth me to do one thing or the other quickly, elect him or no. Now I will that thou tell me what I shall say to him.'

Sæmund sent a letter in answer to bishop Paul which speaketh so: 'To bishop Paul God's greeting and his own sendeth Sæmund his brother.—Know thou, brother, that Godmund bishop-elect hath been no great friend in our dealings with Sigurd, but yet he is much praised by many men, and it is likely since the choice hath fallen on him that it must be God's will. I also hear that he must be very well fit therefore in many ways, both by reason of his charity and good conversation and purity of life, which is of most account. But if there be anything else therein, do thou take no burden off the North-land-men, but let them answer for their choice themselves. This is my counsel, that thou choose him rather than not; for it is not certain who will be better pleasing to God than he, and it is best to risk it. It is uncertain that he shall be found whom none can find fault with. The North-land-men were self-willed in their choice, and now let them bear the risk whatever it be.'

Now when the letter came to Scalholt the bishop sent word to Thorwald Gizor's son, and to Magnus his brother, and to Sigurd, and they appointed a meeting, and the bishop declared to them that the election was put to him, that he made up his mind to choose Godmund to bishop and was counselled before. They all bind themselves together with a covenant, and bishop Paul and Sigurd, and those with him, send Ingimund Grim's son with a letter to the bishop-elect. The letter

spake thus: 'Bishop Paul sendeth God's greeting and his to Godmund bishop-elect.—God hath chosen thee to bishop by God's laws and men's, as may most fully be done in our land. Now as God and good men have laid this charge upon thee, there is need that we should see thee as soon as may be, for we perceive this in thy letter, that thou art minded to go abroad in the summer, if it go so as thou art minded. Now I will come and meet thee wherever thou wilt, but I will give thee thanks and gratitude if thou wilt come to see me at home, though I do not oblige thee to this, for I have many needful errands to the archbishop, wherefore I would have thee come and see me before thou go abroad.'

Now the winter passes away, and after Whit-days [c. June 6, 1202] the bishop-elect went south to Scalholt to meet bishop Paul. Godmund the bishop-elect took with him the letters that he had sent to the archbishop. Then he went home to Holar. Then Sigurd also came from the east with Thurid to Holar for good, and he put it to the bishop that their property should be invested there, and they set the amount at ten hundred hundreds that was in all kinds of property, both money and kind, and he was obliged to consent thereto. Afterwards he was made ready to go abroad by means of the tithe. Godmund bishop-elect was one winter old of the fifth teen [age 41] when he went abroad to be hallowed bishop. . . .

But when the bishop-elect came abroad, Raven Swainbeorn's son came abroad from the west, and he was then ready to go with him as they had appointed. They settled to take with them fifteen Icelandish men. These were Raven Swainbeorn's son, Thomas Thorarin's son, and Iwar John's son, Grim the Monk the son of Healte, Erlend the priest, Berg Gundstan's son, and Eyjolf Snorre's son, and Thorstan Cambe's son, Godmund Thormod's son the priest, Brand Dale's son, Peter Bard's son, and Snorre his brother, Thord Wermund's son, and Hosculd Are's son, Colswain Bearn's son. They put out the Lord's-day [July 14, 1202] before the Divisio Apostolorum. The bishop-elect had sent from the ship north up the frith Colswain to get water-casks, and he came from the north down to the frith when the ship was sailing out, and became a strand-gaper. Just at the moment there came men rowing in their shirts. It was Narve of Brink, and they were come with their catch of fish from the east out of Flatey. Now Colswain tells them his trouble, and calls on them for help. 'Thou art in a bad plight,' says Narve, 'but since it is both a need of thine and the bishop-elect, I will certainly do thy will.' They cast their catch out of the boat at once and took in Colswain and his baggage, and rowed under sail down the frith. Then the wind began to blow, and the ship was getting away. When they saw that the two vessels were falling farther apart, Narve said, 'How far are we to follow after the merchant-man before thou hold us free from reproach in the pursuit as far as depends upon us?' Colswain answers, 'Out in the chops of the frith, where the sea meets it.' 'All right,' says Narve, 'and so it shall be.' But when the merchantman came out as far as Hrisey, then the bishop-elect spoke: 'Now let fall the sail; I will not sail away from my man that is ashore. Moreover I will have mass to-day on the island.' The Eastmen [Norwegians] spoke against it, and it was against the will of them all to lose so fair a wind. But he said that it would be bad luck, 'and God will let a still greater delay fall on our journey.' But when they saw that he misliked it, the sail was let fall and the anchor let go, and the bishop-elect went ashore to sing mass. Now Narve and his men need not row any longer. Colswain got on board, and in the morning

when the wind was fair, and they wished to bring their anchor home, it was fast, and one after another went to the job, and tried everything that came into their mind. Then the bishop-elect was told of it, and he went up to it, and said, 'My Lord, do thou loose the anchor!' and took hold of the rope. With that the anchor came loose at once, and they betook them to their sail, and sailed to Grimsey. They lay there a week. Then there came up a fair wind, and they sailed north of Gnup. Then came a head-wind, and drove them quite west of Shaw-frith. Then they ceased drifting, and they ratched again a second time north of Lang-ness. Then came a land-wind and set them adrift, and drove them west into the deep. Then one night a woman on board had a dream. She thought she saw a big and a glorious man come aboard their ship to the bishop's berth, and walk down the ship until he came there where the bishop-elect was resting, and blessed him. She thought it was bishop John, and afterwards she awoke.

The morning after the bishop-elect said, 'It is my counsel to set sail and sail round the land west about, for the north-east winds keep blowing, and we cannot go round the land north about.' This counsel was taken to haul up the sail and sail round the land west about, and so by West-frith, and south of Snae-fells-ness, and east by Eyia-fell. Then the north-east winds kept blowing and drove them south right out to sea until they were ware of the Sudreys, and could make out that they were come to the islands that are called Hir-tir [S. Kilda]. Then they bore south on the main by Ireland. Then they sailed south of Ireland and had stormy weather, and could hear the roar of the surf on all sides about them. Then the bishop-elect gave counsel that all men aboard should go to shrift, and the clerks should all shave their tonsures, and men should make vows. It was done as he bade. They promised to give an ell out of every sack, and send a man to Rome and give half a mark of wax every man to churches. Then straightway the storm fell, and they got a fair wind to Norway, and the bishop-elect found king Hacon in Bergen, and he received him very well. The bishop-elect went north to Niths-oyce, and archbishop Eiric hallowed him to bishop.

The Log according to Raven's Saga.

[ANOTHER log-book of the voyage is given in Raven's Saga, which we subjoin. For the text, see Sturl. ii. p. 290. A comment on the two logs is given in a letter of the late Captain Thomas, of the Royal Survey, in Icelandic Sagas, Rolls' Series, vol. i. p. xxxvii.]

On this voyage there were with Raven Thomas Thorarin's son, and second Thord Wermund's son, and third Eyjolf Snorre's son. The bishop-elect was glad to see Raven and his mates. And when the ship was fitted out and the wind was fair they put to sea. They hardly got a fair wind through the summer, and were long at sea. They were driven south into the deep, so that they got [to sea] past off Ireland, and later they were borne towards Scotland, and they lay some nights off a place called Stair. Down from Scotland they got such a mighty wind from the south that the men that had been there said that they had never come into such a high sea as that they sailed in down from Wharf in Scotland. Grim Healte's son spoke this verse:—

The foaming wave wades along beneath us off Wharf [C. Wrath].
It blows keen out of the south, the strong billows grow great. This is no slight toil.
The keel springs, and the spray comes driven into men's berths.
Now the sea-mountains are swollen. She keeps on south most proudly.

They were come into a hard gale that drifted them. And in the night the men that kept watch and were awake heard a great crashing and an awful thundering sound. They espied so big a wave that they thought their death was certain if it came on the side of their ship. The shipmen, Bot-olf and the others, set sail, saying that that was the only chance of life if they could put her about first with the sail hoisted. Raven said the breaker was too near for them to bring it off. He bade them go to the bishop-elect and tell him what a plight they were in. The bishop-elect stood up at once and took the halidom and went out to the bulwark and blessed [the sea]. Then the ship turned head on to the breaker. And when they were in the break of the wave it broke everywhere as far as they could see save at their bows; nevertheless the water came in on both quarters and carried away the sun-board [upper bulwarks], and drove all the hammocks [skin bags] back into the bilge. The shipmen had all one saying in their mouth. 'It went better than was to be looked for,' they said. But the bishop-elect thanked God and said that it went as it was like to. Then they set sail, and had such a great gale that they sailed with one reef. And at nightfall one day they saw land, and were got so near [shore] that there were breakers on either quarter. They knew that they were come to the Sudreys, and there was no man that knew how to pilot them, and most men thought that the ship would be wrecked and those on board perish.

But when they were come into so great peril they got no counsel of the shipmen. Then the bishop-elect spake and bade Raven take the helm, saying that his good luck would be of great help to them and his good information. Raven answers, 'The master's word is law,' and bade the bishop-elect give him his blessing, and said he would take the thing in hand trusting in God and him. The shipmen called him a dare-devil to take such a charge in his hands, though he owned nothing of the ship if it should not turn out well. But Raven said that he would not take this charge on him if any other man would pilot them. 'But ye must see that it cannot go on as it is, and there is something to be done in every danger.' But none of them offered to take the charge. Then Raven took the piloting with the consent of all the shipmen. Godmund the poet notes this:—

They got into great peril, I ween, the sailors broke down in piloting,
The worn-out crew had to take to the sail:
It was black to see the breakers falling on every side about the quarters,
Where the tarred sea-horse cleared the waves through the skerry-wall.

Now when they were come into so great peril Raven said that they should sail for the islands, and he said he would pilot them the best course he could. And so they did; they sailed through the night, and he piloted them with great skill and luck. Thomas Thorarin's son said that three times he could see nothing but land on their bows, and they could not tell whether there were any sound *or* passage or no. Godmund the poet notes this:—

The poet on the sea-horse took to piloting through the night to the morning watch.
Raven proved, I ween, of great profit to men:
He got both saved, ship and men.
The sail swelled, and the cold wave plashed.

It happened that they got through the islands just as they could see the brow of day. Then Eyjolf the Old quoth this half verse:—

East from the heritage of the Irish furious gales chased the sea-horse,
Until the Lord of the Heavens gave a votive wind to the sailors.

Then Grim began to recite:—

The clever Sudrey-lady is looking on our sailing, as the stars are sparkling:
The thin seams are distressed now.

And next they came into a good haven off an island that is called Sandey, and there the chapman raised a harbour-mark.

So says Grim:—

Botolf has brought his swift ship to Sandey the brent;
The wave was falling on the seams just now.
He himself raised and did a useful work, a harbour-mark,
The brisk comrade of lords, on behalf of the strong ship.

They lay off Sandey in an anchor-berth some nights. King Olaf was then ruling over the Sudreys. There came a bailiff of the king to them and collected the land-ounce from them, according as the laws of the Sudreys run, and they reckoned that they ought to pay twenty hundreds of wadmal, because there were twenty Icelandish men on board. They would not pay because they understood that they would have to pay as much again in Norway. After that Raven and the bishop-elect went ashore and many with them to church, because the bishop-elect wished to hold the services *or* hours. The king was come there, and he bade the bishop to table [with him]. But when the bishop-elect wished to go away, the king said that the bishop-elect must do him right [i.e. pay his dues] or he said he would keep him there. But the bishop-elect refused flatly. Raven said that it was to be looked for, but offered to give it as a gift to the king *or* to do the king honour. But he said that he would have what he ought. But when the shipmen were aware of this, that the bishop-elect and Raven were kept, then Botolf bade men take their weapons, saying he would not desert such brave fellows without knowing what was become of them. And when they were ready they leaped into the boat and rowed to land, and went ashore in a ranked company; but the Sudrey-men were sitting under a hillock, and the bishop-elect and Raven with them. Then men made peace between them, and this was the settlement in the end, that the bishop-elect and his men should pay six hundreds of wadmal. After that they brought the bishop-elect aboard again, and sailed with a fair wind and had a good passage, and made Norway in their ship south of Throndham at a place called Eid. There they learnt of the death of king Swerre. They lay there through the night. Thence they sailed north to Throndham, and brought their ship to Nith's-oyce. Then Grim quoth this verse:—

Here we come to the harbour-mark on board the vessel,
With Godmund the bishop-elect.
We learnt one night before off Eid of the fall of lord Swerre,
The king's men will not be in a merry mood.

They were in Norway through the winter, and there were many meetings held. And the bishop-elect excused himself much, and declared that he was but little fit for this office. There are many tales to be told [that happened] ere Godmund was hallowed, but by the means of Raven and other good men he was hallowed bishop by archbishop Eiric on the mass-day of the holy virgin Euphemia [April 13, 1203]. Hacon Swerre's son was then king over Norway.

§ 8. LAW ECCLESIASTIC.

THERE is a Title of Icelandic CHURCH LAW *or* LAW CHRISTIAN among the other Titles in the Corpus Iuris known as Grágás, which is there described as a body of rules or constitutions made 'by bishops Cetil and Thorlac by the counsel of archbishop Auzor and of Sæmund [the historian], and many other clerks.' It was taken as law by the All-moot c. 1125 (see Introduction to Libellus), and it was treated precisely like other Titles as part of the Statute Law of the land.

That part of this Title which touches old custom or Constitutional Law, or peculiar early Church usage, or is otherwise of individual interest, is translated here from Codex Regius, the oldest extant MS. [Finsen, K, §§ 1–19.]

Another Title, the TITHE LAW, passed by the exertions of Gizor and the chief men of Iceland c. 1096, is of value for comparison with the English Law on the subject. [Finsen, K, §§ 255–260.]

Bishop Gizor was really the S. Olave of Iceland, the organizer of the Establishment and Diocesan Church; he found the Church dependent on private charity, and left it fixed on legal ground, whether for better or worse we have not to judge here. Like the Law Christian, it is printed from Codex Regius.

A few extracts from the Law of RAPE-PARTING are also given. [Finsen, K, §§ 234–35.] It seems to be of later date than the other two.

The text of Codex Regius used is, as before, Mr. Counsellor Finsen's edition.

THE CHRISTIAN OR CHURCH LAW.

THIS is the beginning of our laws, that all men shall be Christian here in this country, and believe in one God, Father, Son, and Holy Ghost.

Of Baptism. Every child shall go to baptism when it is born, as soon as may be, however shapen it may be. If the child's next-of-kin be by there, he shall take the child to the baptism or the man whom he asketh so to do. . . .

The franklin is bound to feed the men that bear a child to baptism, three men of full age and the child the fourth, and their horses or beasts of draught if they have them with them. If he have less money than so as to be bound to pay Moot-fare-pay, then he is bound to give them house-room and sell them meat and hay, at the rate the neighbours fixed. He shall be paid within fourteen nights the worth of the meat and hay. If the franklin deny them harbour or this provision that hath now been spoken of, he shall pay an outlaw-fine of three marks, and he hath the pursual that is denied harbour. . . .

If sickness be on the child, then he shall be baptized with the first water that can be found. . . .

If a child die prime-signed and have not been baptized, then he shall be buried outside the churchyard where the hallowed earth and unhallowed earth meet, and no corpse-service be sung thereover. . . .

Every man that hath understanding thereto, man or woman, is bound to learn the *Pater Noster* and *Credo in Dominum.* If he will not learn them and hath his wits he shall pay a life-ring-garth [fine], and the bishop shall settle as to the pursual who shall have it.

Burial. Every corpse which is entitled to the church shall be borne to the church as soon as men are ready so to do. . . .

To that church shall the body be borne at which the bishop allows burial.

The franklin is bound to feed the man that bears the corpse to the church and five men with him, and their horses or beasts of draught, if they have them with them. If he deny them this, then he shall pay an outlaw-fine of three marks, and he hath the pursual that is denied harbour. . . .

A corpse shall not be borne to church bare or bloody. . . .

A corpse shall not be buried before it is cold. If a man bury a body before it is cold, then he oweth a convict-fine therefore of three marks, and he hath the pursual that will.

If men hurry the burial so that a quest declare that the breath was in the man's breast when he was buried, then it is murder.

Graves shall all be an even price, whether they be near the church or farther in the churchyard; twelve ells shall be the price of a man's grave, save it be a toothless child, which shall be paid half as dear. The priest shall have six ells for the corpse-service. He shall pay the grave-price and the corpse-service-price that beareth the body to the church. He shall pay it there at the church-stead, where the body is buried, on the fifth day of the week, when there are four weeks yet of the summer [c. May 10], there in the home-garth before the men's door. . . .

If a body be found on the fells where the water-shed divides the desert, then he shall bear the corpse to the church that liveth next to the waters in that hundred, nearest to where the waters spring, if he have two house-carles beside himself [in his household]. . . .

There be four bodies that shall not be buried in church. This is one body, if a man die unbaptized. The second is an outlaw's body, that is not to be maintained or helped on his way; he shall not be buried at the church, save the bishop of the Quarter give leave; but if the bishop give leave, then he shall be borne to church. This is the third body that shall not be buried at church, if a man do such a crime upon himself that he die thereof, if he have meant so to do, save he repent afterwards and go to shrift with the priest, and then he shall be buried at the church. . . . This is the fourth body that shall not be buried at the church, if the bishop have forbidden a man to be buried at the church, that body shall not have a grave at the church, but shall be buried outside men's home-garth, an arrow-shot beyond the bound, where neither is acre nor eng [mead], and wherefrom no streams fall toward the bowster [homestead], and no corpse-service shall be sung over it.

Of Churches. Every church shall stand in the same place that it was consecrated in, if it be not for earth-slips, or water-floods or fire, or great storms, or desolation of the hundred [district] either for dales or outlying coasts; in such case it is lawful to move the church if such things come to pass. It is lawful to move the church if the bishop give leave.

If the church be taken up a month before winter [Sept. 10] or is wrecked so that it be useless, then the bodies and bones shall be carried thence before the next Winter Nights [mid-October]. The bodies and bones shall be taken to the church at which the bishop giveth leave for them to be buried. . . .

If a church be burnt down or wrecked so that another must be built, the church shall be built where the bishop will and as big as he will, and the church called [dedicated] as he will. The landowner is bound to have the church built on his land where whosoever [it was] first built it. He shall so begin the building that it be built within the next twelve months from the time that the church was so wrecked, that the hours [services] might not be said. If he neglect this [*apodosis* missing].

The landowner ought to endow the church, so that the bishop be willing to consecrate the church on that account. Then the bishop shall go to consecrate that church. The franklin that hath the land there is bound to hold a church-day that same day every twelve months, his household and guests that are there the night before, and all they that pay tithe thither when the bishop wisheth them to keep their church-day. Every one shall keep the church-day where the bishop wisheth. Church-day shall be kept as holy as Pask-day [Easter-day], and . . . with other mass-days.

Every man shall pay half his lawful tithe to the church which the bishop pointeth out, and the bishop shall divide the hundred [district] to this intent, that wherever a man live he shall pay his tithe to the church, whosoever it be that dwelleth on the land. He that shall pay tithe shall pay it in the home-garth before the men's door, on the church estate, the fifth day of the week [Thursday], when four weeks of summer are gone [c. May 10]; he shall pay this fee either in wadmal or peltry of ware *or* trade or in gold or burnt silver. . . .

When a man endow a church, whether it be with land or cattle or loose money, or whether it be in tithes of the bowsters [homesteads], which the men of the hundred have to pay there, the man that hath the patronage of the church must let make all this agreement on a scroll, [setting down] what he hath given there in fee, or other men of the district, to this church. This charter it is right to carry to the Moot and give notice of at the Laws-hill or in the Laws-court, or at the Spring-moot to which he that endoweth the church belongeth. He shall have the scroll read, and give notice of the charter at home at the church once every twelve months when men come in greatest numbers to the service *or* hours. . . .

The franklin that dwelleth on the church estate ought to carry fire to the church and ring the bells, or the man that he calleth on so to do.

It is also right for the priest to carry fire to the church, and light the candles and ring the bells, and for those so to do whom he calleth upon.

Of Priests. It is right for a man to have a priestling taught for his church; he shall make an agreement with the boy himself if he be sixteen winters old, but if he be younger, then he shall make it with his lawful guardian. This agreement ought to hold all the terms they make between them. But if they make no other agreement, but a man take a priestling for a church according to the words of the law, he shall give him teaching and fostering, and let him be so chastised that it be no dishonour to the boy or his kin, and treat him as if he were his

own child. But if the boy will not learn, and loathes his book, then he shall set him to other tasks, and chastise him so that he do him no ill nor disfigurement thereby, and treat him with every other kind of sternness. But if he will turn to his book again, then he shall keep him to it, until he have taken orders and is a priest. He that giveth him teaching is also bound to get mass-clothes and books, which in the bishop's judgment shall suffice for the full twelve months' services.

The priest shall go to the church to which he is consecrated, and sing there every holiday, if there be no impediment, mass and matins and evensong, and at Long-fast [Lent] and Yule-fast [Advent], and all the Ember-days he shall publish or give notice at the Laws-hill or at the Laws-court of his terms of engagement which were made with the priest.

He hath the right to make a protest at the Laws-hill if he will as to the way he is kept.

If the priest fly the church that he was taught to, or go away so that he will not do the hours, as hath been said, then he that receiveth him becometh an outlaw, or that accepteth his services or communeth with him. It is the same penalty to commune with him as with an outlaw, when there hath been protest made from the Laws-hill: and it is a Fifth-court matter *or* suit, and the suit shall be given notice of at the Laws-hill, and he shall be brought home like other bad servants of men.

A priest may free himself from a church by teaching another in his stead whom the bishop shall think fully his equal; the bishop hath jurisdiction therein. . . .

And if a church priest die at the place where he was taught, and hath left property behind him, the church shall have it, and the man that was his patron 300 six-ounce ells. If he had more property, then his kinsmen shall have it.

Of the Bishops. We shall have two bishops here in the land. One of the bishops shall be at the seat [of the see] in Scalholt and the other at Holar in Sholto-dale.

And he shall hold the circuit of the Northlanders' Quarter that is in Sholto-dale once every twelve months.

And the bishop that is in Scalholt he shall hold the circuit of his three Quarters one every summer—the East-frith-men's Quarter, and the Wrang-river-men's Quarter, and the West-frith-men's Quarter.

The bishop is bound to go round the Quarters and to visit every lawful Rape, so that men be able to see him, and to consecrate churches and chantries and oratories, and bishop [confirm] children, and give men shrift. When a bishop shall consecrate a church he ought to receive twelve ounces, and this money the bishop giveth to the church which he consecrated. When he shall consecrate a chantry or an oratory he shall receive six ounces for each that he shall consecrate. . . .

The priest ought to take to himself a lawful domicile at the Flitting-days [end of May]. And it is right that they keep it afterwards till the lawful Leet [c. 20 Aug.] when it is Lord's-day, when, the Saturday before, there were eight weeks yet alive [left] of the summer. . . .

A priest must not sell his services. . . .

A priest ought not to sing more masses than two.

A priest hath not to sing a night-mass save the first Yule-night. But if he do otherwise he is finable, nor shall any mass be bought of him.

Priests ought to be obedient to the bishop and show him their books and mass-clothes. The priest whom the bishop willeth shall sing the mass, and not he whom he forbids to do so.

A priest must not go with gay dress which the bishop forbiddeth, and he must cut off his moustaches and beard and shave his crown once every month, and obey the bishop in all things. But if he will not keep what the bishop ordereth he shall pay a convict-fine of three marks, and the bishop hath the pursual, and he shall sue the suit at the priests-court at the All-moot and name twelve priests to the court, and set forth his suit before them, and the bishop shall himself bear verdict in the case and two priests with him, and he shall sue this suit without oath. . . .

If bishops or priests come out thither to this land that are not learned in the Latin tongue, whether they be Armenian or Greek, it is right for men to listen to their service if they will, but their services are not to be for fee, and no service shall be taken from them.

If a man let the bishop that is not learned in Latin consecrate a church or bishop children, then he shall pay a convict-fine of three marks to the bishop that was here before, and he shall take the consecration-fee, and he shall consecrate the church and bishop the children as if it were not done before, though they have chaunted over them, since they are not learned in the Latin tongue.

Of Heathendom. Men shall believe in one God and His saints, and sacrifice to no heathen wights. A man doth sacrifice to heathen wights if he sign his cattle to other than God or His saints. If a man sacrifice to heathen wights, then he shall pay a life-ring-garth [fine].

If a man work charms or spells or enchantment—he worketh enchantment if he singeth or speaketh or maketh to be sung for himself or his cattle—then he shall pay a life-ring-garth fine, and he shall be summoned at home, and the suit pursued with a quest of twelve.

If a man worketh witchcraft he becometh an outlaw. That is witchcraft if a man work by his words or enchantment sickness or death to beast or man. This shall be pursued with a quest of twelve.

Men shall not use stones or charm it, to bind it on man or man's beasts. If a man believe in a stone for his healing or the healing of his cattle, he shall pay a life-ring-garth fine.

No man shall keep unborn cattle. If a man hath an unborn beast, and letteth it go unmarked, so that he put more trust in it than he doth in his other cattle, or worketh with back-spells of any kind, he shall pay a life-ring-garth fine.

If a man go bear-sark's way [run amuck], he shall pay a life-ring-garth fine, and all the men that stood by, if they do not hinder him. If they stop him they are not any of them at all [bound to pay a penalty], but if it come oftener he shall pay a life-ring-garth fine.

Of Holidays. We shall keep the Lord's-day every seventh [day], so that there shall be no work done save that which I will now reckon. . . .

We shall keep Saturday every seventh, from the nones which is next the Lord's-day. There shall then be no work done from the afternoon [c. 4.30] save that which I will now reckon. . . .

We ought to keep Yule holy here in this land, that is thirteen days. The first day of Yule and the eighth and the thirteenth shall be kept as Pask *or* Easter-day, and the second day of Yule and the third and fourth shall be kept as the Lord's-day. On all days save these it shall be right to clean the cattle's litter, and the third and fourth day of Yule as a man will. . . .

Pask *or* Easter we ought to keep holy. . . .

We ought to keep the mass-days that are lawfully received—

Jan.	21.	Agnes-mass.
	25.	Paul.
Feb.	1.	Brigid.
	2.	Mary [Candle-mass].
	22.	Peter [Cathedra Petri].
	25.	Matthias.
Mar.	12.	Gregory.
	21.	Benedict.
	25.	Mary [Annuntiatio].
April	23.	John [of Holar].
	25.	1st Gangday.
May	1.	Philip and James.
	3.	Cross-mass [inventio crucis].
June	9.	Columba.
	24.	John [Baptist].
	29.	Peter [and Paul] Decollatio.
July	8.	Selia-men's-mass.
	25.	James [the greater].
	29.	Olafs-mass [fyrre]. Passio.
Aug.	10.	Lawrence. (Lafranz-m.)
	15.	Mary [Ascensio] [fyrre] [1].
	24.	Bartholomew.
Sept.	8.	Mary [Nativitas] [síðare] [1].
	14.	Cross [elevatio crucis].
	21.	Matthew.
	29.	Michael.
Oct.	28.	Simon and Jude.
Nov.	1.	All Hallows.
	11.	Martin.
	22.	Cecilia.
	23.	Clement.
	30.	Andrew.
Dec.	7.	Nicholas.
	8.	Ambrose.
	13.	Magnus [Decoll.] [& Lucy].
	21.	Thomas [Apostle].
	23.	Thorlac [2].

There be fifteen days in the twelve months that men shall not hunt more beasts than I shall reckon up. Men may take white bears and go from home therefor, and he hath the bear that first gives him a death-wound (whoever own the land), save it be a thrall or a bond-debtor, then the bond-creditor or owner shall have it.

Walrus men may hunt, and he hath half that hunteth it, and he half that owneth the land.

Stranded whales men may move and moor, and flinch them if they cannot moor them. If there be land-gang to fish men may take them. There is land-gang if men may hew them with the hewing-irons or take them with the hands [from the shore]. There shall be no net taken along nor angle.

Men may hunt fowl moulting if they can be taken with the hands. He shall give the fifth part thereof as of other Lord's-day hunting.

The fifteen high-days.

1st day of Yule.
8th „ „
13th „ „
1st „ Pask.
Ascension-day.
Whit-Sunday.
1st Mary-mass.
2nd „ „
3rd Mary-mass.
4th „ „
All-Hallows-mass.
John Baptist.
Peter and Paul in the summer.
The Church-day.
Thorlac's-mass.

The Long-fast [Lent] we ought to keep, that is seven weeks from the Lord's-day when we enter upon the fast, as it is declared at Moot and Leet. When a man entereth upon the fast he shall eat flesh before midnight, and then he shall not eat meat for seven weeks until the sun runs upon the hill on Pask *or* Easter-day. . . .

Men must not eat horse or dog or fox or cat, or any claw-beast or

[1] Mariu-messa fyrre *and* síðare mean in the Sagas the 15th Aug. and 8th Sept. respectively, but in the Charters (term for lighting the churches) the 2 Feb. and 25 March.

[2] Enacted at the All-moot 1199, on June 29th, the anniversary of his election at the Moot 1174.

any carrion-fowl. If a man eat those beasts that are forbidden he shall pay a life-ring-garth fine. . . .

So set they, bishop Cetil and bishop Thorlac, by the counsel of archbishop Auzor and of Sæmund and many other clerks, the Church-Law Section that hath now been particularly set forth and said over.

Of Novells. This novell was made when Magnus Gizor's son was become bishop, and it is now a lawful duty to fast these eight nights that before were not law-bound.

A novell shall not be read longer than three summers, and shall be said over at the Laws-hill the first summer at hallowed Spring-moots or Leets.

All novells are loosened [dissolved] if they be not said over every three summers.

Note on Chronology of Icelandic Saga Writers.

The following days were used in reckoning (especially in Sturlunga and Lives of Bishops) beside those given in the text of the Law:—

Jan. 7. Cnut, Duke. Passio.
13. Geisla-dagr.
17. Antonius-messa.
20. Bræðra-m.
22. Vincentius-m.
Feb. 3. Blasius-m.
Mar. 3. John (of Holar) [translatio].
16. Gvendar-d. (Godmund of Holar) [post classic].
19. Mariu-m. [Boð.].
April 13. Euphemia.
14. Tiburtius-m.
16. Magnus-m. (Ork.) Passio[1].
28. Vitalis-m.
May 15. Hallwards-m. Passio.
27. Dýre-dagr[2].
June 15. Vitus-m.
17. Botolfs-m.
21. Leofredus-m.
25. Cnut, Duke [transl.].
July 2[3]. Thing-Mariu-m.
10. Cnut, King. Passio.
15. Sviptun's-m. [Swithun bp.][4], and also *Divisio Apostolorum.*
July 20. Thorlac's-m. [translatio][5].
Aug. 1. Banda-d. *Vincula.*
3. Olafs-m. (síðare).
6. Sixt.-m.
28. Augustinus-m.
29. Hofud-d. *Decapitatio.*
Sept. 1. Ægidius-m. (S. Giles).
5. Bertinus-m.
11. Protus and Iacint-m.
21. Matheus-m.
22. Mauritius.
28. Vencelaus-m.
Oct. 1. Remigius-m.
4. Franciscus.
9. Dionysius-m.
13. Festum Reliquiarum.
18. Lucas-m.
21. Colnismeyja-m.
Nov. 21. Mariu-m. [presentatio].
25. Catrinar-m.
Dec. 4. Barbaru-m.
8. Mariu-m. [conceptio].
16. Jóns-m. [transl.].
28. Barna-d.

Of Tithe-paying or Yielding.

THAT is spoken in the laws here that men shall give tithe of all their possessions here in this land, a lawful tithe. That is a lawful tithe that a man shall give a six-ell ounce in the two seasons [twelve months] if he have one hundred six-ell ounces.

The man that hath ten six-ell ounces besides his clothes of every-day

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1 Enacted at the All-moot 1326.

2 Dýre-d. enacted at the All-moot 1326.

3 After 1271 the All-moot was moved, and met June 29, so that July 2 fell within the first Moot-week.

4 But in Bp. Arne's Saga, Bisk. Sogor, i. p. 715, S. Swithun means 2nd July. as may be seen from the context. Bp. Arne having been present at the king's coronation on S. Swithun's-day, started for Iceland on S. Olave's-day, 3rd Aug.

5 Enacted at the All-moot 1237.

wear without debt, shall give an ell of wadmal, or the wool of so many fleeces that six thereof make one packet, or a lamb pelt.

And he that hath twenty ounces, he shall give two ells.

And he that hath forty, he shall give three ells.

And he that hath sixty, he shall give four ells.

He that hath eighty, he shall give five ells.

He that hath one hundred, he shall give six ells.

This property is not to be reckoned for tithe that hath been already given to God, that hath been laid out in church endowments, or in bridges, or in soul-ships or ferries, whether that fee be in land or loose moneys.

Priests need not tithe the property they have in books and mass-clothes, or anything that they have for God's service. They shall pay tithe of their other property. . . .

If a man hath a godehood he need not reckon it for tithe, for it is a power and not money.

All franklins shall pay tithe that owe neat-fare-pay, or on their property that is debtless. . . .

Women shall pay tithe just as men.

Of the Tithe. Men shall have meetings at the harvest-tide in every Rape not before there be only four weeks of summer left to divide the tithe. The division of the tithe shall take place the first Lord's-day in winter.

Five men that are held to be the best men, franklins or grith-men, shall be chosen in every Rape to divide the tithes and doles and take the oaths of men.

Every man is bound to come to these meetings that hath to pay tithe, or get a man for him that shall do the law business on his behalf, and be a man fit to be handselled.

If he come not before midday and there be none to stand for him, then he must pay an outlaw-fine of three marks, and he shall then pay the tithe as it falls to his share. Then the money of men shall be reckoned to see how much it is. They shall value land and loose money, and shall value that money that at the lawful flitting-days was free from debt. Every man shall value and reckon his own property. And when he hath counted over his fee and reckoned it, then he shall take the book in hand or a cross, and name witnesses in witness thereto. He shall declare that 'I take an oath on the book, a lawful oath, and say this to God, that I owe as much money as I have now reckoned or less.' . . .

The Rape-men that are appointed shall divide every man's tithe into four parts, save it be less than an ounce tithe, and then it is right that it be put into one place.

One-fourth of the tithe shall be given to needy folk within the Rape, such as need to have pauper-help in that season, and divide it among them, giving them more that have more need thereof. . . .

A second fourth of the tithe the bishop shall have. . . .

Now there are left two-fourths, that is half the tithe of each man, that shall be laid out on the church, and on the wages of the priests, to every church as the bishop divideth the tithes, and it shall be paid into those men's hands that are the patrons of the church to which the tithe is dealt or shared out. He shall buy the services or hours of the priest as far as he can, and provide such other things for the needs of the church as are needed, as far as the money will go. . . .

Of Weapon-bearing in Church. Men shall not bear weapons in church

or oratory that is licensed for services to be held in, and they shall not set them against the church gable or the church walls. And these are reckoned weapons under this head—ax and sword and spear and cutlass and halberd. If a man break this law he shall pay a life-ring-garth fine. . . .

Of Farming an Estate. If a man dwell on a glebe or church estate, he shall keep up the houses and garths so that the land be not spoilt or wasted, and if the land be wasted or spoilt in his holding thereof, he shall make such amends to the church as five neighbours declare it to be worth on the book.

If a man better church land he shall have God's thanks therefor, but he may not get amends therefor.

Of Rape-parting.

Law-rapes we shall have here in the land. And that is a lawful Rape wherein are twenty franklins or more, though it may be fewer only if the Laws-court-men have given leave.

The franklins that are reckoned in the Rape-reckoning shall be [such as are] bound to pay Moot-fare-pay. Though men break up their Rapes into fourths or trithing, or as they wish to have it, for the allowances of food or the sharing-out of tithes, yet it is right that there be *never* fewer [franklins] in a Rape than twenty.

The Rapes shall be so set that every franklin sit next the others therein. The Rapes shall be all set as they are now.

Five landowners shall be taken to jurisdiction in each Rape to pursue all those men that make default in the Rape, and also for sharing-out of men's tithes and gifts of food *or* doles, and giving oaths to men. . . .

§ 9. CHURCH CHARTERS.

Crosses and churches were known in Iceland all along from the days of the Settlement. The Book of Settlement tells us, and place-names bear witness to the same, how the Irish Settlers and Christianised Norsemen, coming from their home in the Isles of the West, used at their arrival to raise a cross (of such make, one thinks, as is still found in Iona), and there they held their prayers. So Lady Aud (Ld. II. **14**. 8), and in I. **6**. 5, the very prayer uttered is recorded. Prayers, not preaching, being the chief thing, churches would be of rarer occurrence; yet one church is on record, namely, Ld. I. **6**, where we meet with a singular phenomenon—the great heathen temple at the All-moot on Keelness, and a church dedicated to S. Patrick at Esjuberg, standing for three generations side by side as it were, within two miles distance of one another. At that church, by the way, was preserved the old Gospel-book, written in Irish characters [9th century?]. Some of the Kirkbys must go back to the same date; for instance, Kirkby in Side (Ld. IV. **16**. 1). But cross or church, whatsoever was Christian, it was all of Irish descent. In 981 the first mission arrived in Iceland; between that date and 1000 only one church is recorded to have been built,—that at Ridge (see p. 380).

Christianity being officially and nationally accepted, of course at once led to the building of churches (see p. 329). But to find out what churches were built in the early times of the Change of Faith, scanty and scattered notices must be picked up here and there in the Classic Literature that has come down to us. Most of the churches put up during this period would seem to have been timbered shortly after the national vote of 1001, and in the few years between 1016–24, when the influence of S. Olave was felt. During the fifty years that followed 1030 little seems to have been done. For the West there is, as usual, somewhat fuller information, but we may well suppose what took place there to be a fair standard by which to reckon what happened elsewhere, for the impulse was universal.

Sholto drops silently out of our recorded history; his end is not told, but, if it had taken place soon after the Conversion, it would hardly have escaped notice, and if, as is likely, he survived it some years, being a man of wealth, position, and piety, it is pretty certain that he would have built a church at his own place in Theorsar-dale.

Gizor's church at *Scalholt* developed, as we see from Hunger-waker, into the chief cathedral of Iceland, associated with the names of many good and godly men.

Taking the *West Country* first, there was Gelle's church at Holyfell, 1001–8, burnt down and succeeded by a second at *Holyfell*, c. 1020–30, which well exemplifies a phenomenon that we meet with elsewhere—namely, that when famous heathen shrines to which respect was paid and resort made, were disestablished and discredited, their place was taken by a Christian church, which succeeded to the renown and popularity of the older fane, this being of course due to the influence of the great family of chiefs still living there.

There being no church in the Dales (see Reader, pp. 20, 21), the body of Ceartan, who was slain in 1003, was taken to Thorstan Egilsson's church at *Borg*, which was then newly consecrated and in its white weeds. But when Snorre left Holyfell he built a church at *Tongue* (1009–30, Eyrbyggia, 1864, pp. 125–6), where in 1023 he buried his mother. There, too, was laid Borc his uncle, and there his own grave was made in 1031, as is declared in the last chapters of Eyrbyggia Saga (see above, p. 134, and in the Mela-book fragment, p. 135).

In Hitar-dal, at the church at *Walldr*, was buried Beorn the Hot-river-dale champion, S. Olave's contemporary; and in Beorn's Saga and one MS. of S. Olave's Life, there is told the tale of the garter of S. Olave, its miraculous resistance to decay, and its use as a chalice-cover in Walldr church.

At the All-moot the *Ting-wald* or *Thing-field* church (see Libellus, p. 290) probably occupied the site of the heathen temple to which Grim ministered. S. Olave (c. 1020) sent timber out for this church, and Harald Hardrede some years afterwards gave the bell. So it is nonsense in Nial's Saga, ch. 144, where, in the episode of Eyolf Bolwerksson, there is talk of dead bodies being taken to the church at the All-moot.

The church of *Red-leek* [*Rauda-leykar*] is mentioned in Lióswetninga

Saga, and it was a tiny church of the older type, as appears from the story (see vol. ii. p. 409).

In the South-East we should expect Flose, in spite of the hereditary cult of Frey in his family and story of his connection with the Swine-fell spirit, to have built a church on his great estate near Swine-fell, and in all probability Hall had a church on his estate, and the name *Kirkby* speaks this way, but there is little evidence as to the early history of the last place, save the gloss in Nial's Saga, ch. 97.

In the North there are fewer churches noticed than in the West. Thorkel Crafla had a church in *Hawk-dale*, as Cristne Saga witnesses. Further, if we may trust the end of Glum's Saga, Glum was buried at *Forn-haye*, the only church in Harrow-dale, N. Eyfirth (see p. 479). Snorre (see ii. 607) the son of Carlsemne founds a church at *Glaumby* in Shaw-frith. The famous church of *Holar*, the northern cathedral, was, according to Bishop John's Life, due to Oxe Sholtosson, but we believe this foundation must be earlier than the first half of the 11th century. We should assign a date between 1009–30 to it, for we take Oxe to be the son of Sholto Thordsson, named in Gretti's Saga, ch. 70, as dwelling at Hof in Sholto-dale, and accordingly great-grandson of Sholto Skalpsson the Settler.

In the South we should expect Thorgils Scarleg to have built a church. The stone church Illugi priest Ingemund's son was building at *Broad-bowster* is mentioned above in Mantissa. Thord was priest at *Reykholt* in the middle of the 11th century.

These churches were all founded by great chiefs for their own benefit, and the endowments given of the pure goodwill of the founder. There was, in fact, as may be clearly seen from the evidence supplied by Libellus and Hunger-waker, no church establishment in Iceland or general organization till the days of Islaf, or more exactly, till after the first ten years of Bishop Gizor.

With these two men, the pious Islaf and the prince-bishop Gizor, begins a new order of things. Christianity was ordered and established, diocesan organization was carried out by a succession of able and vigorous rulers. From the death of Gizor's mother we may date the establishment in Iceland, marked by the endowment of *Scalholt*, the seat of the bishopric. The rebuilding of the cathedral church itself is connected with this endowment. To Gizor was owing the *census of franklins* taken, we cannot doubt, for tithe purposes, the *Tithe-Law* carried in the All-moot in 1196, the establishment of a second bishopric in the North. To Gizor must be referred, one may be sure, though there is no direct statement thereon in our authorities, the systematic parcelling out of the land into parishes, the regulation of the duties and rights of parish priests, the ordinances respecting the distribution and levying of tithes. Behind the brief but pregnant notices of his activity in Libellus there is much to be divined. It was, in fact, Gizor that gave the Icelandic Church the bent it kept throughout the Middle Ages down to the Reformation. The *Christian Law Section* carried by

Gizor's sainted successor Thorlac, and by his northern fellow-bishop Cetil c. 1125, completed Gizor's work of organization.

The foundation and endowment of new churches by the great chiefs marks the renewed activity roused by Bishop Gizor's exertions, and though the records are scanty, there are some notices from which we can see the extent of the movement. Thus Sæmund the historian founded a church at *Odde*, as we know from the testimony of his grandson. Thord founded a church at *Water-firth*, to which his great-grandson bore witness in the famous Water-firth case (see p. 637). Brand set up a church at *House-fell* in Borg-frith, as we are told in Laxdæla Saga. A great church was built and endowed at *Thing-eyre*, c. 1120, in pursuance of the vow taken by Bishop John on behalf of the whole Moot after the long drought of 1110. Oxe's church at *Holar* having been burnt, was rebuilt in 1105–6.

There might be more instances given, but these will suffice. But a still more characteristic feature of the time is the pressing of the chiefs and heads of great families to take orders. The list of 1143 will show how far this movement had gone. After 1190 Bishop Paul took a *Church-census*, whereby he found that there were in his diocese of Scalholt 220 churches and 290 priests. The taking of orders and endowing of churches by the great chiefs led to great difficulties, when the time came in Iceland (as it had come in England with Anselm and Thomas) for existing facts to be interpreted by the light of the new ideas that were quickening the Church, and out of it sprang the quarrels over the Glebe Endowments which plunged all Iceland into strife in the 13th century.

The *mal-dage* or charter of endowment was originally somewhat of the nature of a private deed, a covenant for a beloved daughter's dowry rather than a conveyance in mortmain[1]. The patron of the church often gave a handsome endowment from his own home estate. No doubt pride as well as piety had its influence in stimulating his generosity, but he was usually willing to act generously, for was it not a family matter, and was he not to have the administration of the endowment? Would it not be one of his own kindred or clients that would serve the church under the patronage of himself and his heirs? But the reign of Canon Law was at hand, and the early prince-bishops were followed by lawyer-bishops who did not sympathise with the claims of the great patrons, but were moved partly by zeal for the church, partly by love of order, partly by the absolute need of proper discipline and the advance of new ideas of church prerogative, to interpret these charters in a spirit utterly different from that with which the first founders executed them. The patrons, their assignees and heirs, resisted the bishops' encroachments, and after a long and bitter struggle the matter was finally settled by the

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[1] Cf. IV Conc. Orleans, c. 33, A.D. 541: 'Si quis in agro suo aut habet aut postulet dioecesim primum et terras ei deputet sufficienter et clericos qui ibidem sua officia impleant.' See Bright's Early English Church History, Note F.

acceptance of the Norwegian King's ruling. Of these important documents we here give representative specimens.

They were first legally required to be in writing by the Christian Law Section (possibly carrying out a rule of Bishop Gizor's), and were kept at the church; but later, probably under the Norwegian bishops, men of order who needed and were used to records, Registers were set up at the cathedrals, wherein copies of these documents, and probably in many cases the documents themselves, were entered, for the sake of security and convenience of reference. What the original *mal-dage* was like we can see from the only specimen extant, the Reek-holt Charter, a broad-sheet of vellum (admirably facsimiled some years ago, and accessible to English readers in Sir Richard Burton's Iceland), on which entries are made from time to time of endowments as they are bestowed. Owing to fires and other damage all others of these broad-sheet church charters have unluckily perished.

Moreover the Registers themselves have also perished, but of them we have two copies of the paper age. The one, D. 12 of the Reykjavik Library, bears this attestation of its contents and age: 'All that is here before written in this book have I, Bearne Marteinsson, written according to old charter-quires and charter-leaves, clear and good at Scalholt, anno 1601, in the Short-days [dead of winter][1].' The other, AM. 263, states that it was 'compiled according to old charters 1598[2].' Thus these paper copies were taken about the time when John Egilsson was making his abstracts from Hunger-waker and writing his Aubrey-like Lives of the 16th century bishops. It is also possible that Bishop Odd, who encouraged John, may have suggested the taking of these copies.

The original books from which D. 12 and AM. 263 are taken, perished in the fire at Scalholt in 1630, as did also several later collections of Registers, that of Bishop Wilchin of c. 1400 among them.

Next comes the question of the age and correctness of these Register copies. What criterions have we for determining this? First, we must examine the one original, the Reek-holt broad-sheet vellum. The *first hand* of this document is of course præ-Snorrean; it has been put to c. 1181, to S. Thorlac's time, by pure guess-work. We should rather suppose it to be earlier, say c. 1140, on diplomatic grounds. The *second hand* is imitative of the first, and though it is dated after 1205–6, and somewhere between that time and 1230, it is by no means a characteristic hand of the early 13th century. The *third hand*, Snorrean, is frankly of 13th century type. The *fourth*, a fine script, the Editor would place after 1250, say 1270.

Now it is to be noted that in the Register-text only the three first handwritings of this Reek-holt charter are entered; *ergo*, we are entitled

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[1] D. 12.—'Allt það sem her er fyrir skrifað í þessare bók hefeg Biarne Marteins son skrifað eftir gæmlum Máldaga-kverum og Máldaga-bloðum léttum og gódum í Skálholte, anno 1601 um skamdeige.'

[2] AM. 263.—'Samanskrifuð eftir gomlum máldogum 1598.'

to conclude that the Registers were compiled before the fourth handwriting was written on the charter—that is, somewhere between the years 1240 and 1270.

The Editor can well remember the mouldering MS. of Bearne Marteinsson, when it was in the hands of his friend Mr. Sigurdsson in 1855, and he noticed that a middle part of D. 12 was evidently an old, separate, and single collection, the rest of Bearne's work being gathered from other sources. The Editor at that time urged Mr. Sigurdsson to print D. 12 as it stood, so that the student might have the means of seeing the original composition of that collection; but he preferred to try and arrange them in chronological order, and broke up the MS. order. Owing to this decision, which was certainly a mistake, there being no date to any charter in the MSS., a rough guess had in many cases to be made as to the time when a given document was executed. No dependence therefore must be placed upon the hypothetical dates of the Icelandic Diplomatarium. One is left in fact to internal evidence, which, as the spelling was freely altered by the scribes, is not always easy to estimate, and to the few pieces of external evidence which are to be found in Sturlunga, the Annals, &c.

Most of the charters we give here come from the old collection in D. 12.

There is another question to be settled. How far do these copies faithfully transmit the original broad-sheet vellums? We are struck by the fact that, though many of these deeds go back some time before 1250, there is little trace of their original type; little mention of patron's rights and privileges; few marks of the original intentions of such endowments. Yet in the great suit of the Men of Odde in the South over the glebe originally conveyed to spiritual uses by Sæmund the historian, and the Water-firth suit in the West, there was full knowledge shown of the original charters. In Arne's Saga there is express mention of the founder's rights; and endowment charters are by law read at the Fifth Court. There is a difficulty here.

The answer seems to be that the bishops, who assuredly did not have these charters copied out of antiquarian curiosity, were rather concerned in their registries with the rights of the Church than the privileges and reservations of the founders and patrons. Moreover, inasmuch as many of the founders' claims were held by them to be contrary to the Canon Law, and some even sinful in themselves (as one can see from the Bishops' Lives), they would almost certainly refuse to register such provisions, since they could not allow them to be binding or hold them worthy of mention.

As to the contents of the Charters they speak for themselves. The rights of the Church are usually first recorded, and its burdens or liabilities follow, tithe-rules and bounds and burial-rights are often noted. The saint the church is dedicated to[1] is not always mentioned,

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[1] *Dr. Cederschiold*, in his little study on the older Icelandic Church Charters, 1887, gave a list of Saints to which churches were dedicated in the Middle Ages in Iceland,

nor is the founder's name always given, though we may suppose that the earliest deeds would generally have recorded these facts. There is sometimes an inventory of the church moveables. Three of the originals are printed on p. 636; the rest are translated.

We also print a version, the *inspeximus* of the judgment of 1273, on the cases of S. Nicholas's Church at Odde and S. Olave's in Water-firth, and the King's final settlement of the Glebe case in 1297.

Charter of Bank-land in Borg-firth to the Hospital there.

TANNE [Irish: Tadgh] and HALL-FRITH they two gave half Bank-land to the hospital that is there, by the counsel of bishop Gizor, and by the leave of the heirs. There go therewith ten cows and sixty ewes, and a new boat.

Tanne shall have the rule of the place as long as he lives, and then the bishop that is at Scalholt. And the man that dwelleth there shall feed all men that he think it well should be fed.—D. I. p. 169 (D. 12, fol. 68).

Charter to Church under Raun.

THEY two, TANNE [Tadgh] and HALL-FRITH, have given to the church under Raun half that land with all the fruit of the land, sixteen cows, and ten oxen four winters old, and sixty old wethers, three horses, two hundred four-ell ounces of church furniture. There shall go herewith a silver chalice, a church-hanging, five bells.

There shall be a priest having his abode there, and a deacon, and a poor woman. And if the deacon cannot be got there, then there shall be a poor man in his place. Then there will be two poor folk there. The man that dwelleth there shall feed one night about every man whom he think it well should be fed.

They two, TANNE and HALL-FRITH, give this to the governance of the bishop at Scalholt, who shall be warden of this homestead, and keep up the expenses that are herein declared.

Bishop Thorlac [Thorlac I] will have the tithes paid there of the fourteen homesteads that he named when he was there at the homestead.—D. I. p. 74 (D. 12, fol. 62).

Charter to S. Mary's Church at Hot-river-ness.

MARY'S CHURCH at Hot-river-ness owneth Hot-river-ness land with all its profits. She hath ten cows, and a hundred ewe-worth sheep, ten

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drawn from charters mostly of the 13th century; but it is difficult to get a list at all complete or even representative, because it was the custom to dedicate churches to several saints, and because very little information is forthcoming for many churches. Dr. Cederschiold's list includes:—

The Trinity.	S. Nicholas, bishop.	S. Denis.
Christ.	S. Martin, bishop.	S. Thorlac, bishop.
Mary Mother of God.	S. Clement.	S. Olave, King and Martyr.
Apostle Peter.	S. Laurence.	S. Mary Magdalen.
,, Andrew.	S. Germanus.	Eleven Thousand Virgins.
,, James.	S. Gallus.	S. Agnes.
,, John.	S. Sebastian.	S. Agatha.
,, Paul.	S. Vincent, deacon.	S. Barbara.
S. John Baptist.	S. Blaise, bishop.	S. Lucy.
S. Stephen.	S. Augustin.	All Hallows.

hundred ells in farm implements and house furniture, twenty weights of meat, except of seals and fishes.

This is the outlay for this property, that there shall be a priest domiciled, and sing all the services; and every other day two masses in the Long-fast [Lent]; every day a mass through the Yule-fast [Advent], and ever when mass should be said when the priest is at home; vigils every evening in Lent, then lections. There shall be lights every night from the later Mary-mass till Pask [Easter] week is over.

There also shall be two poor women that can help themselves out of the kin of THORHALL and STANWEND.

IORWEND shall be warden of this property, and his heirs, if the bishop think them fit withal, or else one out of Thorhall's kin or Stanwend's, who the bishop wills.

The church hath three altar-cloths, two candlesticks, two bells, two hand-basins, and a hanging to go round the church, ten marks of wax.

At four marks of wadmal the priest shall be fed.

Burial is allowed there.—D. I. p. 275 (D. 12, fol. 103).

Charter to Christby at Upsal in Land-brot.

CHRISTBY that standeth at Upsal hath GODWINE given to God Almighty with all the good thereof. There shall also go with it six cows, thirty-five ewes and wether sheep. There shall also go with it twenty-one ounces worth in kind, a measure of corn, five horses' loads of rush-wood, eighty of sand-grass, off Highton-mell, and they shall be stored there, the sand-grass closes that lie between Highton-mell and Harrow-dale-mell shall also go therewith, the shore-rights that are at the mouth of the glen, three-hundred-and-twenty which ought to go with the three lands which Godwine established.

There shall one poor woman go therewith. There shall be paid half-a-mark of wadmal at Kirkby on Shear-Thursday. There is no guest-maintenance ordered. He may feed whom he will at pleasure. He shall not be bound to be in any quest *or* summonses, nor to pay moot-fare-fee. There shall every man, inlaw or outlaw, be buried at the church that shall lose his life on this land. There shall also only be that franklin there whom the Rape-rulers shall give leave there to be withal.—D. I. p. 199 (from a vellum scroll).

The Christby at Keld-gnup or *Keld-peak in the Side* [*S. Peter's*].

CHRISTBY, which BEARNHEDIN and OGMUND established at Keld-peak, is given to Christ and Peter, the land thereof with all its out-come and profits. There follow [with it] six cows and forty ewes, and one sheep a year old, and fourteen ounces, six-ell ounces, in cloth and corn-meal, or half a weight of meat.

This is the outlay *or* charges upon Christby: there shall be there a helpless woman, but one that is able to don and doff her clothes. A half-mark of wadmal shall be payable in Kirkby shear-day or Peter's-mass, and the salary to the priest besides. There shall also be given a man's portion on the first day of Yule and Pask-day and Whit-Sunday; and the sheep's milk of all the flock shall be given at Peter's-mass at the morning meal. A lamb shall be marked out of the weaning-fold, and Peter shall take the risk thereof, and it shall be given [him] at the harvest-tide when it comes back. All needy men and they that are journeying on errands shall be fed.—D. I. p. 201 (from a vellum scroll).

Charter to the Church at Asolf-scal under Ey-fell.

THIS is the church charter at Asolf-scal that she [the church] owneth half the land, and six cows, and a steer one winter old, four bells, and hangings to go round, a silver chalice, and a set of mass raiment, three altar-cloths, four candlesticks, two hand-basins, an incense-bowl, and a banner, three books, a psalter and an obit scroll, and a service [?] book.

Here shall the house-tithe of men be paid also from the Northern Asolf-scal and from Peak. And thither there shall be bound to be mass sung every fourth lawful holyday and a mass for the souls one day in the week of Lent, save the first and last week. Such mass-singing was also bound to be at Inner Asolf-scal. Twelve masses at Northern Asolf-scal.

This is the outlay here. That a priest shall have his abode here, and sing every holyday, and not hire him out any matins. There shall mass be sung three days not holydays in the week when there is no fast, and in Gang fast [Rogations] four. There shall be bound to be a mass sung every Saturday when the priest is at home, and every day at Yule-fast [Advent], and two masses at Long-fast [Lent]. From the former Mary-mass [Dec. 8] the lights shall be burnt during winter on holydays till the later Mary-mass [March 18], and thenceforward every night till Cross-mass in the spring [May 3]. Wax candles shall be burnt at matins at the holydays that are the most kept. Incense shall be in the censer every day that there are nine lections in the matins at mass.—D. I. p. 255 (D. 12, fol. 54).

Charter to the Church at Staff's-holt in Borg-firth.

THIS is the charter of Staff's-holt, according as priest STEANE THORWARD'S SON made it. He gave to the church all the house land, and twenty cows, one hundred ewe sheep, sixty wether sheep with ewes, sixty winter-old sheep, ten cows-worth of oxen, five horses, fifteen hundred in house furniture and farm furniture also within the walls, three parts of the salmon fishery in Thwart-water, the weir fishery in North-water under the fell, land at Swarf-knoll and Berg-stone, Temple-stead, Lax-holt, Western Shaw-land, Eng-ness [Mead-ness], Strand-mouth, and the wreck-right [jetsam] therewith, commons in West-river-dale on the eastern side, and all Mid-dale-mull, all Beorn's-dale down from Meal-fell-gil, the sheep-walk in Thwart-water-dale up from the Folds, Rush-ey in Hrod-water, all the eyot whereon Thwart-water-moot is held, Thrall-ey south from Bild's-hammer [Bild's-crag].

And here by this charter there shall be three priests, and a mass deacon that shall read at the matins; but if there be one priest at Herd-holt[1], there shall be only two priests at Staff's-holt, for that [Staff's-holt] is under this. And here, moreover, there shall be two poor women of the kindred of Steane so old that they cannot[2] work for themselves.—D. I. p. 179 (D. 12, fol. 66).

Charter to the Church at House-fell in Borg-firth.

THIS is the charter of the church at House-fell, that BRAND THORARIN'S SON giveth there to the church the land of House-fell, and the other land that pertaineth thereto, with all the profits of the land, that go therewith.

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[1] Text not safe.

[2] eige] om. Cd.

There shall go therewith five cows and thirty ewes, and one hundred four-ell ounces of house furniture and farm implements.

There shall ever be a resident priest. Matins and mass he shall sing every holyday there, and sing mass every day when there are nine lections in the matins. He shall sing mass every fast-day and All Soul-days [Ember-days], every other day through the Yule-fast [Advent], and every day through Long-fast [Lent], and for every holyday that he miss the service there shall be provided three meals for the needy.

There shall lights be burnt in the church from the former Mary-mass [Aug. 14], every holyday till Michaelmas [Sept. 29], and every night from thence till Pask *or* Easter-week be ended.

[Bishop Clong gave leave to bury there at the church the men of the household that died there[1].]

There shall ever one poor woman be kept at the church on those moneys, whom Brand Thorarin's son shall choose out of his kin, or his sons. And Brand Thorarin's son shall be warden of these church properties as long as he will, and then his sons as long as they will. They shall appoint a warden if they will give it up, and if they have no heirs that can take charge of it, then they shall take a man out of their kindred, to be warden of the church property, whom the bishop shall think well fitted withal, that ruleth in Scalholt. And he shall be responsible for the church and all the ornaments thereof against fire and all hurt, that is warden of the church property.—D. I. p. 217 (D. 12, fol. 71).

Charter to Reek-holt Church [*S. Peter's*].

To the church in Reek-holt belongeth the house land with the profit of all the land that pertaineth thereto, twenty cows, a steer two winters old, a hundred-and-thirty [= 150] ewes. There pertaineth thereto five parts of all Grim's-water, but three parts not save what I will now count up—that is, all the flood-fence and three parts of the river north of Mid-rock, but the fourth not. There pertaineth thereto also a fourth part of Harrow-pool, after the sixth part is excepted, and the fishing down at Red-water-oyce. There pertaineth thereto three horses no worse than fourteen ounces [worth apiece]. There pertaineth thereto also a [mountain] sheep-walk at the Copses, with the river fishing, a half that pertaineth thereto, and commons in Ram-frith-heath, and the intakes [spots isolated] that she [the church] hath in Fax-dale and Goat-land with the shaw. The shaw in Sand-dale down from Sclack-gil [Slope-gill] round Scal-toft. The mark goeth down from the rocks *or* stones that are called Cloven,—they stand over against Sand-dale's river,—and thence up to the Fell's-brow. There pertaineth thereto the wood *or* rushes on Thwart-water-lithe for wood for the shieling. A turbary in Stein-thors-stead land, a measure of seed corn sown.—D. I. p. 279 (*from the original broad-sheet*).

[N.B. *The text of Hands* 1, 2, *and* 3 (*dateable* 1205, *c.* 1224, *and c.* 1230) *are given in* Sturl. ii. p. 503.]

Charter of Agreement touching Holy-fell Cloister.

WE have agreed to this agreement, that these—GUDMUND, OLAF, and EYJOLF—shall take the church estate here at Holy-fell, and hold here canon's life, if God give the means thereto, as many as there may be

[1] [ ] a later addition. The charter is much older than the date 1170 in D. I. See Ldn.

therein while my life shall be, and hold the church estates as long as they wish and are able, and he of them that lives longest, if he be able.

Now I would that one or other, Gudmund or Olaf, take this see [of abbacy] after me, if they take heed to themselves and there come no blemish in their way such as might stand in the way, and if it be not so, then I would that they shall meet together[1] and take an abbot, if so might be I would like it best that he were of my kin, if so it might be with the supervision of the bishop. Now if there be not sufficient means to found a monastery, whatsoever there lack thereto, we have nevertheless established what clerks shall be here—five that can sing mass [i.e. priests], a deacon and sub-deacon. Two masses every day not a holyday, and also the holydays as the prior will; all other service to be held as seemeth right.

To meet these outlays are these parcels of property, our lands, which go together with the island which the abbot bought then without intake [burden *or* easement?], and with all rents, faggot-wood in Drang-land, and Erne-knoll, twenty cows, two broken oxen and a steer, eight horses at the least, twenty hundred in farm stores and house furniture and the profits thereof that are within walls, a quern, and a seal-net, two boats (one eight-oared, the other six-oared), a hundred books, and mass-vestments, and all other church vestments, four bells and a shrine. All this property I put as worth three-hundred-hundreds, and hundred ells-worth cows-worth of this property as therein is [?].—D. I. p. 282 (Bp. Wilchin's Register).

Charter to the Church at Red-leek in Little Hundred [*S. Mary's*].

MARY'S CHURCH that standeth at Red-leek owneth all the home land, and Lathe-holt, Lang-ness and Bank, with all their yield, all the islands[2] that appertain to Hills, three parts of Ingolf's-head, but two parts owneth he that dwelleth at Eyre-horn. The church owneth half the fishery; she owneth a meadow-strip at Gain-hills. Thirty horses of Red-leek shall be kept in Cross-holt's-land both winter and summer, fifteen old oxen in the Hill-land, one hundred and sixty wethers shall be kept in the Fell-land; one-third of the commons is on Fold-myre. All the shaws that run out from Sheep-bows-shaw to the shaw that pertaineth to Scam-stead. One strip of shaw that is in the dale at Iokle's-fell. The cheese-tax through all the hundred between Broad-sand and Loom-peak-sand belongeth to Red-leek. The church owneth fifteen cows, and five cows-worth in oxen, and ninety-five cows-worth in wethers, twelve hundred in choice beasts, fifteen hundred in mass-vestments, all valued. All those glebes[3] that are between Grave-brink and Iokle's-river, as also the church tithes, save from Sand-fell, belong to the place at Red-leek. The shore rights are not put down here in particular, because they are only those that have before been brought into the Court of Laws. But those that appertain to Long-ness have since been added.

This shall be the outlay of this property, the keep of two priests and a deacon. They shall not sing there less than two masses once a week, and all vigil-days and Ember-days, every day at Long-fast [Lent] and every day at Yule-fast [Advent].

The church owneth the shore between the Fold-water and Hammer-

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[1] The text is here corrupt; *for* hefðe fiar ráð *read* hefðe fund.

[2] *Read* eyjar *for* eyrar.

[3] þing, Cd.

ends, half with the Sand-fell-men. Another shore she hath south of the Fold-water up to One-anger. The third shore she owneth off Eyre-horn. Two parts of all wreck with the Sand-fell-men [who have one part], but the choice of an eighth part of food jetsam [stranded whales and the like].—D. I. p. 248 (from a vellum quire).

[The text is printed in Sturl. (1878) ii. p. 503.]

Charter to Mell Church in Borg-firth.

THIS is the charter of the church at Mell, that she hath all the house land intakeless [without charge], with all the profits and rents that THOR-LAC [fl. 1150] bought and MAGNUS [his son] gave withal.

These are the landmarks between Mell and Belby-holt—a flat stone north of the mouth of Scal-beck and up from the stone to Scal-holt, and thence to Titling's-holt, and thence in an eye-line to Ward-holt, and thence to Byrgi's-holt, and thence in an eye-line to Fish-beck-stockade *or* folds, and then to Fowl-tump, a short way from the town-garth at Fish-beck, the stack-garth-mead to Fish-beck water-meadow *or* water-trenches, and out of Fowl-tump to Earth-crosses south in the water-meadow *or* trenches by the beck, and an eye-line thence to the stone up over *the* Holt's-foot, and an eye-line out of the Holt to Cringle-tump, and an eye-line thence to Land-slip-swamps as it goes from the south to the Mere. The fence goes out of Mell-mere down to Maiden-mere out by the fence at Ridge. Another fence runs down out of the town-garth at Ridge, and down to the gill west of the fenced acre at Ridge.

The church owneth all the wreck thence from the gill up to the stone north of Scal-beck-mouth.

The shepherd at Mell hath a right to sit in the town-garth at Ridge.

The church hath all the mountain sheep-walks that lie between Force-beck and Tongue-river.

The church hath an everlasting right to Fish-beck, a mark of wax or a sheep at harvest-tide as good as the wax.

There shall also be two priests, or a priest and deacon and a poor woman of Magnus's kin.

There is leave to bury all corpses, that men will bring thither and may be brought to church [not in ban].

There pertain to the church the tithes of fifteen homesteads and half of the haven; there pertain thereto the churches at Leek, and Havem, and three oratories, and there is due six marks from each.—D. I. p. 271 (D. 12, fol. 120).

Charter to Withey Cloister.

THIS charter was made at the All-moot by the counsel of bishop Magnus, and Snorre Sturla's son brought it up at the Laws Court, and named witness.

That between Reek-ness and Boz-water there shall be paid of every homestead where cheese is made such a loaf [of cheese] as is there made to the church-estate in Withey every harvest, and in return all they that do or pay this homage to the church-estate share in the prayers of the brethren and clerks of the church-estate, as it is set in the rule every day with all those men that do good or pay rent to the church-estate for charity or the good of souls.

These were witnesses: Magnus Gudmund's son; and Asmund his brother; Arne Magnusson; the sons of Thord, Thorlaf, Bead-war, and Marcus; Tait Thorwald's son; Sigurd Jonsson; Styrme Carason;

Ketil Thorlac's son; Orm Codran's son; Styrkar Swein-beorn's son; Jerusalem-Beorn; Codran Swart-head's son.—D. I. p. 496 (AM. 263).

[The text is printed in Sturl. (1878) ii. p. 400.]

Charter to Eyre Church in Elfet's-frith.

THIS is the charter to Eyre in Elfet's-frith, that there shall be one priest there.

The church owneth hangings round all the church, two bells, a silver chalice, four altar-cloths, four candlesticks, three hand-basins, three incense-vessels and *one* fire-bearer, three rood crosses and *one* picture, ten hundreds in choice cattle, ships and nets or farm furniture or house ornaments, ten hundred in kind, beside four cows, and an ox with a cow.

There is in another place ten hundred in kind, which GUDRUN Sweinbeorn's daughter [H. 1200] gave to the church.

And all this property is rightly paid in the land according to + worthing[1].

To it appertain the tithes of Holmslatr and Orlygsstead, and all between, save the franklin's tithe in Outer Lang-dale that is the richest in the dale. Thence shall they pay to Eyre three marks every season, whether there be a domiciled priest at Lang-dale or not.

A fourth of a cheese every franklin that owes moot-fare-fee in Eyre-moot ought to pay to Eyre.

Mass is sung from Eyre at Holmslatr, and at Leet, at Bank and to Drangs, in Oxeney, in Lang-dale, at Car-stead.—D. I. p. 465 (D. 12, fol. 68).

Nicholas kirkja í Mýnese á tio hundroð í lande. Þar scal syngja annan hvárn dag log helgan, oc enn fiórða hvern ótto sœng oc kaupa þrim morcom, oc scal heima tiund. Sá scal hafa heimilis-prest es býr í Mýnese ef hann vill, enda misse enge annur kirkja.

Lýsa scal þar frá Máriu-messo vnz líðr Pasca vico fyrer þá daga alla es sungen es messa efter um dagenn.—D. I. p. 249 (D. 12, fol. 130).

Germanus kirkja á Streite á land þat allt, kýr tvær oc tottogo oc fiórtán aura í bús gognom, oc scal fylgja kven-gildr ómage fióm þessom. Þar scal syngja ii messor ens fiórða tigar log-helga daga, en til ero skilðer í þessom sœng, Cyndil-messa, Máriu-messa en fyrre oc annarr dagr Pasca. Þar scal syngja átta daga rúm-helga, oc es í því tale Osco dagr oc Germanus dagr. Þessar tíðer scal kaupa tveim morcom vaðmála, oc liggr hon under Heydala kirkjo oc þangat scal tiund gialda.

Lýsa scal oc vetrenn fyrer þá daga es sungen es messa efter um dagenn.—D. I. p. 250 (D. 12, fol. 130).

Máriu kirkja á Gufu-nese á xx^c í lande oc kýr ij cross oc cloccor; silfr-calec oc messo-fot, tiolld um hverfis, alltara clæðe iij, Vatn-ker, glóða-ker oc elld-bera, slopp oc munn-laugar ij; lás oc kerta sticor ij.

Þar scal tiund heima af ix bæjom oc svá groftr. Þar scal vesa prestr, oc syngja allar heimilis tíðer, ij messor hvern dag um Langa-fosto: messa hvern vígiliu dag, hvern dag um Ióla-fosto ij messor, nacquern Imbro dag á Ióla-fosto, oc of haust.

Lýsa frá Mário-messer unz líðr Pásca vico.—D. I. p. 269 (D. 12, fol. 80).

Inspeximus 1518 *of Judgment of* 1273 *in Archbishop's Court at Bergen.*

WE, brother Ogmund by God's long-suffering abbot of Widey, to all good men to wit, by this our letter patent, that we have inspected

[1] Testimony sworn on the Rood.

and seen the old register of the holy church of Scalholt, running thus word by word as here standeth written.

On a day appointed of the ides of July, there were before Us our worthy brother Arne bishop at Scalholt, on behalf of his church, and the layman named Sighwat Halfdan's son, on behalf of himself and his brethren, and Einar Thorwald's son, for his brethren.

Then the bishop aforesaid brought before the court his petition in this manner as is here said:—'To the worthy lord John, archbishop. I, Arne bishop at Scalholt claim this before God and you against Sighwat Halfdan's son, that he holdeth and calleth his the church of S. Nicholas in Odde, as regardeth the administration and all the outcome thereof, together with his brethren. Now, inasmuch as Sighwat ought to make answer here for them all, therefore we make petition that ye adjudge to Holy Church all the rights that she ought to have, and to me and my lawful successors the free possession and administration of the church, such as belongeth to the Scalholt bishop according to the law.'

This answer made Sighwat Halfdan's son to bishop Arne—that he thought that the disposition should stand which Sæmund Sigfusson made of Oddestead, whereby he disposed of the administration and wardship thereof to himself and his heirs for ever.

Then Sighwat was asked whether Oddestead was called a glebe. He answered he could not gainsay it, but on the understanding that the Odde family had the wardship of it. Sighwat also admitted before the archbishop that Stanwar, his mother, bought Oddestead of Beorn Sæmund's son and Sæmund Harälld's son, and afterwards they (Sighwat and his brethren) took it in inheritance after her, and he had to make answer for his brethren in this case, and they had agreed thereto.

In the same way bishop Arne petitioned archbishop John to adjudge to him the rule and administration, as belongeth to Scalholt's bishop according to God's law, of the church in Waterfrith out of the hands of Einar Thorwald's son, that called the church his to administer.

Then Einar's answer was that his father's father's father [great-grandfather] let build the church in Waterfrith, and had it consecrated with this covenant, that he and his right heirs one after the other should own the administration and wardship thereof.

Bishop Arne thus saith to both Sighwat and Einar, that it seemed to him that they may not rightfully own or hold these, and that the worthy lord John archbishop, in dutiful obedience to God and him, had bidden him to put right by the power of his episcopal office especially these and other like matters which he should see needed to be amended in Iceland within the jurisdiction of the Scalholt bishop. He saith also that a bishop hath power over churches and all their property, and that laymen and unlearned men *or* those not clerks may not in any way own them. Now, inasmuch as the laws of Holy Church witness that a foul covenant and one contrary to right cannot be made good by the right of ownership [long continued], and that which is at first of no worth cannot afterwards stand for anything by reason of lapse of time *or* prescription; and inasmuch as no bishop may lawfully alienate from his successors the wardship of these glebes, and no layman may any the more own them or make disposition thereof; and inasmuch as no man may buy or sell a church for a price without great peril to his soul, nor can he that getteth it so lawful hold it.

Upon such considerations the lord bishop Arne hath petitioned us that we should adjudge away from Sighwat and his brethren, and also from Einar Thorwald's son, the administration and all income and

wardship of [S. Nicholas church in] Oddestead and Olaf's church in Waterfrith, with all that pertaineth thereto, and quash their defence, so that afterwards neither they nor their heirs may have any claim upon the aforesaid churches.

Now inasmuch as this case is come into our judgment, We give this Sentence in the name of the Father and the Son and the Holy Ghost, that the ownership and disposition, the administration and wardship of [S. Nicholas kirk at] Oddestead and Olaf's kirk in Waterfrith, with all that pertaineth thereto, whether it be taken or untaken, profit or unprofitable, save that only which hath been used for necessaries and reasonably therewithal, We adjudge to Arne bishop in Scalholt and his lawful successors, to him and them in everlasting possession. And we forbid Sighwat and his brethren, and their heirs also, and Einar and his heirs, to make any claim in this case. This letter was done at Bergen when there was passed from the birth of our Lord Jesus Christ 1273 years, on S. James's vigil. In testimony whereof we set our seal under this copy. Witness at Videy, a. 1518.

Sept. 14, 1297. *The Settlement of the Glebe-case.*

EIREK, by God's mercy king of Norway, son of king Magnus, sendeth to all men, clerk and lay in Iceland, God's greeting and his. We do you to wit that we have made peace with bishop Arne of Scalholt, and made full accord with him touching the glebes and lands in the bishopric of Scalholt, by counsel and consent of archbishop Iorund, that the glebes in the bishopric of Scalholt which the churches possess altogether, shall be under the bishop's administration. But those which laymen own more than the half of, laymen shall hold it, being understood that they shall pay those dues to the clerks which he that first granted the land did appoint, and diminish nothing therefrom. Moreover Scalholt's bishop shall visit every year every quarter of the land of his bishopric, and ride no oftener to the same place before he have ridden over all his diocese between. He shall ride from home after Peter's-mass [July 29], and thence onward to harvest-tide as far as the quarters go, and divide his visitation evenly.

Six priests swore with the bishop that this settlement should stand without fail for himself and his successors after him for ever.

We bid you all to hold this as law, but he that shall do otherwise will lie under risk of our wrath and punishment, and also bring upon himself the pope's ban and God's wrath and the saints.

And in witness hereof archbishop Iorund and bishop Arne set their seals, with our seal to this settlement. That was done at Augwald's-ness the even of Cross-mass, in the 17th year of our reign. Lord Finn sealed it. John the clerk wrote it.

This settlement is the foundation of the present state of the Church Establishment in Iceland, and it has not been altogether of good effect in modern times. The Church estates in Iceland fall into two classes—the Church glebes *or* benefices, and those which laymen own, but which pay for the support of the Church and are called Thingabrand. Unfortunately it is precisely the great historic estates—Herd-holt, Hwamm, Water-frith (won by the Church after the settlement)—and others which were formerly the seats of rich and powerful families, that have gone more or less to decay, owing to the bad management of the glebes, for naturally the priest was not always the best farmer, often he was

the worst: and so these historic sites have lost their former importance and influence. Husbandry has decayed in consequence, because the man who had the means had not always the will to improve his land and set a good example to his poorer neighbours. There have been few Tussers in Iceland. Of course the Reformation, with its changes often reckless, violent, and ill-judged, and the consequent alien rule of the Icelandic Church from Denmark, has also had its effect upon the condition of these glebes. Had the best men been made priests and encouraged, things might be better now in Iceland as in many other places.

The Later Genealogies appended to Landnáma-bóc.

In the introduction to Landnáma-bóc we promised to print later the pedigrees inserted by the medieval copyists, which were eliminated in editing Are's work.

The number of these pedigrees is not great in Hawk's and Sturla's copies, but in Mela-book there are many (41), while as we know that several pages of this vellum are missing and think it likely that Thord missed out some in his transcription, one may reckon that it once contained about 50.

Snorre Marcusson, whose pedigree is given in the Melamen's pedigree in Sturlunga, vol. ii, p. 489, died about 1302, and must have completed his copy about 1272, see Introduction to Landnáma-bóc. He brings his pedigree down to his father and himself 'Snorre á Melum' (7), his father's brethren, Thorleif (1) and Bodvar of By (1), his father's sister Iarngerd (1), his wife Helga (11), his grandmother Snælaug Marcus' mother (2), his mother Hallbera (14), Herdis, Bp. Paul's wife (1).

Hawk, the son of Sir Erlend, the son of Olaf, being, as we believe, baseborn, never traces pedigrees to himself or Olaf his grandfather, but to his own wife Steinum (3), to Iungerd Erlend's wife (1), to Iorun his own mother (1), to Walgerd his father's mother (7).

Doctor J. Thorkelin, Rector of Reykiavik School, thinks that Olaf Erlend's father was the Olaf but twice spoken of in Sturlunga (1238 and 1240), and we accept this.

Sturla's pedigrees are traced to Gudny, mother of the Sturlungs (6), and to Sturla of Hvamm (6).

I.

H. = *Lawman Hawk's* editorial pedigree insertions.

[Bk. I. **11**. 2]. (f. þórðar í Reykjaholte), f. Solva, f. þórðar, f. Magnus, f. þórðar, f. Hœlgu, m. Guðnyjar, m. Sturlu ss. Sigvatz ok þórðar ok Snorra [Sun Sigvatz var Sturla], f. þúriðar, er Herra Rafn átte: þeirra born Ion korpr, Hallkatla, ok Valgerðr, ok þorgerðr. Syner Hallkotlo ok Ións Petrs sunar voro þeir Sturla ok Petr, ok Steinunn dótter, er átte Guðmundr þorsteins sun Skeggja-sonar.

[II. **4**. 14]. (m. þorlaks ens Auðga), f. þorleifs beiskalda, f. þorleiks, f. Ketils, f. Valgerðar, moðor þeirra þorláks ok þórðar.

[II. **15**. 1]. Sun Skalla-Gríms var Egill, f. þorsteins, f. Riflo, f. Skúla, f. þórðar, f. Boðvars, f. þórðar prestz, f. Boðvars, f. þórðar, f. Iarngerðar er Herra Erlendr Sterke átte: þeirra d. Valgerðr.

[II. **20**. 8]. (Hallr Gizorar sun Logmaðr); dotter Rafns var Steinunn, m. Herra Rafns ok Hollu ok Herdís*ar* er Svarthofði Dufgus s. átti: þeirra sun Óli er átit Salgerðe Ións d.: þeirra d. Steinunn er Haukr Erlendz son átti.

[II. **21**. 1]. (m. Arnórs ok Eyvindar) f. Steingríms, f. Hœlgu, m. Iorunnar, m. Hauks Erlendz sonar.

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2. ss.] f., Cd. 12. Herdis, Cd.

[II. 22. 5]. See text.
[II. 22. 6]. See text.

[III. 11. 2]. f. Snorra, f. Steinunnar, m. þorsteins Ranglatz, f. Guðrúnar, m. Hollu, m. Flosa, f. Valgerðar, m. Herra Erlenz Sterka. (þorsteins Ranglatz), f. Guðrúnar, m. Hollu, m. Flosa, f. Valgerðar, m. Herra Erlenz, f. Hauks.

[IV. 3. 1]. (At the end.) Flosi prestr átti Ragnilldi, d. Barkar á Baugstoðom: þeirra born, Biarne ok Einarr, Halla, m. Herra Kristophorus, ok þórdís, m. frú Ingigerðar, m. frú Guðrúnar ok Hallberu. Valgerðr var d. Flosa, m. Herra Erlenz Sterka, f. Hauks ok Valgerðar.

[IV. 3. 1]. [Iorundr Goði], f. Svartz, f. Loðmundar, f. Sigfuss, f. Sæmundar hins Fróða, f. Loptz, er átte þóru, d. Magnús konungs Berbeins, þeirra s. Jon, f. Sæmundar, ok Pals bps ok Sigurðar, f. Jons í Áse, f. Salgerðar, m. Steinunnar [Hauk's wife].

[IV. 9. 1]. (Skegg-Brodda s.), þeirra ss. vóru þeir Kolbeinn, er fyrr var nefndr, ok Biarne, f. Biarna, f. Flosa, f. Valgerðar, m. Herra Erlenz, f. Hauks.

[IV. 11. 2]. (Errobeins stiúps), f. Gríms Glamaðz, f. Ingiallz, f. Gríms, f. þeirra Barkar ok Einars, f. Hallkotlu, er átti Rafn Sveinbiarnar s.: þeirra dd., Steinunn, m. Herra Rafns, ok Herdís, m. Ála, f. Steinunnar, er Haukr Erlenz s. átte. Borkr Gríms s. var f. Ragnhilldar, er Flosi Biarna s. átte. þeirra born, Einarr, ok Biarni, ok Valgerðr, m. herra Erlenz, f. Hauks. þórdís var ij d. Flosa, m. frú Ingigerðar, m. frú Guðrúnar, ok Hallberu abbadísar. Halla var d. Flosa, m. herra Kristoforus.

[V. 16. 6]. (Cearvals Ira konungs), þorodz d. Goða var Hœlga, m. Gríms Glomuðs, f. Ingiallz, f. Gríms, f. Barkar, f. Ragnilldar, m. Valgerðar, m. herra Erlenz, f. Hauks.

MANTISSA, p. 271, ll. 15–19, see the text.

N.B. The Christne Saga has none.

II.

S. = *Sturlu-book.* Editor's pedigree insertions.

[Bk. I. 11. 2]. (f. þórðar í Reykjaholte), f. Solva, f. þórðar, f. Magnus, f. þórðar, f. Helgu, m. Guðnýjar, m. Sturlu ss.

[II. 5. 8]. f. þórdísar, m. þórðar, f. Sturlu í Hvammi [ins Gamla, H.].

[II. 15. 10]. See text.

[II. 20. 2]. (Son Gils var þórðr) hann átte Vígdíse Svertings d.: þeirra s. var Sturla í Hvammi [Hvamm-Sturla, H.].

[II. 23. 2]. See text.

[III. 11. 2]. (m. Bótolfs), f. þórdísar, m. Helgu, m. Guðnýjar, m. Sturlu ss.

[III. 15. 5]. (f. Svertings), f. Vígdísar, m. Sturlu í Hvammi [Hvamm-Sturlu, H.].

[III. [illegible] 10]. (f. þóríðar), m. þórdísar, m. Vígdísar, m. Sturlu í Hvammi [Hvamm-Sturlu, H.].

[IV. 3. 1]. (Hollu Iorundar d.): þeirra born voru þau Flosi prestr ok Torfi prestr, Einarr Bruðr, ok Guðrún er þórðr Sturlu s. átti, ok Guðrún, er Einarr Bergþórs s. átte, ok Helga, m. Sigríðar Sigvatz d.

[IV. 12. 2]. (f. Guðrúnar), m. þórdísar, m. Helgu, m. Guðnýjar, m. Sturlu ss.

[IV. 14. 4]. (Ottars Hval-roar), f. Guðlaugar, m. þorgerðar, m. Iarngerðar, m. Valgerðar, m. Boðvars, f. Guðnýjar, m. Sturlu ss.

[IV. 14. 5, n.]. m. Liótz, f. Iarngerðar, m. Valgerðar, m. Boðvars, f. Guðnýjar, m. Sturlu ss. (*A whole suite is here interpolated.*)

[IV. 17. 4]. (f. Botolfs), f. þórdísar, m. Helgu, m. Guðnýjar, m. Sturlu ss.

III.

M. = *Mela-bók.* Pedigrees editorial, 41 insertions.

[Bk. V. 13. 2]. (Biarna ens spaka), f. Skeggja, f. Markus Logsogomannz, f. Valgerðar, m. Boðvars, f. þórðar prestz, f. þorleifs í Gorðum, ok Markus á Melum, ok Boðvars í Bæ.

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11. Should be, f. Ulfs orgoða, f. Svartz.

Log-skapti var f. þorsteins holmundz (!), f. Gunnhildar, m. Iodísar, m. Vilborgar, m. Markus, f. Snorra á Melum.

[V. 13. 5]. (m. þorleifs Beiskalda), f. Alfgerðar, m. þorlaks, f. Ketils prestz, f. Herdísar, m. barna Póls biskops.

[V. 14. 7]. (Geirr Goðe), hann var f. Vígdísar, m. þorsteins, f. Botolfs, f. þórdísar, m. Helgu, m. þórðar prestz, f. Markus at Melum, ok þorbiarnar [? *read* þorleifs] at Melum.

[V. 15. 2]. Oddr Hallkels s. var f. Iódísar, m. Vilborgar, m. Markus, f. Mela-Snorra.

[II. 3. 1]. (Vélaugo), Eyrlygs d. frá Esjuberge: þeirra d. þóriðr, m. Illuga hins Svarta, f. Hermundar, f. Hreins, f. Styrmis, f. Hreins ábóta, f. Valdísar, m. Snorra á Melum, f. Hallberu, er Márkus þórðar s. átte.

[II. 4. 1]. (langa tíma) hans (Egils) son var þorsteinn, f. Hriflu, f. Egils, f. Skúla, f. þorðar, f. Boðvars, f. þórðar prestz, f. Markus á Melum, ok . . Iarngerðar er herra Erlendr Sterki átte; þeirra d. Valgerðr (M* *citing* 'Landnáma' *in the margin; in t, compiled out of* M. *and* H., *a slip of the lost leaf in* H. *then remaining*).

[II. 4. 14]. (þorláks ens Auðga), f. Ketils prestz, f. Helgu, er átte Snorri Markusson á Melum.

[II. 5. 4]. Steinn þorfinnz s. var f. Arnoru, m. Hallbiargar, m. Oddnýjar, m. Geirlaugar, m. Snælaugar, m. Márkus á Melum.

[II. 6. 4]. Hún (Hallveig) var m. Guðríðar, m. Biarnar, f. Steinunnar, m. Ketils, f. þorlaks, f. Ketils prestz, f. Helgu er Snorri Markusson á.

[II. 10. 5]. Snorra Goda, f. Halldórs, f. Snorra, f. Guðrunar, m. Hreins ábóta, f. Valdísar, m. Snorra, f. Hallberu, er átte Markus á Melum.

[II. 15. 3]. (Illugi enn Svarte), f. Hermundar, f. Hreins, f. Styrmis, f. Hreins ábóta, f. Valdísar, m. Snorra, f. Hallberu, er Markus þórðar s. átte.

[II. 15. 4]. þeirra d. var Guðríð, er átte Karlsefne: þeirra s. var Biorn, f. Steinunnar, m. Ketils, f. þorláks, f. Ketils prestz, f. Helgu, er Snorri Markus s. átte.

[II. 16. 1]. f. Hallz, f. Yngvilldar, m. Guðnyjar, m. þorleiks, f. þorleifs Beiskalda, f. Alfeiðar, m. þorláks, f. Ketils prestz, f. Helgu er Snorre Markus s. átte.

[II. 17. 6]. Yri, m. Odda, f. þorbiarnar, f. þorgerðar, m. Odda, f. þorgils, f. Halberu, m. Hallz, f. þuriðar, m. Hallberu, er átte Márkus þorðar s.

[II. 19. 1]. (Hnappraz), hans s. var Are er Reyknesingar eru frá komnir, f. þorgils, f. Ara, f. Hallberu, m. þorgils, f. Hallberu, m. Hallz, f. þuriðar, m. Hallberu er Markus þorðar s. átti.

[II. 21. 2]. (m. Coðrans), f. Herdísar, m. Alfeiðar, m. þorlaks, f. Ketils prestz, f. Helgu, er átte Snorri Markus s.

[III. 2. 3]. Son Eiðar einn het þórhallr, f. Eiðs, f. þorhalldz, f. Oddnýjar, m. Geirlaugar, m. Snælaugar, m. Markus á Melum.

[III. 5. 3]. þorkell Krafla var f. Arnórs, f. Ragneiðar, m. Orms, f. þorleiks, f. þorleifs Beiskialda, f. Alfeiðar, m. þorláks, f. Ketils prestz, f. Helgu er Snorri átte, Markus son.

[III. 6. 3]. Halldóra het d. Húnrauðar, m. Vigdísar, m. Ulfheðins, f. Rafns, f. Hallberu, m. Valdísar, m. Snorra, f. Hallberu er átti Markus þórðar s. á Melum.

[III. 6. 6]. (f. Eyiolfs) Halta, f. þorsteins, f. Guðmundar gási, f. Eyjolfs, f. Guðlaugar, m. Ketils prestz, f. Helgu er átte Snorre Markus s. á Melum.

Repeated 7. 1.

[III. 7. 4]. (f. Kolfinno), m. Hallberu, m. Hallz, f. þuríðar, m. Hallberu er átte Markus þorðar s. á Melum.

[III. 11. 2]. Son Arnors (Biarnar s., þorðar s.), var Elldiarn, f. Hallz, f. Ragnhildar, m. Rafns, f. Hallberu, m. Valdísar, m. Snorra, f. Hallberu, er átti Markus, þórðar s. á Melum (*by the compiler inserted in a wrong place; it belongs to Arnorr Kerlingarnef, and is repeated in its due place under Bard Sudreying* (12. 3): 'þeirra s. var Eldiarn,' etc.).

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1. Iodísar] emend. according to line 8; Godunar, M*. 2. Markus] emend.; Magnus, M*. 3. Alfgerðar] *read* Alfeiðar. 4. f. Herd.] emend.; z Herd., M*. 8. Markus] emend.; Magnus, M*. 34. Hallz] Haralldz, vell. 41. Emend.; þorláks prestz z Ketils, M*. 50. Biorns, M*.

[III. 14. 4]. (þorsteins Ranglatz), f. Ketils, f. þorláks, f. Ketils prestz, f. Helgu er átte Snorri Markus s. á Melum.

[III. 15. 6]. (þórarinn), f. Falka, f. þórarens, f. Sígríðar, m. þórðar, f. Boðvars, f. þorðar, f. Markus á Melum.

[III. 15. 8]. Einarr Auðunnar s. átte Valgerðe Runolfs d.; þeirra son Eyjolfr, er átte Hallberu, þóroddz d. hialms, ok bioggo þau á Iórunnar-stoðum langa ævi, en síðan á Moðru-vollum: Hallfríðr var d. Einars Eyjolfs s., m. Halldórs, f. Snorra, f. Guðrúnar, m. Hreins ábóta, f. Valdísar, m. Snorra, f. Hallberu er átte Markus þórðar s.

[III. 16. 2]. (Asolfs í Hofða), f. Odda, f. Gríms, f. Halldóru, m. Markus, f. Valgerðar, m. Boðvars, f. þórðar, f. Markus á Melum.

[III. 16. 5]. (Finnboga ens Ramma), f. Narfa, f. Ingvilldar, m. Iodísar, m. Haullu, m. Yngvildar, m. þorgilsar, f. Geirnyjar, m. Valgerðar, m. Helgu er átte Snorri Markus s. á Melum.

[III. 19. 5]. (Hallberu), m. Valdísar, m. Snorra, f. Hallberu, er átte Markus þórðar s. á Melum.

[III. 22. 6]. (Laugarbrecku-Einarr), f. Hallveigar, m. Guðríðar, m. Biarnar, f. Steinunnar, m. Ketils, f. þorlaks, f. Ketils prestz, f. Helgu, er átti Snorri Markus s. á Melum.

[IV. 1. 3]. (þorsteinn enn Hvíti), hon var m. þorgils, f. Helga, f. Biarna, f. Yngvilldar, m. Amunda, f. Guðrúnar, m. þórdísar, m. Helgu, m. þórðar prestz, f. Márkus á Melum.

[IV. 2. 3]. Gunnhilldr var m. [Gríms, f.] Halldóru, m. Márkúss, f. Valgerðar, m. Boðvars, f. þórðar prestz, f. Markus á Melum.

[IV. 3. 2]. Hans (Lytings) s. var Geitir, f. þorkels, f. Ragneiðar, m. Hollu, m. Bótolfs, f. þórdísar, m. Helgu, m. þórðar prestz, f. Markus á Melum.

[IV. 4. 2]. Ioreiðr var d. þiðranda, m. þorsteins, f. Guðríðar, m. Rannveigar, m. Salgerðar, m. Guðrúnar, m. Hreins ábóta, f. Valdísar, m. Snorra, f. Hallberu, er átte Markus þorðar s. á Melum.

[IV. 5. 3]. (dætr iii), Yngvildr var ein, hun var m. þorsteins, f. Ámunda, f. Guðrúnar, m. þórdísar, m. Helgu, m. þórðar prestz, f. Markus á Melum.

[IV. 6. 3]. (Sveinbiarnar), f. þorsteins, f. Botolfs, f. þórdísar, m. Helgu, m. þórðar prestz, f. Márkus á Melum.

[IV. 12. 2]. (f. Goðrúnar), m. þórdísar, m. Helgu, m. þórðar prestz, f. Markus á Melum.

[IV. 14. 5 n.]. (f. Guðnýjar, m. Sturlu ss.) ok f. þórðar prestz, f. Márkus á Melum.

[IV. 16. 1]. (Loðmundar ens Gamla), þórðr het son Surtz or Kirkjubæ, f. Guðrúnar, m. þóru, m. þorsteins holmunz, f. Gunnhildar, m. Iódísar, m. Vilborgar, m. Magnús, f. Snorra, f. Hallberu, er átte Márkus þórðar s. á Melum.

[IV. 16. 3]. Hann (Eysteinn) var f. þorkels, f. þorsteins frá Keldu-Gnúpe, f. þoríðar, m. Alofar, m. Guðrúnar, m. þorvalldz, f. Ingiríðar, m. Ástríðar, m. Ingibiargar, m. þuríðar, m. Hallberu, er átte Markus þórðar s. á Melum.

[IV. 19. 1]. þóra Steins d., m. Surtz, var m. þorsteins, f. Gunnhildar, m. Iódísar, m. Vilborgar, m. Magnus, f. Snorra, f. Hallberu er átte Markus þorðar s. á Melum.

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4. þóroddz] emend.; þorolfs, M*. 23. Gríms, f.] om. Cd. 43. m. Surtz] emend.; systir M*.

INDEX.

I. NAMES OF PERSONS.

Names of settlers are printed in italics; Celtic settlers have a star before their name. The references are to book, ch., and paragraph (II. 5. 6 = Landnáma, Book II, ch. 5, paragr. 6), where possible; otherwise to page (and line). Gen. = Genealogies, pp. 237–52. Th. = the Thorsness Settlement, pp. 252–66. Mant. = Mantissa, pp. 266–77. Lib. = Libellus, pp. 287–306. Nj. = Njal, pp. 364–8. Cr. = Cristne Saga, pp. 376–406. Thorv. = Thorwald, pp. 407–12. Hv. = Hungrvaca, pp. 425–58. þorl. = þorláks Saga, pp. 458–502. Pol. = Póls Saga, pp. 502–34. Io. = Ioans Saga, pp. 535–67. Od. = Oddaverja-þáttr, pp. 569–91. Gm. = Godmund, pp. 606–15. Ch. = Charters, pp. 630–8. Abbreviations: b. = brother. d. = daughter. f. = father. s. = son. m. = mother. w. = wife. For names not under K see C.

II. NAMES OF PLACES.

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